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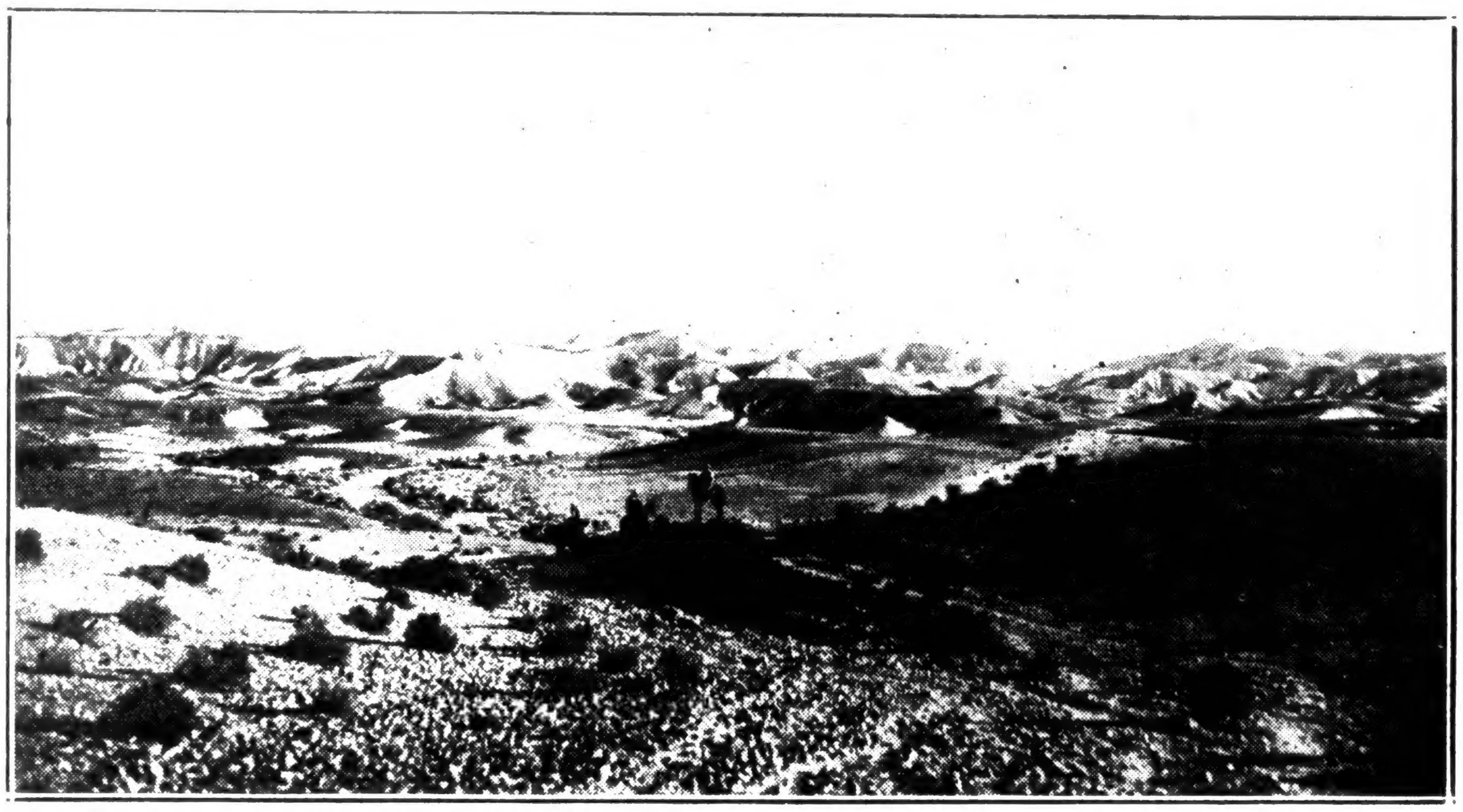

Over a Wilderness Something Like This the Israelites Must Have Traveled
(See Article on Page 20)

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TUNING IN WITH FATHER

How Can You Be Sure You Are Not Traveling With The Wrong Crowd?

BY F. H. CHELLY

"Dad, I need to have a chat with you," said Bob in affectionate tones as Mr. Smithhough came into the living room, his arm loaded with papers. Bob arranged his big chair for him under the reading lamp.

"Yes, Bob, what's on your chest tonight? Hope you aren't broke again?"

"No, Dad, I have money, but I wanted to talk to you about a little incident that occurred at school today. Mr. Pringle, the principal, seems to have taken an uncommon interest in me this semester. Every time he meets me in the hall he slaps me on the back and says 'How goes it?' Well, yesterday he called me into his private office and said, 'Bob, I've had my eye on you for some time now, and I want to make a suggestion. I think you are traveling with the wrong crowd.' Why Dad, he knocked the props out from under me, but he did it so nicely I could not get mad. Now what I want to know, Dad, is how can a fellow know that he isn't traveling with the right crowd? Bill and Harry and Chub have all been here many times. You know them most as well as I do. They aren't particularly bad, are they? Just because they're a bit noisy and collegiate doesn't stamp them as undesirables."

Dad waited for more, but evidently Bob was through.

"Pringle is a very competent man, Bob; well thought of throughout the city, a real educator, interested beyond his mere job. His suggestions on any subject would be worthy of careful consideration. I've said to your mother several times that I thought Bill and Harry were 'light-weights.' Evidently Pringle thinks so, too.

"Bob, we were talking the other day about laws. Do you recollect how many there were in every realm of life, and how human progress after all is just a record of our having discovered new laws and understanding old ones better, aligning our lives in harmony with fundamental laws?"

"Yes, Dad, I do. But what's that to do with the gang?"

"A very great deal, and here is how. There is a law that forms of life, from the lowest upward, thrown together intimately under the influence of the same environment, tend decidedly to become alike. In other words, Bob, a fundamental law of life says you tend to become like the thing with which you intimately associate. We've discussed it many times in talking about social pressure and the fact that 'everybody is doing it' in so many realms. The simple fact is that we all learn from one another, and we tend to copy, copy, copy, until we become more or less alike. We tend to talk, to dress, to act, to think and consequently to behave like the group with which we associate.

"On the other hand, folks with certain tastes and interests tend to group themselves automatically. Musicians seek musical groups; athletes seek athletic clubs and organizations. Boys gang as naturally as bees or sheep flock, and having ganged more or less spontaneously, the law of association begins to work. Group opinions begin to form, group attitudes toward every conceivable thing begin to shape themselves without the group being conscious of it. Group opinions and group attitudes soon determine group actions, and then you have results; for Bob, to a very surprising degree we are what we do.

"The fellow who plays clean and fair is a good sport. The fellow who cheats and takes unfair advantage is a poor sport. The boy whose manner of acting is genteel and thoughtful of others is a gentleman. The boy who is noisy and loud and cheap and vulgar and selfish is a rowdy. So there you are: you are what you do, and what you are going to be, you are becoming by everything you do.

"Undesirable associations account for more crime than any other single fact. There are certain areas in every big city which produce the bulk of all criminal cases. Exactly so, desirable associations account for more big, outstanding, worth-while men than any other thing. Good homes are a marvelous asset because of this very law; poor homes are a great handicap. Your social group, especially of your age, determine pretty often what you are.

"If your principal, who is friendly to you, who sees you every day, and feels your influence in the school says to you, 'Bob, you're traveling with the wrong crowd,' then your associations are beginning to show. He knows that you are capable of better things. He expects more of you than he is getting by way of a positive stand on moral principle."

"But, Dad, can't one boy reform a gang?"

"That, my boy, is the alibi that keeps many a boy from stepping up forward—a false loyalty again. No, you will not reform your gang, Bob; very, very rarely, if ever, is it done.

"Not long ago, Bob, a great college president gathered his graduating class about him, and this was his message to those men: 'Keep yourselves forever in the presence of the best, and you will become like it in spite of yourselves.'

"No one knows you, Bob, so well as yourself. Your real self is known the best to you. Is your gang helping you become better than you are now, or is your gang taking the fine edge off of your best self? There is the answer to your question. The law of association is your best friend or your deadliest enemy. Are you in the wrong crowd or the right one?"

"Dad, I believe it's time for me to move."

—The Boy's World.

UNDER THE SNOW

It is pleasant to think, just under the snow,
That stretches so bleak and blank and cold,
Are beauty and warmth that we cannot know,
Green fields and leaves and blossoms of gold.

Yes, under this frozen and dumb expanse,
Ungladdened by bee or bird or flower,
A world where the leaping fountains glance,
And the buds expand, is waiting for the hour.

It is hidden now; not a glimmer breaks
Through the hard blue ice and the sparkling drift.
The world shrinks back from the downy flakes
Which out of the fold of the night-cloud sift.

But as fair and real a world it is
As any that rolls in the upper blue;
If you wait you will hear its melodies,
And see the sparkle of fount and dew.

And often now when the skies are wild,
And hoarse and sullen the night winds blow,
And lanes and hollows with drifts are piled,
I think of the violets under the snow;

I look in the wild-flower's tremulous eye,
I hear the chirp of the groundbird brown;
A breath from the budding grove steals by,
And the swallows are dipping above the lawn.

So there, from the outer sense concealed,
It lies, shut in by a veil of snow;
But there, to the inward eye revealed,
Are boughs that blossom and flowers that glow.

The lily shines on its bending stem,
The crocus opens its April gold,
And the rose up-tosses its diadem
Against the floor of the winter's cold.

—Fay Hempstead.

WHAT ARE WE ADVERTISING?

"But," you exclaim, "I'm not in the advertising business!"

But you are! Every day you advertise something, unconsciously or otherwise. What is it?

A daring aviator was doing some fancy sky writing over a large city some time ago. He was spelling out the name of a popular cigarette in smoke letters half a mile across. The entire city stopped and gazed gapingly heavenward.

One little tot, looking at the growing letters, exclaimed in awed voice: "It's God!"

But his companion was heard to reply, "Naw, it ain't. If it was God he wouldn't be advertising cigarettes!"

And God's people will be very careful about advertising cigarettes, cigars, tobacco, liquor, beer and all their ilk. For there seems to be little difference between the man who walks the streets bearing an advertisement on his back and the person who smokes tobacco or drinks intoxicants. Each is advertising.

But there are other things which folks advertise—bad temper, unkind words, selfishness, deceit, dishonesty, and many kindred traits.

Yes, it's a pertinent, proper question to ask ourselves, now, this moment: "What am I advertising?"—Chester E. Shuler in The Gospel Messenger.

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ANOTHER FRIEND

BY C. CAROL KAUFFMAN

A story written out of the experiences of a city missionary.

SHE noticed her as she passed the open door—the forlorn-looking woman with bare feet hanging over the edge of the bed, and straight gray hair, neither long nor short, hanging in straggles against her warm neck. Her eyes stared at the cream-colored wall in front of her.

She turned back and walked in.

"Good evening."

The woman nodded tiresomely.

"How are you this evening?"

"No good," hacked the woman.

"How long have you been here?"

"Three week," came the miserable answer, and she held up three trembling fingers.

"Are you no better than when you came?"

"No better." The woman's voice sounded hopeless and despairing.

"What is your name?"

"Pedrick."

"Do you live here in town?"

"No, Kinderhook."

"My name is Fieldhouse."

"What? Are you Mees Fieldhouse? I've been looking for you for year."

"For year?"

"Nah, course not. Seems like year. Mees Katrena tell me you can help me. I tell her I can't believe it." The woman pushed her hair back over each ear, one ear then the other. Both hands shook.

"You need help, do you?"

"Course. Look at me. Do I look happy?"

"No, I think you look sick, and tired, and sorta sad."

"I am. I'm everyding but well, and I'm los."

"Then I'm sure I can help you. Do you believe in God, Mrs. Pedrick? Did I pronounce your name correctly?"

"Make no difference. Call me anyding. Yes, you said it right. Yes, I believe dere is a God."

"Did you ever know Him?"

"Sure. Once I was Christian."

"What happened, Mrs. Pedrick, that you lost out? Were you happy when you were a Christian?"

"Yes, while it las'. I was ver' happy once."

"And what happened? Something took you away from God?"

"It was meself. I saw so much bad in dees one and dat one, who claim to be Christian. I say dat can't be right. I begin to judge my neighbor an my relative an my preacher. I get dat hate in my heart. I stop praying. I stop going church. I stop going prayer meeting. I stop trying to be good. I say, Dey all go hell; I go too."

"Mrs. Pedrick, you can get back to God where you left Him. He is ready and able to forgive you if you only ask Him to."

"But I don' feel like it. He don' want me back."

"Oh yes, He does, Mrs. Pedrick. God loves the backsliders. Don't you hear Him calling you?"

"No."

"Do you ever pray any more?"

"No."

"Would you like to, tonight?"

"No."

"Shall I pray for you?"

"Do no good. My heart is stone. Feel it. See? It's pounding my life out. No hope for me."

"Are you concerned about yourself?"

"No. I care for noding."

"Oh yes, you do, Mrs. Pedrick, or you wouldn't have been looking for me."

"Weel," she looked down over herself demurely, and rubbed one hand over the other, "I jes wondered what you look like. You look happy."

"I am."

"But you have someding to live for."

"Of course, and so do you."

"No, no." The woman shook her head, and shook it again.

"God has spared your life for a purpose."

"You dink?"

"I know, or else you wouldn't be here."

"I may go tonid. My heart is ver' bad."

"Then I'm glad I stopped in. If you know you're lost, aren't you afraid to go to sleep tonight with a heart like that?"

"I don' sleep."

"Never?"

"Not much. Can'd lie down."

"Does it make you worse to talk?"

"Don' care if does. Noding matter."

"If you can talk, Mrs. Pedick, tell me about yourself."

"Me? Why?"

"I'd like to hear it. Maybe I could understand you better then. This, I know, you are not an American, by your speech."

"I was born in Sweden in 1874."

"How interesting! What is your name?"

"My name? Elin Agusta Exalina Winberg. And my fader was Agustavo Lorenzous, and my moder Exaline Agusta."

"Go on."

"You like it?"

"Very much."

"I was de only child. My fader he rich, but I was ver' sickly child. Dey spen' all dey had on me, and my parent took me all over Europe to many doctor, but noding help. My fader say to moder, maybe America help. My fader drive stage coach, den work in lace factory and spend all he make on me. Finally I take ship to America."

"Alone?"

"Yes, alone. No money to bring us all." Tears welled up in the woman's pale eyes. She brushed them away. "No relative in dees country. No nothin."

"No children?"

"No children. Noding but sorrow. I was twenty-one when I came 'cross and landed in Chicago. I got stronger in America and married a Norwegian by name Hans Frederickson. It was all bad mistake. He no work. I break. I tell him get out and work, or get out and stay. He stay. I came farder west for my heald and do more foolish dings. Marry a carpenter, Pedrick. Yes, he good to me. He work. He work hard, but no Christian. I go church alone. Always alone. He maka fun of me. His relative—oh, dat's it! His relative maka me so mad! I can't forgive."

"But, Mrs. Pedrick, what all did Christ forgive in you?"

"Not backbiting. No sir. Not dat."

"Who bit?"

"Huh?"

"Who did the biting?"

"Now mees—what your name?"

"Fieldhouse."

"Now, Mees Fieldhouse, why you ask me dat?"

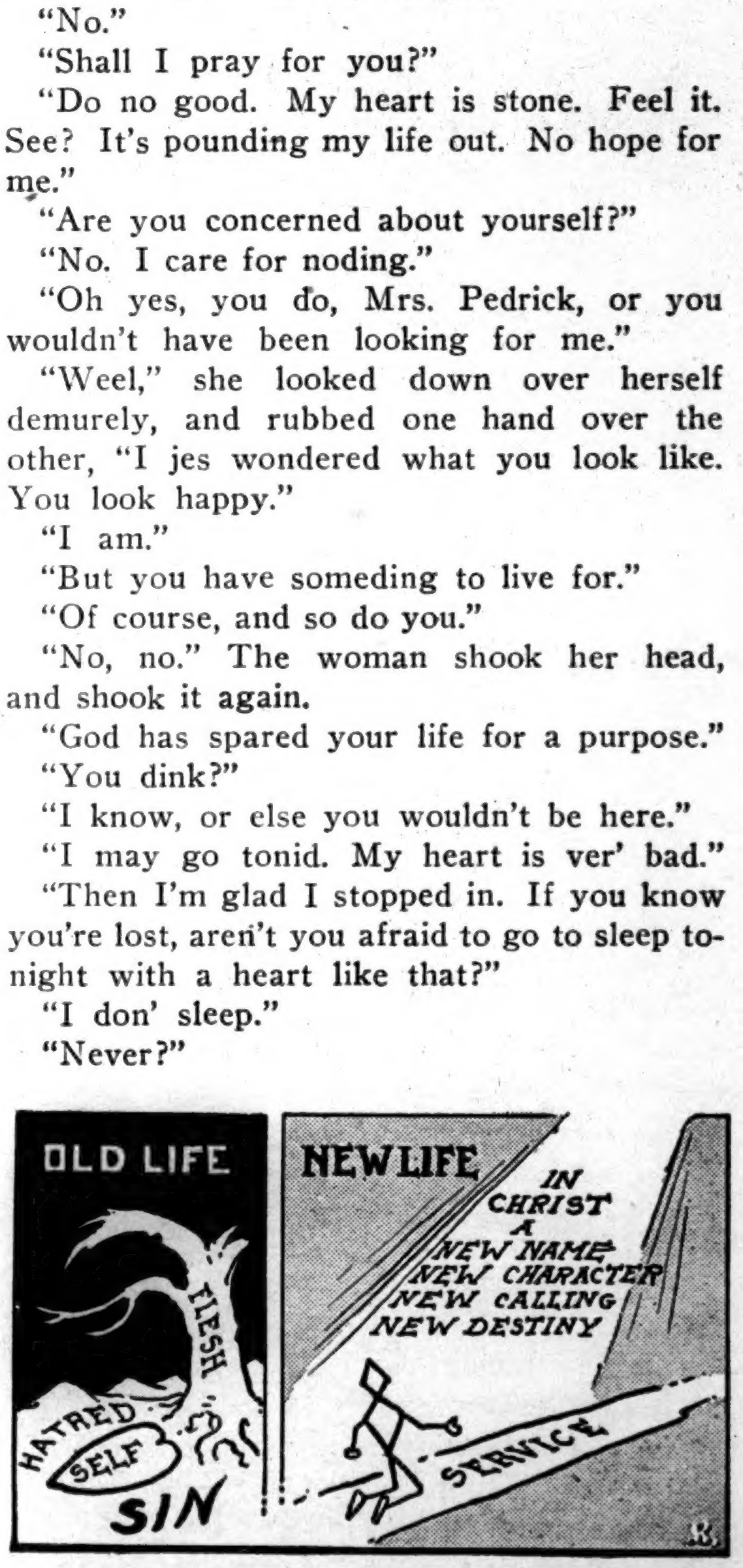
"So you'll think."

"I been dinking too much."

"Maybe so, but about what they did to you. Am I right?"

The woman looked at the floor down past her bare feet. She sat up on the edge of the bed very straight.

"Go on."



"Talk some more?"

"Yes."

"You can't get me down!" The woman's voice was almost defiant.

"No, I don't want to get you down, my friend. I want to help you up."

"Frien'? You call me frien'?"

"Of course, Mrs. Pedrick, we're friends aren't we? That's my hobby, making new friends."

"Say. Stand over her' a leetle closer. Let me look in your eye. You mean you care if I go hell tonighd?"

"Care, Mrs. Pedrick? Care? Of course, I care. I'll stay here all night to help you unless the nurse chases me out. Maybe it's time to go now."

"No, stay. Mees Katrena won't care. Close dat door. Now go on."

"Mrs. Pedrick, do you want to forgive those relatives that have wronged you?"

Silence. The electric clock in the hall clicked.

"I want to before I die," came the subdued answer at last.

"You have no promise of tomorrow."

"I know. Dey tell me dat all my life. I had fourteen serious operation and all dat's lef' is my heart."

"Then thank God for that, Mrs. Pedrick."

"You make me laugh, Mees."

"I'm serious about it, Mrs. Pedrick, you still have the best part."

"Ah, it's a bad heart."

"I know you have a bad heart. I can see that from here. But God wants your heart. He wants it before it gives out."

"I can't believe."

"Is the Bible true?"

"I can't say no. If I had it here I could show you how ragged it is. I can read English but no write it."

"Thank God for that. We have a brother in our church who believes yet cannot read."

"Yeh?"

"It's true. Faith is believing without seeing. Do you believe you have pain?"

"Do I?"

"Can you see it?"

"No."

"Neither can I, but I believe you are in pain."

"Yeh."

"If I read from my Bible, and it's just like yours, that 'him that cometh to me I will in no wise cast out,' will you believe that includes you, Mrs. Pedrick?"

The woman groaned. Before she answered a cold sweat came out on her forehead, and she coughed and coughed. Blinking she answered slowly:

"Wouldn't be fair not to." She looked down.

"No, and no one is as fair as God."

"Noding on earth is fair, nobody." She looked up again.

"I don't know if I'm ready to agree with you or not, Mrs. Pedrick. I want to be fair with you."

"Say, I like dat."

"Like what?"

"When you talk up lika dat."

"Then we're friends?"

"Sure."

"You mean you like to be told?"

"Sure."

"Then you like the Bible don't you, for it's straight out—no beating around the bush. It shows us up just what we are."

"Yeh."

"Yes. You're a sinner as far from God or farther than before you accepted Him the first time."

"True."

"His hand is stretched out to you tonight. Can't you see it?"

"No."

"Can't you feel it?"

"Like I see my pain, yeh," she laughed.

"That's good enough, Mrs. Pedrick. Thank God you are not too sick to think. Do you want peace in your soul?"

"God."

"Is your first husband still living?"

"No, dank God."

"Do you hate him?"

"No, he dead."

"Can you forgive him for all he did against you?"

"Might as well."

"And can you forgive those relatives?"

"Might as well."

"Will you?"

"Would you?"

"If I wouldn't I'm wasting my breath and time here, for my prayers could not be answered, and I do want to pray for you before I leave."

"God!"

"Did you mean, 'God have mercy on my poor soul'?"

"Yeh, yeh, ob course."

"Say it again."

"God have mercy on my poor soul. God bless those relative of Emil's."

"That's right, Mrs. Pedrick. Go on, you're feeling better already."

"God!"

"Go on. Say it all, He's hearing you."

"Sure?"

"Yes, I know it. Can't you tell? You're sincere, aren't you?"

"Yeh. Oh what if you'd gone by?"

"But I didn't, Mrs. Pedrick. Something drew me in. We're friends forever now."

"Sure ding."

"We'll be together forever in that glory world if you go on now and mean it."

"Oh, oh, dat glory world! Can it be I'll get dar? I've been so mean. I've been so wicked. I've been so stubborn. I've been so blin'. Forgive me, O God! Tell Mees Katrena to come in. Won't she be happy? Look, dem walls is brighter now. Dees heart is churnin fer joy, jes feel it."

"It's churning, Mrs. Pedrick, but it's a new heart now, created the moment you confessed your sins."

"Yeh?"

"Don't you believe it?"

"If the Bible say so I do."

Miss Katrena helped the woman back on her pillow, and after a prayer she fell into the first peaceful sleep she had had for months.

Hannibal, Mo.

HERE IS HOW AN ATHEIST DENIED HIS OWN THEORY

Neither the biographers of Charles Darwin, nor writers on Evolution, relate the following story of the last days of Darwin, as told by Lady Hope, at meetings in Northfield, Mass.

"It was on a glorious autumn afternoon, when I was asked to go and sit with Charles Darwin. He was almost bedridden for some months before he died. He was sitting up in bed, wearing a soft embroidered dressing gown, of a rather rich purple shade.

"Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those sunsets which are the beauty of Kent and Surrey. His features seemed to be lit up with pleasure as I entered the room.

"He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"'What are you reading now?' I asked.

"'Hebrews!' he answered—'still Hebrews. "The Royal Book," I call it.' Then, placing his finger on certain passages, he commented on them.

"I made some allusion to the strong opinions expressed by many on the history of the creation, and then their treatment of the earlier chapters of the Book of Genesis. He seemed distressed, his fingers twitched nervously, and a look of agony came over his face as he said:

"'I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them.' Then he paused, and after a few more sentences on 'the holiness of God' and 'the grandeur of this Book,' looking at the Bible which he was holding tenderly all the time, he suddenly said:

"'I have a summer house in the garden which holds about thirty people. It is over there,' pointing through the open window. 'I want you very much to speak there. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants, and a few neighbors, to gather there. Will you speak to them?'

"'What shall I speak about?' I asked.

"'Christ Jesus,' he replied, in a clear, emphatic voice, adding in a lower tone, 'and His salvation. Is not that the best theme? And then I want you to sing some hymns with them.'

"The look of brightness on his face as he said this I shall never forget, for he added—

"'If you take the meeting at three o'clock, this window will be open, and you will know that I am joining in with the singing.'"

Darwin's evolutionary theories are still being expounded in many of our schools, and his "Origin of the Species" still being taught as fact, and not theory. What folly!

The Bible says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).—Christian Witness.

THE PARABLE OF THE ORANGE TREE

Quite recently it was necessary for me to make a trip to Florida where, a few years ago, we made our home. Again I was greeted with the beautiful sight of its wonderful orchards, or "groves" as they are called there, of citrus trees, the orange, first in order, then the grapefruit, lemon and lime, with a row here and there of the little symmetrical kumquat tree, with its deep orange colored fruit the size of a plum, or the "Ponderosa" lemons, as large as cantaloupes. The picture of the delicious oranges, hanging as golden globes among the deep green foliage, is one that never fades from memory. But the process in which this wonderful tree is brought to the bearing stage, teaches us a beautiful lesson of one of God's miracles—that of giving to the sinner a new life, delivering him out of the kingdom of darkness, and translating him into the Kingdom of the Son.

At one time these very trees were either on a wild, sour orange, or a bitter lemon tree. Their fruit would have been inedible and repulsive to the taste. But, by the process of grafting, this tree, and the fruit it will bear, is utterly transformed. The sour tree is allowed to grow to about 18 inches, when the grafter strips the branches off and cuts the trunk near the ground. Then he takes a "bud" from a sweet, healthy orange tree and places it in the heart of the stump, covering it with grafting wax to protect the new life. By the simple act of the placing of a new bud, or life, a different nature into the stock of the bitter tree, there comes a mighty transformation, and the choicest of fruit blossoms, buds and matures, instead of the original bitter one.

Somewhere this "Parable of the Orange Tree" was suggested to me, and I herewith pass it on. This process illustrates how God, in His own mighty power, can put HIS life of purity, sweetness and beauty into the worst of men, and transform them into the maturest of Christians.

It means SURRENDER. The grafter's method must be accepted. It must surrender to the power and work of the husbandman before it can be changed into an orange tree. So the old life must be ended by the surrender of the old will to God. It is God's plan of regeneration that must be accepted. But the roots of the original tree are still in the ground when the new life is implanted.

It means RECEPTION. The lemon tree could never become an orange tree by its inherent potentialities. It can only become such by the reception of the life of the orange tree. After the will has been surrendered we receive the new life of God which is offered to us by Him because of faith in His blessed Son, our Redeemer. No man can ever become a Christian by latent forces of his. He must accept the life and power of God in order to become a Christian and bring forth the fruit of a Christian life. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self control" (Gal. 5:22).

There is PROTECTION. As the stump of the old tree is covered with grafting wax in order to keep it from perishing, so that it may bring forth much fruit, so after we have His Son as our Saviour, He places around us "the whole armour of God" that we may not perish, and gives unto us the Holy Spirit to protect and guard us. And this to the end that we may bring forth much fruit (Jno. 15:8).

There is VICTORY. The roots of the lemon tree are not destroyed. And yet the tree brings forth not sour and bitter fruit, but oranges of delicious flavor. It is not hard for the grafted lemon tree to bring forth oranges, when it answers to every demand of the grafter—it cannot do otherwise. So with the Christian who "lets go and lets God"; who accepts Christ as his Saviour and life, and allows the Holy Spirit to be his protector and guide. It will not then be a constant struggle, but he will normally come to full fruition with the richest of the fruit of the Spirit. And the Husbandman will tend to the tree. It will not turn back into a lemon tree under His care. But without His care and pruning, bad shoots may come out of the roots and grow out, sapping the strength of the tree, as selfishness, pride, self content, etc. Of these it must be shorn, to have full vitality.—Evangelical Beacon.

IF BUT ONE YEAR

If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Master's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day,
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
Or raptured be to meet my Lord
At any time, and I must be
Prepared to meet eternity.

So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's end.

THE LOCO WEED

By Fred Cornelius

A city-bred man from the East came West to take what he called a six months' hiking vacation. Naturally he had many interesting experiences which he will never forget. One that I am sure will remain in his memory always is his first experience with the Texas loco weed, often called purple, or woolly, loco.

Once he was hiking across a dry mesa country in Southern New Mexico, all alone save for his one, heavily loaded pack burro. He was in no great hurry, for the weather was hot and he had no particular place to go. He was "just hiking around," as he put it.

The burro walked lazily along in front of the man, stopping now and then to eat a bite of bunch grass or nibble a leaf from a mesquite bush.

Near the trail was a little plant with a purple flower on it. This looked good to the burro, so he went over and devoured it. There was another plant near by, and the greedy burro ate that also.

One hour later the poor animal suddenly reeled like a drunken man and fell. The man hurried to his side and took the pack saddle off him. The burro got shakily to his feet, only to reel around and fall again, however; but this time he stood first on his hind feet, then on his front and kicked his heels in the air. Then he started straight for his master just as though he were going to bite or paw him. The man ran out of reach, frightened almost out of his wits. The burro followed for a few steps, fell again; and this time he would have stayed down had it not been for a cowboy who happened along.

"What in the world can be the matter with this burro?" the man from the East wanted to know. And he told the cowboy how the animal had been behaving.

"He seems to be locoed," said the cowboy.

"What does locoed mean?" asked the hiker.

"Locoed," answered the cowboy, "is the Spanish word for crazy. This burro has evidently eaten a loco weed, which has run him crazy. If he got only a little of it, he will be well by morning; but if he ate very much of it, he will never get up from there. I have some medicine here in my pack that may bring him out of it. Help me, and we will pour it down him."

So they gave the locoed burro some of the medicine and left him there for the night, while they camped near by. The next morning, the burro seemed to be as well as ever.

Before the cowboy went on his way, he showed the Eastern man some loco weed, which was the Texas loco, the most common and also the most dangerous of all the varieties of loco weed.

This weed is found in Texas, New Mexico and Arizona, as well as in Kansas and Nebraska. It reaches a height of about a foot. The little leaves are set on a stem like a fern and are covered with fine, hair-like fuzz. The flowers come during the springtime and are of a deep purple color. The scientific name is astragalus mollissimus.
—Publisher Unknown.

CHRISTIAN MONITOR PULPIT

THE ENTHUSIASM OF FAITH

BY ROY S. KOCH

TEXT: And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.—Num. 13:30.

Socrates styled himself a divine gadfly to prod the steed of state. To him the state was a mighty horse but slow and ponderous that needed constant prodding.

The nation of Israel likewise needed the prodding of a man of faith when she was ready to halt in the wilderness. Such a prodding gadfly God provided for her in the person of Caleb, the son of Jephunneh. His faith was vibrant and enthusiastic.

When the scouting party of twelve spies returned from investigating Canaan and brought their unbelieving, complaining report to Moses and the congregation of Israel, Caleb spoke the words of our text. They are a veritable stimulant to faith.

As we face the New Year of 1946 with all its deep, unknown secrets, sorrows, and difficulties we need again the inspiring message of Caleb. Caleb spoke better than he knew. His message still has the ringing challenge it had almost three thousand five hundred years ago. It is a message of vibrant faith. In our analysis of Caleb's faith let us make practical applications to ourselves.

I

The first major observation we make is that **FAITH DISCOUNTS DIFFICULTIES.** "Caleb stilled all the people." Caleb recognized first of all that **Difficulties Do Abound.** Shall we deny the evident strength of those walls? Shall we take a hypodermic shot in the arm, draw in our breaths, close our eyes and say, "No giants"? If we, like the non-Christian and nonscientific Christian Scientists, deny the reality of difficulties we fly in the face of the facts and shall surely be bludgeoned to our senses. In spite of all the advances in our civilization to take away difficulties we are still beset with them. Moral and spiritual difficulties challenge us. Problems of peace, wealth, education, recreation, etc., challenge our best minds. In addition personal difficulties meet every soul. In your congregation, pastor, you have them; in your family, father and mother, you have them; in your social affairs, young man and woman, you have them. But why catalog any more? Supposing you don't need to fetch a pail of drinking water by wading through three feet of snow, does that get you the girl you want or the education you desire? While some difficulties have almost disappeared from our culture others are still just as great as ever, and God shall see to it that we shall always have them, for they develop character.

Caleb recognized also that **Difficulties Deter Many.** The spies saw the high walls and tall people and lost heart. They didn't look high enough. Caleb looked higher and saw God. Too often we also don't look high enough. The tragic part of such an incident comes to the surface when those who have seen difficulties discourage others who follow and might have faith to overcome them had they not been predisposed to defeat. How many Christians have been badgered into inactivity and impotence by the raucous voices of loud-mouthed unbelief! While the unbelieving spies were crying "Wolf, wolf" and fled in terror Caleb was reaching for his rifle. How many Christian skeletons are bleaching on the highway of life because they were overcome by difficulties when help was available! When difficulties arise shall we be quitters and weak-kneed, or shall we tackle the problem? Are we going to be namby-pamby Christians or Christians hardened and strengthened by meeting the issues of life?

Again Caleb recognized that **Difficulties Disappear before Faith.** When the mouse was told that the Christmas stocking was as full as it could be she refused to believe the evidence before her! On being challenged to get anything more into the stocking she gnawed and gnawed until she had put a hole into the toe. When the disgruntled spies said, "The enemy is stronger than we are," Caleb countered with, "But they are not as strong as the God we serve and follow." When the walls were down, the enemy disorganized and defeated, and the Anakim dead, Caleb rose and said, "I have lived through it all; give me my inheritance." Then the difficulties were behind and the inheritance in sight. The unbelievers died without tasting victory; Caleb lived because of his faith.

Did not Jesus speak on this identical subject? He said that mountains can be moved by faith and trees planted in the sea. Caleb is a good faith stimulant. When monstrous difficulties rise up before you in this coming year think of Caleb, but more—think of God. We have a God who is abundantly able; "with God all things are possible."

II

The second major observation we make is that **FAITH DETERMINES SUCCESS.** "We are well able to overcome it." **Faith Develops Morale.** A discouraged person is a defeated person. The Bible says a faithless person is a damned person. How thrilling, by contrast, is Caleb's note of confidence born of his faith, "We are well able to overcome it!" I like the word "well" in there. It shows us that Caleb's morale was high, in spite of the difficulties. Had I been a fighter in Israel's army I should have wanted to be in Caleb's division. If Caleb thought that battles might be lost no one knew he thought it. Happy is the teacher or minister who can inspire people! Much more can be accomplished by inspiring people than by threatening them. One radiant Christian does more good in the world than a dozen glum ones. Faith and worry cannot live in the same apartment of your heart.

"When all around my soul gives way,
He then is all my hope and stay."
"In every high and stormy gale,
My anchor holds within the veil."

Faith Draws on God. Self-confidence is good, but it has its limits. Faith in man as such has had a very sorry history. Never can we predict unqualified success when our confidence is only in man. Paul made some very positive declarations about the success of the Gospel, but those declarations were based on God, not in man. When all else has gone to ruin the cross of Christ, God's greatest emblem of success and our object of faith, shall still tower in all its majesty. Faith believes that the very difficulties that would deter us shall be used of God for our good. Caleb said that the formidable people of the land shall be bread for Israel. Num. 14:9. So whatever happens, remember there is a source of help that never fails.

Faith Defeats Giants. In Caleb faith defeated physical giants; in our experiences the giants may be anything. Not all giants are defeated with the same methods. Their defence may fall away like Jericho's walls; their blood may be shed by duped fellow men; their unity may be broken by intrigue and capitulation, and their minds changed by buzzing hornets. How shall we know what methods God shall use? Caleb didn't know, but he believed that God was able to provide the means. Faith asks only the assurance; it leaves the methods to God. True, we must be ready to be used at the precise moment in God's plan and to capitalize on every opportunity. Had the Israelites been fifty miles away when the walls "came tumbling down" no doubt Jericho would not have been theirs. Faith is not blind, senseless, fatalistic dependence on God and His methods, but a sane trust in Him and an alertness to see His will shaping out. When a man of faith works hand in hand with God, giants will fall before him like cordwood, and his work will culminate in success. "But my servant Caleb, because he . . . hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it" (Num. 14:24). The mighty hosts of evil bow before the name of Jesus.

III

The third and final major observation we make is that **FAITH DEMANDS ACTION.** "Let us go up at once, and possess it." **The Action Must Be Immediate.** "He who hesitates is lost." Caleb did not believe in the postponement theory. He was hungry for the promised milk and honey; his mouth watered for more grapes. Postponement meant only loss to him. To Israel it meant a whole generation; it meant forty harvests. When God's will is clear and the way open, even though beset with great difficulties, postponed obedience means loss every time. Hesitancy is not born of faith but of doubt. When faith is sure it acts; when faith refuses to act it ceases to exist. What is more encouraging than a man of faith in action?

The Action Must Be Decisive. Sluggishness is neither attractive nor powerful. "Forward" may mean innumerable difficulties, but it is the only course for faith to take. Caleb knew; had he not been present when God's command was "Forward" at the Red Sea, when to go forward looked impossible? Shall we go forward amidst difficulties or remain indefinitely in the desert of defeat? That besetting sin or crippling habit in your life, when will you begin to deal with it? Have you in childlike fashion made New Year's resolutions only to break them? Perhaps you have attempted to overcome by the method used by one of my acquaintances several years ago. His weakness was the cigarette. Finally he decided to cut out the filthy habit by smoking one cigarette less every day. He must have smoked an enormous amount back there in those days, because he still smokes them. He took the wrong way to break the habit. Besetting sins and bad habits must be broken off decisively. This procedure is psychologically sound. Take the bull by the horns and break his neck. The same principle applies to the establishment of good habits and ways of life. Some Christians are like dud bombs, always suggesting they might go off sometime, but you don't need to be afraid; they won't.

The Action Must Be God-directed. Mere activity is foolishness; it serves only to expend energy with a prodigality that is sinful and harmful. To Caleb the goal of the immediate and decisive action was clear. It was pointed out by God—the promised land—possession! With this assurance Caleb would have been ready to lead the army of conquest; he was committed and consecrated to the cause. Personal commitment and unreserved consecration are minimum requirements for Christians to begin a new year. New Year's resolutions are superficial too often; they attack but part of the problem when the whole is the entire person. Has God revealed a course of life to you? Is the way plain? Then hesitate no more, but with resolute purpose bend your efforts toward the goal. There is a throne in your life, and you may sit on it if you so desire. But there is another who can direct the affairs of your little kingdom much better than you can. Let God occupy your throne and rule in your life. You can be the prince consort and rule under Him. Your life and mine, directed by God, will reach the promised land through conquest that is His and to blessings that are ours.

"Where He may lead me I will go,
For I have learned to trust Him so,
And I remember 'twas for me,
That He was slain on Calvary."

St. Jacobs, Ont.

TAKING OUR STAND WITH CHRIST

There is no question which can present itself to any man that is fraught with greater consequences than the question of what one is going to do with Christ. It is within our power to reject Him, and it is within our power to take our stand with Him, no matter what our outward circumstances may be. There are millions of people in this world who have never heard of Christ, or who do not know enough about Him to take any position, either for or against Him, but this is not true of those who read these lines. If we refuse to take our stand with Christ, we are in reality taking our stand against Him. The person who busies himself with the affairs of this world and ignores Christ is shutting Him out of his life as effectively as though he spent half of his time scoffing at His claims. The influence of the blatant skeptic may be considerable in certain circles; but on the whole the worldly, materialistic spirit of the age which causes people to ignore religion and stay away from church is more to be feared.

Taking our stand with Christ, if done in any adequate sense, is not a matter of merely an hour or a day, as one might stand with a friend while he has his picture taken, or on election day while votes are being cast for him at the polls. Standing with Christ involves a continuous temper of soul which finds expression in deeds of loyalty and love. Ordinarily standing with Him will mean connection with a church and a whole-hearted support of its work. It means that we shall, if need be, endure reviling and all manner of false reports for Christ's sake. It means a general spirit of loyalty to Christ which will find expression in every way in which loyalty needs to be expressed, as by obedience to His commands, by a defense of His claims if they are challenged, by identifying ourselves with His followers, and by a steadfast confession of our faith.

Such a taking of our stand with Christ brings rich rewards,. In addition to the spiritual graces and fruits which are made possible through Him, it means that God is on our side instead of against us. When we take our stand with Christ He takes His stand with us, and that is worth more to us than all else besides. It means that we are not left alone to fight our spiritual battles, or to face the enemies of righteousness, or to meet the problems of life. We have a Helper, who is really able to help, and to whom we can go at any time. It means that, when we come to the end of our earthly labors, there is in store for us a crown of righteousness that fadeth not away.

When the Jews failed to take their stand with Christ, it meant destruction of their holy city and the end of their nationality. Tragic physical death and a loss of nationality are bad enough—some nations are suffering such things to-day. But of inestimably greater consequence is the doom of those who, because of their rejection of Christ, go out into eternal night. "Sin kills beyond the tomb." In our land we have little fear from being overwhelmed by a foreign power, but we do need to fear Him who is able to destroy both soul and body in hell. We need to be on guard against the sinister influences which would weaken our loyalty to Christ and sap our spirituality and lead to religious indifference and neglect. It makes little difference to Satan by what means his ends are achieved, just so they are achieved. Let us resist his encroachments of every kind by taking unequivocally our stand with Christ.—Light and Life Evangel.

GOD'S WAY AND MINE

I asked the Lord to lead me for a day,
I did not know or care what He might say;
So long as He would lead me, I'd agree
To follow paths I could or could not see;
Or try to carry loads I scarce could lift,
And move as He directed, slow or swift.

I would not murmur if the road were rough,
Nor ask for more when He had giv'n enough
To meet my simple needs, both few and small,
I'd be content and thankful in it all.
But when He made me suffer and be still,
I then rebelled against my Master's will,
And said I would not have Him for my guide,
Because His will ran counter to my pride.

And yet I suffered, suffered once again;
I asked for joy, He gave me only pain.
I asked for rose-strewn pathways, sunny morns,
I chose to tread on petals, not on thorns;
But through the thorns He led me up the hill.
I murmured at His "Suffer and be still"—
I could not grasp His meaning; I was prone
To ask Him for His way, but keep my own.

But one day, when my struggles had been sore,
I asked my Lord to lead me just once more.
This time I would not murmur 'gainst His will;
I'd go or stay, or "Suffer and be still."
I would not have my own way—His was best;
I'd gladly do, endure His wise behest,
And then I understood why all my pain
And thorns came to me once again.

It was with drawing, by His gentle art,
The thorns which pride had thrust into my heart,
His oil and wine poured on sin's open sore,
The pain was just to heal, and nothing more.
His thorns were lances to relieve disease,
His hilly pathway led to plains of peace.

He meant my life for joy, for power and bliss—
Pain was remedial, work was happiness,
And so my Lord has led me all the years;
Sometimes He leads through smiles, sometimes through tears,
But each day shows me that His way is best.
For through its cloud or sunshine I am blest.

—Publisher Unknown.

SATAN'S SPHERE

We know so little of the conflict in the Heavenly places. Why should a spiritual giant like Paul have been so desirous of the prayers of God's people? The truth is that few people realize that the sphere of Satan's activity is the religious one. People think they see him in the gambling dens, the public house bars and similar places. But it is the flesh that leads people there. Satan's aim is to corrupt the Gospel, and to dishonor God's Word, and we can meet him only with spiritual weapons.—Christian Witness.

Prayer crowns God with the honor and glory due to His name, and God crowns prayer with assurance and comfort. The most praying souls are the most assured souls.—T. Brooks.

Editorials

New Year Vistas

Of all the important periods of the year, the New Year season furnishes the best vantage point from which to take a view into the different vistas of life and experience that open up to us. It is pre-eminently a good time for one to review the past, to look into and examine the thoughts and intents of the heart, and, within the scope of human limitations, to envision the future. Let us, then, take these three looks as we leave the old year behind and enter the New Year.

1. **A Look Backward.**—A serious look into the past can be very helpful to all of us. Recounting the experiences of the past year will help us to appreciate the good things that it has brought us and to be thankful for them. And we know that the past year has indeed brought us many blessings, now that we stop to think of them. The outstanding event of The year was the ending of World War II, and we can all unite in thankfulness to God that the greatest armed conflict in the history of the world has come to a close. People will not soon forget 1945, when "the tumult and the fighting" ceased and millions of people who were long separated from home and loved ones returned home or had a prospect of returning. As churches and homes the return of Civilian Service brethren has meant and will mean much, even though it is slower than we had hoped.

It will help us to remember also that in 1945 the world was blessed with good crops so that there were large stores of food with which to feed the hungry, even though because of the failure of men many are still in want. As a church and as individuals we can enumerate many spiritual blessings that have come our way, one of which was the lesson which we have learned through making sacrifices, through enduring hardships, through helping others, and through answered prayers. Revivals have broken out here and there, and we should appreciate the signs of spiritual awakening evident to some degree in the church and nation. And all of us should treasure our personal spiritual triumphs and blessings.

No doubt many things have come to every one that were not specially desired and that brought suffering or sorrow. Many family circles have been broken never to be reunited in this world. Pain and suffering and heartache have exacted their toll in the lives of all, to a greater or lesser degree. We trust that we can look back upon all such experiences and see how they have been the means of enriching our lives instead of impoverishing them. One of the editor's friends in The Netherlands stated that the years of suffering which they underwent during the war, hard as they were, worked something in his life that he would not want to miss, now that it is over.

Then too we can look back upon our mistakes and failures with profit. All of us probably have had our share of them. We can take two attitudes toward them; and we must make our choice as to whether we will allow them to haunt and disturb us or to make us resolve to profit by them and thus make them steppingstones to higher and better things. To the Christian, if we are imbued by the love of God and love to man, all things will indeed work together to our highest good.

2. **A Look Inward.**—The Scriptures repeatedly admonish us to search our hearts, or to examine ourselves. The New Year is a particularly good time to do this, although we need constantly to examine our motives and intents and to submit ourselves to the searchlight of God. New Year is a good time to take inventory in spiritual as well as temporal things. Paul's exhortation in this respect is as follows: "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5). Cruden, in defining this private examination, says that it occurs "when a Christian tries himself by the Word of God, and by what Christ has wrought by His Spirit within him, whether he be a true believer in Jesus, and has any ground to hope for salvation through His blood and righteousness." We have the Word of God as our infallible guide to the way of salvation and as our rule of life. We have, as Christians, the Spirit of God to interpret the Word and to guide us into all truth. But we are told to "try the spirits whether they are of God," and the Word is our guide in this. The Spirit and the Word are both of God and therefore must agree.

It is well for us to remember that sin has its origin in the thoughts and intents of the heart. It is from here that hatred, envy, jealousy, adulteries, and all sorts of evil spring, as Jesus said. Matt. 15:18-20. We need, then, to look within very seriously and by the help of the Spirit of God curb all fleshly tendencies and lusts, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). A great help to this is the positive command found in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." But we are very limited in our own heart searchings, because it is difficult for us to know ourselves and to evaluate properly what is going on in our minds and hearts. It is always good, and especially fitting at the time of the New Year, to pray the prayer of David: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:24).

3. **A Look Forward.**—We well know that we cannot pierce the veil of the future. That is in God's hands, and we do well to leave it there. But there are certain views of and attitudes toward the future that we do well to take at the time of this New Year. As Christians we should look forward to the New Year with hope. Let us profit by the experiences of the past, but at the same time know that there are many things that we need to forget. Disappointments, evil feelings toward others, grudges, lost opportunities, and failures, can to a large degree be cast into the limbo of forgetfulness with great profit. Why should we harbor unpleasant things of the past if we can do nothing to help concerning them? Rather let us forget about them and look forward to the future with Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Let us look forward into the New Year to new vistas of faith, and love, and truth. It is one of the great blessings of the Christian life that there are always better things ahead, always new heights to be gained, always new depths to be reached. No matter how much we have attained, we can still grow in grace and in our appreciation of the love of God. We can grow in the knowledge of God and delve deeper into the treasures of the truth of His Word. We can exercise ourselves more in faith and prayer. Let us aim to gain new spiritual heights every day. Such a resolution for the New Year is not too high. We can grow in our love for our fellow man and in our service to God and man. Some one has offered this New Year prayer in which we can well join: "May the dawning year be new, indeed, with new visions of truth, a new wonder of Thy love, and a new service to our fellow man."

There will be much work for us to do this year, if the Lord tarries. Let us consecrate ourselves to any task that the Lord has for us, and then go forward into the New Year with Him. We cannot see what is ahead, and the path may seem dark, but it cannot be dark if we go forward with God. Let us take the advice of Helen Keller: "Reach out your hand through the darkness and get hold of God." Then all will be light in the midst of the darkness of this world. Then we can really have a Happy New Year.

Back Home

All who have read the editorials of the past three issues of the Monitor know that the editor was away from the office when they were written, and it was indeed a unique experience to pen these messages in three different world capitals—Paris, Brussels, and London. From September 5 until Nov. 27 we were absent from the home land. This time was spent in traveling through Ireland, Great Britain, France, Belgium, Holland, Switzerland, and Luxembourg, and in the necessary oversea passage to and from Europe. The purpose of the trip was to act as commissioner for the Mennonite Relief Committee to investigate relief needs in Belgium. We saw many badly devastated places in which relief needs were very evident. Some of these are described in an article elsewhere in this issue, and reference to the work in Belgium will be made in succeeding issues of the Monitor.

We were glad for the privilege of making this trip and being instrumental in furthering the relief program of the Mennonite Church, which presents a great challenge to us at the present time. But now that our part of the work as a relief commissioner has been completed for the time being, we are glad to be back home and to be engaged again in the routine work of an editor and pastor. The trip has been an inspiration and help to us in many ways. It made us to realize keenly the care and protection of God in traveling in the air and on land and sea. We also learned to appreciate the prayers of God's people, for we had the consciousness that many were praying for us as we traveled into many strange lands and engaged in what was entirely new work for us. We were confirmed in our belief that war is both wrong and futile, as we saw the terrible damage it has done to Europe physically, morally, and spiritually, and how ineffective it is in removing the root causes of the troubles which it aims to solve. Our trip also helped us to appreciate as never before the blessings which we are enjoying in our dear homeland. Somehow, through the grace and providence of God, America has been spared of the destruction and misery that many lands across the sea have endured and are still suffering from. We cannot claim any merits by which we deserved these blessings, but we can thank God for them.

Lastly, now that we are back home, we want to express our appreciation of what others of the Publishing House staff did in carrying on our work while we were absent. Particular thanks are due to Sister Beulah Loucks, who carried the main responsibility in getting out the Christian Monitor, and to Bro. Ellrose Zook, who wrote the first quarter's Sunday-school lessons for the Junior-Intermediate Sunday School Teachers Quarterly, for which the editor is also responsible.

In spite of difficulties encountered and a certain amount of hardships endured, we can after all say that we enjoyed the trip to Europe. But it is indeed good to be back home.

We Begin Volume XXXVIII

January, 1946, also brings a New Year to the Christian Monitor as a publication, for its first issue appeared in January, 1909, just thirty-seven years ago. The New Year brings new things to periodicals as well as to individuals. We shall notice some of the new things in this issue. Some of these will carry on into later numbers and therefore are indicative to some extent, of what is in store for our readers, if the Lord will. First, is the new series of Sunday-school lessons, entitled "A Nation in the Making," which has to do with early history of the Israelitish nation from the period of the oppression in Egypt to the coronation of Saul, as its first king. These will extend through the first quarter and will again be ably and tersely discussed by Bro. John F. Bressler. The next is a new series of Young People's Bible Meetings, also extending through the first quarter, entitled, "The Christian in the World." The New "Program Builder" for the period of January to June is now off the press, but the Monitor carries additional material by our Young People's Bible Meeting editor, Bro. J. R. Shank. The opening up of our new relief work in Belgium is discussed by the editor and will receive further publicity as it develops in the hands of our workers on the field. Our able and esteemed Bible Study editor, Bro. S. F. Coffman, will continue guiding us into new fields of Bible study during the year. Bro. C. F. Derstine, our World News editor, writes this month on the "Atomic Bomb," a subject that is everywhere discussed and which is one of the great headaches of statesmen of the very countries which were most successful in developing it. He will continue to favor us with timely articles as new developments in world affairs come during the year ahead of us. Bro. Samuel Yoder, relief worker in the Middle East and in Ethiopia, will continue to favor us with his graphic descriptions of Bible scenes which he had the privilege of visiting.

These are but samples of what will be coming in the pages of the Monitor, if the Lord tarries. Many other writers will favor us with messages for the home, on the Christian life, on education and missions, as well as many other lines of thought. We are looking forward to a blessed and Happy New Year in which all our contributors and readers will have a part. Remember the work in prayer. And may God bless and keep you all during the New Year.

OUR HOME CIRCLE

CHRISTIAN LIFE IN AN INDIAN HOME

BY GEORGE J. LAPP

The author of this article has given forty years of service to our India Mission, including furloughs. He speaks from a rich and wide experience.

The homes of our Indian Christian brotherhood, while they are clustered in larger or smaller colonies, are set in the midst of heathenism and idolatry. It requires faithful devotion to the spiritual interests of the family and vigilance on the part of God-fearing parents to bring their children up in the fear and admonition of the Lord. It requires careful spiritual nurture. In this connection the writer wishes to describe a typical Indian Christian home with which he has been familiar from its beginning many years ago.

The father of the family wandered to our famine camp during the famine of 1899 and 1900. His father had been a fairly well-to-do village proprietor, but when the famine raged he was swept away by cholera and his family was left orphaned and homeless. Even though they might have had resources, they had no relatives who took an interest in the children. Avaricious relatives appropriated the land and other holdings of the family and left the children to starve or beg. This boy became an inmate of our mission orphanage and proved himself very apt in every way. He learned well in school, was willing to do whatever tasks were assigned to him, learned to sew clothing, and also was appointed to teach blind and mute boys in the orphanage. As he grew to young manhood he manifested a keen interest in spiritual things and early in life was baptized and received into church fellowship. He grew in grace and spiritual knowledge. He was one of the first to register as a student in our Bible school. After his marriage he taught school, became an evangelist, taught in the Bible school, and finally was ordained to the ministry and is now serving as a well-experienced and well-seasoned shepherd of the flock.

When a young man, with the help of the missionaries, he was able to recover some of his father's estate. That, together with his savings through the years, enabled him to buy land holdings in our village of Balodgahan and later on in one of our outlying evangelistic stations which he helped to pioneer. Afterward he sold the land in Balodgahan and bought still more in this outlying station, in which he had been living for many years. His training and experience and that of his wife, who is a trained nurse, enabled him to wield considerable influence not only in the Christian community but among the non-Christian people of the surrounding villages. He has gained their respect and they come to him for counsel and advice.

But he and his family are surrounded with people whose customs and manners are in accord with their idolatrous beliefs and practices. They practice their mass and individual idol and superstitious spirit worship. They believe in witches and wizards. They tell the most fantastic tales of mysterious doings and also of frightful and mysterious workings by those who have the powers of evil-doing. They can outdo any old wives' tales in this country. The children in this Christian home had every opportunity to learn all sorts of gruesome tales and to become saturated with the superstitions of their idolatrous neighbors and playmates. They could and did witness the processions of idolaters as they marched through the hamlet in veneration and worship of their family and community gods. They knew the old men and women who were looked upon as witches and mysterious characters. They heard stories of how children or grown people had faded away and died from some evil eye that was cast upon them. What they heard would fill volumes of poisonous reading. I think you will understand the intense Christian teaching and discipline necessary to bring such a family up in the nurture and admonition of the Lord. It was a tremendous and difficult task.

The missionaries emphasized family worship from the beginning. The orphan boys and girls would meet each morning in groups for their morning worship of song, Scripture reading, exhortation, and prayer. When we arrived in India in 1905 we were impressed by the spirit of devotion which they manifested. We noted their interest in singing and how this became such an effective means of influencing their lives. It is true that as a nation or people sing, so they live. Daily devotion as described above became a regular habitual custom in the home of our Indian brother. His sons and daughters learned Christian instead of heathen, idolatrous hymns. From childhood they learned to pray. As soon as they were able to read they had a part in the reading of the Bible in family worship. They were early taught to commit to memory Scripture verses and hymns. The father and mother were good singers. The children also were musical. They grew up with a taste for things Christian and with a distaste for things heathen and idolatrous. This, I think, was the secret of their remaining loyal to the Christian faith. The children would meet with groups of children from neighboring Christian homes and their games would be after the Christian pattern. They would play Sunday school and church. I have never seen children from Christian homes playing heathen games. There are common social games which all children enjoy and they would participate in them, but to my knowledge they had no taste for games that were colored by heathen religious custom. All this influenced the children of this Christian home to think and act clean, even though surrounded by the foul and unclean.

The children of this home attended Sunday school regularly. They also attended the mission primary school and then were placed in our mission schools for further educational and specialized training. As they grew to young manhood and womanhood they reflected the training they had received in the home. There were times when they lapsed into more or less indifference in matters spiritual, but it was found that they readily responded to any appeal that was made to them for active interest in Christian witness, either public or private.

One son is in college, majoring at the present time in agriculture, with the hope that he also may take special Bible training to become a witnessing Christian agriculturist. One daughter finished one year of college training and nurse's training and now is in service as a Christian witnessing nurse. Others of the younger children are studying in middle and high schools, preparing for the responsibilities of the Christian home and life.

The secret of any successes which they may achieve will be due to their Christian training as children in the home in which their taste for the Christian life and Christian fitness of things was developed even though surrounded by darkness and superstition.

Another father, who also now is a minister, confessed that having been reared in a heathen home he still shudders with a sort of horror when he passes a temple in which has been placed an ugly idol. He knows that it has no power; but when a mere lad his father forced him to worship ugly gods, and he became so frightened that he would try to tear away from his father and run away from them. But this father has said with feeling, "My sons will never know this fear, because from childhood they have been taught the love of God and they know only Him, and they believe in Christ as their Saviour. They have seen the ugly idols, but have never worshiped them, nor do they fear them."

As we think back over the years, we realize that our brethren and sisters in India are indeed miracles of grace, set as bright and shining lights in that land of darkness. Pray for them and continue your interest in the enlightenment of more and more darkened souls that they, too, may be brought to "the light of life."

Goshen, Ind.

Why not accept nature and obey her annually published ordinances? Why not reason from nature to spirit and say, If it be so in things natural that there is a seed-time and that the harvest depends upon it, there may also be a corresponding truth in the spiritual universe?—Joseph Parker.

SENTIMENT—THE PITY OF IT

BY ANNA JOHNSON SCHEIBLE

Since a child, time and anon, have I heard and quoted: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, . . . but lay up for yourselves treasures in heaven." But not until a few days ago did I understand its deepest meaning.

My attention was called to a family who were all four sleeping in one bed. Why? Because they were not able to buy another. I felt a bit responsible for those two little children's health.

My first thought was about where I might buy a used baby bed in good sanitary condition. And in an instant, almost, I realized the futility of my thought. Too much sentiment is usually connected with Johnnie's and Mary's baby beds. They are stored away in the attic, "where moth and rust doth corrupt," for the next generation of Johnnies and Marys, which, alas! may never exist. So as a result money which might have been sent to even less fortunate children in this wartorn world had to be used to buy a new bed.

In the act, though, I feel I must at last have "grown up." I can best tell you how I came to that conclusion by telling the story of my precious little red suit which I had when but a tiny girl of five.

The little red suit was quite the most wonderful thing I have ever possessed. What happened to it? On the way home from town one bitter cold day we met a little girl on the street whose little hands were purple with cold.

Mother said, "Give the little girl your mittens, Anna, and I shall knit you another pair."

Mother never knew the lump that filled my throat until I was not able to eat lunch that evening. Gone were my beloved little red mittens! Or did she know? Whether or no, I am certain she would not have had me do differently.

How well mother knew the deepest meaning of the scripture truth that, he that spareth the rod loveth not his child. That I must sometime learn to share with others, not my castoffs, but the things I loved most, was something she felt that the sooner learned the better—also that the greater the sacrifice the greater, eventually, would be the joy.

The next winter mother wrapped the little coat and hood in a bundle and said, "Anna, wouldn't you like to take your little suit, which is too small for you, down to little Marie? She hasn't any to wear to Sunday school." How leaden were the little feet which carried that precious little bundle away!

So went the suit, beds, high chair, etc., down through the years.

All these years when I would see little garments others had stored away in moth crystals that lump would reappear, and each time a certain feeling of bitterness grew in my heart. But yesterday when I spent that money so unnecessarily something happened. That lump melted from my throat and ran down into my heart, crowding out that feeling of bitterness, replacing it with a feeling of joy and satisfaction, and let me feel thankfulness and appreciation for a mother who was wise enough to start a little treasure house in heaven as a challenge to be added to as the years go on. In the words of Longfellow:

"Thanks, thanks to thee, my [most] worthy friend, for the lesson thou hast taught."

Stop and think a moment. Do you, perchance, have treasures stored in your attic which should be sent on? And what may they be doing to this generation?—The Gospel Messenger.

HOME IS WHERE THE HEART IS

Home is where the heart is,
And where all agree;
Home is where the heart is,
Humble though it be,
Where each heart is faithful,
And no evil harms;
Love is more than splendor,
More than beauty's charm!

Home is where the heart is,
Tho' of wealth denied;
Home is where the heart is,
And the gentle bide!
Neither pride nor fashion,
There may find a place,
But a look of kindness
Shows on ev'ry face!

Home is where the heart is,
Both by night and day;
Home is where the heart is,
And will ever stay!
Where, in crowded city,
Or the country wide,
Loving are the inmates,
Whatsoe'er betide!

—E. R. Latta.

CONSEQUENCES

There is a verse from a very old and revered Book that reads this way, "Whatsoever a man soweth, that shall he also reap," and after two thousand years of trying to overthrow this statement and prove it false, the world has found that it just cannot be done. It is as unchangeable as the courses of nature from whence the simile is borrowed and applied to human experience. There is the story, too, of the man who put up a building without first sitting down and counting the cost. He was called a fool, and he was one.

The young person who deliberately takes up a habit, a wrong mode of living, an unhealthy trend of thought, or habitually abuses his body or mind in any way, and does not honestly face the certain consequences, belongs in the same category with the above mentioned builder. I say this positively, for the law of result holds good in all human conduct whether great or small. I use that word small rather questioningly, for I long ago decided that there was never anything trivial in the forces that combine to form human character and destiny. We may say, in our blind desire, "I am willing to face the consequences if I can only have my way now!" and live to learn that regret over an indulgence lost is far easier than the remorse of an outraged conscience that may eat at the very vitals of life.

In the list of so-called trivial things we might mention that blaze of anger and the bitter words that followed when you excused yourself by saying "it was a relief to your pent-up feelings." Down in your heart you knew that the "soft answer" recommended in that same old Book would have tasted a lot better afterward. That unfulfilled engagement, that broken promise, that failure to measure up where you were trusted, that work slighted, all may have given you time for some appealing pleasure, but did that pleasure pay for destroyed confidence and handicaps sure to arise in the future in consequence? That bad habit you have taken up because it seems to make you more sophisticated in the eyes of the world, what will be the result in physical loss, in sapped mental ability, and in financial strain in the years to come? No, do not try to deceive yourself, there is bound to be a harvest if you sow, and let me say again there is nothing trivial in the delicate job of building up a life.

I lived for many years next door to a beautiful public building which I had watched in the process of construction. Day after day I had seen the huge blocks of stone swung into place by the creaking derricks, fitted into just the very niches that had been planned to receive them. It rose gradually from the mass of material into symmetry and beauty and seemed strong and substantial enough to last through centuries of time, and yet, in a comparatively few years during a disastrous flood, I saw one corner of that building crumple like a sheet of paper and fall again into a shapeless mass of stone. It was whispered about that it had not been true of line and that there was a weak spot right there. If that is true, and there must have been some such reason, there was the natural consequence of someone's mistake.

Farther on in the century there is waiting the man or woman you might be, unless you mar the picture with the consequences of weakness in your character building now. Can you affort to do it?—Joanna Palmer.

"To 'pray without ceasing' is to have a holy aptitude of prayer. The bird is ready to fly in an instant; so the believer has such a gracious aptitude for this service that he is prepared in an instant to fly for refuge to God."

It requires much courage to be alone with God. It is then that all self, all subtle egotism, is searched and hunted out of the soul. It cannot live in His presence. The praise of men becomes as dust beneath the feet, and the soul trembles even to receive any honor of men, or to be recognized in this world as of any worth.—Amy W. Carmichael.

CHRISTIAN LIFE

THE TONGUE OF THE SOUL

BY ADA M. ZIMMERMAN

Our readers will enjoy this helpful message from the Dean of Women of Eastern Mennonite School, Harrisonburg, Va.

Some months ago I heard a young minister say, "And now I must stay at home. I am drained and have no resources left. I need time for meditation and periods alone with God." He had just returned from a rapid round of church duties and activities. In further conversation he mentioned the deep need in his personal life to enrich it by spiritual fellowship and meditation. Whether we are ministers or the ordinary "stay-at-home" Christians there is constantly the pressing need of slipping away to meditate on holy truths.

Jeremy Taylor wrote, "Meditation is the tongue of the soul and the language of the spirit." Doubtless when we are so inarticulate in prayer and so reticent in testimony it is because we have seriously neglected our time in meditation. Much reading will never take the place of thoughtful reflection. Hasty reading is even frequently destructive, for we tend to rest easy and say, "It is well with my soul," because we allow ourselves to think that we have spent time with the Lord. Taking a thought which we have read and thinking upon it until that thought and all that is related to it becomes our very own is really profitable meditation. The wandering of the mind in prayer is often due to the poverty of spirit that is occasioned by the neglect of meditation. How often, too sadly, we carry out our daily responsibilities in such a way that the result is a mere skeleton without beauty of form or purpose. This, too, is true because we have not taken time to meditate and get a proper sense of life's proportions. The oils of life flow freely for the soul that has drawn deep from the wells of God.

We wear our souls thin with our constant activity. We rush around every moment of the day, telling ourselves that we are doing worth-while things. When the day is over, as we kneel to pray, we seem to find the Lord so far away. And then we say that Christ is not real. Is there any wonder? Happily this is not the experience of the growing Christian. Besides the time set apart for the definite enlightenings of divine grace, he has his thoughts trained on God. We feel that we cannot shut ourselves up for months and years as medieval monks. We have work to do. But if we really know Him, thoughts of Him are always at our mind's end. God is with us as we stand before the lathe. He is by our side as we finish the evening chores. He responds to our thoughts of Him as we settle down to a difficult piece of concentration. For those devoutly conscious of His presence, thoughts of His goodness spring to life after emerging at the safe end of a very dangerous task. Even in activity, the growing Christian and his thoughts of God cannot be separated. He is conducting a constant worship service in his heart.

On Sunday morning we go to church. Two Christians are listening to the same sermon, but only the one hears it. Both hear the words that are spoken, but only the one receives the blessing. The one, because of his deep fellowship with his Lord, has power in his life; the other has not. The one has practiced the art of holy meditation; the other has not. There is a great deal of music in this world that lies too deep for our ears. There is a great deal of glory in God that lies beyond the vision of our eyes. We need power to see God. We need power to think God. We need power to feel God. We need power to hear the "still small voice." If our lives are invested with spiritual power it is because we have taken time to think God's thoughts after Him. To think God's thoughts after Him is the true essence of worship. It may not be necessary to remember more than half of what a minister has said in his sermon, if the Holy Spirit has led us on into a train of meditations that have given us a deep sense of God and His presence. It is not the words of a sermon that bring light to our souls, but the Spirit who brings meaning and power as we sit and meditate about the things we hear. This lays the responsibility of worship on each of us. When God sees that we have done well with the thoughts He has given us, He trusts us further by thinking His own thoughts into us.

The work that God plans cannot be done by those who fail to think God's thoughts after Him. The wisdom of God has so purposed that the meditating and praying heart shall do His divine work. Many individuals ambitiously plan their futures and aim to spend their lives in the service of God. But because they were not thinking God's thoughts they see others coming into the kingdom of service they should have possessed. Others, because they do not have the power to see, nor to hear God, are letting opportunities pass as would shoremen a ship that might come into harbor laden with rich cargo, but remaining unclaimed, would pass again into the night and be lost forever.

The meditation that is the most productive with power comes of a close walk with God in secret. When the Lord went out all night and prayed, it is not likely that the night was utterly filled with petitions and praise. He certainly had deep and holy thoughts of God His Father. The clear and definite understanding that He had with the Father was born of a vital and intimate communion with Him. Our thoughts are not only brightened and made clear in prayer, but our loftiest thoughts concerning God and our relationship with Him are born in prayer. Meditation and prayer go hand in hand in the life of the Christian. Meditation is the underground stream that feeds the spring of prayer. Prayers are helped rather than hindered when interspersed by meditation. One of the best ways to meet a crisis is to prepare for its solution by prayerfully thinking about it upon our knees. Often when we meet with utter failure to live up to the highest goals of the Christian life we have been too busy solving the problems ourselves and have left God out of them. Our feverish activities burn up all the personal power the Lord lays up in our souls. We need to spend much time with God until He has a chance to do something with us.

Meditation remakes men after God. We cannot think God and know God and not lose ourselves in that experience. We cannot retain our wills against God's. His Spirit finds us out. To know Him is to worship Him. It involves ultimately not only our own wills, but the will of our God as well. Great men of meditation and prayer have been able to even change the mind and purpose of God. Of this, Moses is a significant example. But true results are realized only after we first surrender our wills in obedience to His. S. D. Gordon said, "When God can reach down and do what He pleases with me, then I can reach up and do what I please with God."

In one sheer outburst of spontaneous longing David sang, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." This eventually is the real test as to whether we are going to profit by and be inspired by periods of meditation. We give a great deal of thought to the things that we love. In our few idle moments when our thoughts are free to roam at will, they always wander back to the theme of our heart. There is no compulsion, only the free, responsive action of the mind led by a great affection. If we are to be recreated in the hour of meditation, the object of this great longing and affection must be God. It cannot be a forced or hurried experience, only the serious reflection of heavenly truths until they prove sweet and profitable to the soul. There must be a melting of the reservations of the will so that we become easily entreated. The composite longings of the human heart must be absorbed in one great consuming desire, namely, to hold His will as the greatest ruling power in the whole of life. This is the acme of the expression, "the tongue of the soul."

Harrisonburg, Va.

"The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you can not measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable. —McCheyne.

THE NEW YEAR

BY STUART NYE HUTCHINSON

We have read of a little boy who was sent on an errand. As he was about to start he paused in the doorway. "Mother," he said, "it's a new road. I'm not exactly afraid, but couldn't you go a little way with me?" The mother understood. She said quietly, "I'll go all the way with you, my boy." And so, with her, he walked the new path unafraid.

We are standing today at the starting place of a new road. And we, too, are looking up in the confident trust that we will not have to travel alone. Our concern for the future is not occasioned by anything that we foresee in the year that is ahead, but rather by what we know of ourselves from our experience in the past. Other years, so many of them, we have begun with noble resolutions and high hopes. But as the days have come and gone, we have seen our hopes for ourselves one by one fade and grow dim, and we have settled back into the same old rut again. We have learned from disappointing experience that mere resolves will not change the fixed habits of life. If it is indeed to be a new year, there must be an inward change to meet it. There must be that complete transformation of which John spoke when he said, "Behold I make all things new."

These words give to us the first message of a new heart. Many of us are saying as the old year ends and the new begins, "I am going to turn over a new leaf today." But before there can be a new year in our experience there must be a new life in our souls.

Moreover, the New Year should bring with it the message of a new commandment. "A new commandment I give unto you that ye love one another." One joy that Christmas always brings is the hidden goodness we see everywhere coming forth. Men and women whom no one would ever suspect of having a tender thought or a generous impulse, obedient to the call of their better natures, reveal depths of devotion and unselfishness which give us a new hope for humanity. We wish the inspiration might remain to bless and help us all the year through. And why may it not? The new commandment that our Lord gave us was not for one day, but for every day. It is to be the principle by which all life is to be guided.

Another message for the New Year is a new song. "And I will put a new song in their mouths." We think of a song as poetry set to music, but this is a later and narrower meaning of the term. Song as used in the Bible means the dominant note of one's life. For the New Year we need a new song.

The finest New Year story I know is that which is enshrined in Browning's poem entitled, "Pippa Passes." Pippa was a little girl in Italy fourteen years old. She worked in the silk mills and had only one holiday a year, New Year's day. As she lay in bed the night before she asked herself how she should spend the day which was all hers. The man who owned the mills where she worked had been foully murdered by his wife and lover and Pippa knew about it. She knew too of the low and cowardly trick that had been played on the young artist Jules and she pities him, for his life will be ruined. She knew, too, that Luigi, the patriot, who had vowed to give his life to save Italy was to meet his mother that day and that she would do all in her power to turn him aside from his high and holy purpose. And she knew also that the good priest she loved would that day be facing temptation which would be hard for him to resist. Here are four sets of people, and each one that New Year's day was to confront the great crisis of his life.

This is what she decides to do with her holiday. She will walk past the house where the two murderers are trying to live with their guilty secret on their souls. And she will pass by where the young artist is standing on the edge of a moral abyss. And she will go by the turret where Luigi's mother will be pleading with her son to sell his soul for gain. And last she will pass by the house where Monsignor is wrestling with the Tempter.

This she does, and as she goes she sings outside the window of the guilty pair those lines which end with the words:

> "God's in His heaven,
> All's right with the world."

As she sings, their slumbering consciences awake, and they take the only course they know to right the wrong they have done. She walks on singing as she goes, and the artist listens and turns back on the brink of the gulf into which he would have fallen. And the statesman hears and pushes away the money for which he would have sold his honor. And the priest too hearing the song remains true to his vows.

Browning's meaning is very plain. As we pass along through these days that are before us, we are to so live that the song of our lives will lift men and women up from the sordid things that surround them, strengthening them, when tempted, to stand true to the best they know.

Again, the New Year brings to us the message of a new name. John tells us that God will give to him a new name which no man knoweth but he that receiveth it. God has a new name for every man and woman who is willing to sing the new song. To each of us He has promised that new name if we will let Him change our hearts, if we will obey the new commandment and learn to sing the new song. May the New Year be to all of us a year filled with the richest blessings from Him from whom cometh every good and perfect gift!—The Presbyterian.

WHAT SHALL I DO WITH THE HAPPY NEW YEAR?

What shall I do with the Happy New Year?
Is it a seed?
Then I will sow it in furrows of prayer,
Guard it, watch it, with tenderest care.
Thus in the time of the Harvest, I'll find
Wheat that's for winter I gladly may grind.

What shall I do with the Happy New Year?
Is it a babe?
Then I will feed it, nurse it with love,
Sing to it songs of the Homeland above:
So it will grow to return unto me,
Love that I showed it, when young, on my knee.

What shall I do with the Happy New Year?
Is it a time
Given for me to prepare for the sky?
Time that is mine—time that swiftly will fly?
Then I will use it to trust and believe:
Use it God's pardoning grace to receive.

What shall I do with the Happy New Year?
Is it a span
Given for service with Jesus my King?
One little season some sinner to bring
Weeping to Jesus? Lord, help me to run,
Seeking and finding the lost straying one.

What shall I do with the Happy New Year?
Is it an hour
Given to wait for my soon-coming Lord?
Then help me to watch for that day of reward:
Ready and waiting, and glad if this year,
Jesus in power and pomp should appear.
—Pentecostal Herald.

HE WANTED ACTION

A Macon, Georgia, deputy sheriff, according to an Associated Press dispatch, held the following conversation with a Negro who had come to him for official assistance:

"Boss, I want to find out who owns the house I live in."

"Whom do you pay your rent to?"

"Ain't paid none."

"How long have you been living there?"

"Nine years."

"Well, then, what's your trouble?"

"Boss, the roof has started to leak, and if the landlord doesn't fix it quick I'm a-goin' to move out."

Are there not church members in almost every congregation of this type? Folk who do not contribute anything to the welfare of the church, either by regular attendance or financial support. But—when grumbling starts—it is usually some of these people who either start it, or help it along after it gets started. They are the ones who know the trouble with the church is that it needs a new preacher, or the Sunday School superintendent is not the man for the job. Or, the class leader does not handle his job right. Of course these folk will not take responsibility themselves, but they certainly will "threaten to move out when the roof leaks."
—Evangelical Messenger.

NOT WASTED

A young woman who was a great lover of flowers had set out a rare vine at the base of a stone wall. It grew vigorously but it did not blossom. Day after day she cultivated it and watered it and tried in every way to coax it into bloom.

One morning as she stood disappointed before it, her invalid neighbor, whose back lot adjoined her own, called over and said, "You cannot imagine how much I have been enjoying the blooms of that vine you planted." The owner looked and on the other side of the wall was a mass of bloom. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some heart will receive their blessing and their joy.—Forward.

MISSIONS

BEGINNING IN BIHAR

BY S. JAY HOSTETLER

We are glad for this interesting and intimate sketch of the beginning of our mission work in the Bihar field in India. Among the immediate needs are permanent homes for the workers. Note the appeal at the close of the article. Certainly our church should at once raise the comparatively small amount needed for this purpose. Bro. and Sister Hostetler will soon return to this field. They should have the assurance that the funds for new bungalows will be forthcoming as they go back to their labors.

I. Introduction

On January 29, 1940, at sunset we arrived in Kodarma, our station in the new field, Bihar. We had left Dhamtari five days before with car and trailer, and had traveled just under six hundred miles. On arrival we stopped at a Mohammedan "restaurant" for supper. This restaurant, I fear, would defy description to one familiar with only American restaurants. No sanitary inspectors ever come here, and no need of appeal to the eye is evident. We had our food brought to the car, where we chose to eat. It was good rice and curry, though. Kodarma is the name of the railway station only. The post office is called Jhumri Telaiya, and the village, Telaiya—all three the same place! The reason for the extravagance of names is that there is another post office of Kodarma not far away, and another railway station called Telaiya in the province—hence the diversity. After disposing of the rice and curry, we proceeded to our bungalow. Occupation of the new field had begun!

Why had we left the mission field in the C.P.? Why had the Mission decided to open a new field? There were several reasons. The first and most important is that the Great Commission is always in force, and until the Gospel has been brought to all, and preached to all, we are responsible for taking it to them. And so, as long as there are people in India who have not been evangelized, and areas that have not been occupied, we are responsible. A second reason for occupying a new field is that the church has become relatively well established in our first field, and we have many brethren there who are capable of taking more responsibility in the work of the church in both its nurture and its evangelistic program. We desire a church that can stand on its own feet without as much help from the foreign missionaries as in the beginning. So it is in order that we begin additional work at another place where we are needed. Much work that missionaries have been doing in the past is now being done by Indian people, and more and more can be taken over by them. Although there is still plenty of work for missionaries from America to do in the old mission field for years to come, we should be extending our borders —hence, a new field. Then, again, people in the old field have not been accepting Christ and the Gospel in satisfying numbers. Only individuals here and there, several in a year from other and non-Christian groups, have been coming, while in many other fields of India, in areas of similar size, hundreds or thousands come in a year. So it was considered by the Mission that, while we are looking for another field, if we can seek one that has promise also of a better response to the Gospel, it would be a means of quickening our spiritual zeal in the church in the Central Provinces. This, of course, is a point that cannot be determined, usually, except by actual evangelism. Finally, it was the conviction of the missionaries that in a new field the work should be carried out entirely through direct evangelism, and institutions like schools and medical work should be established only when a Christian community should necessitate them. In the old mission field famine circumstances made institutions necessary in large proportions from the beginning, but the new work should begin with evangelistic work alone.

II. Choosing a New Field

In 1938 the Mission decided upon proceeding with the idea of another field. The Mission Board approved the idea, and so negotiations were begun. By the spring of 1939, it appeared that four different areas might be open to our entry, but there were still some questions about the availability of several of them, and investigation continued through the middle of the year until September 2, when the Managing Committee decided that one family should be sent to a field a hundred miles west of Calcutta, and another to a field bordering on the foothills of the Himalayas, south of Darjeeling, the Midnapore and Jalpaiguri fields, respectively. The George H. Beares, and the writer and his wife were chosen to go to these fields. This plan was to be followed in case personal exploration should confirm our impression of the fields. Further, our choice even then would not necessarily be permanent, but our occupation for a year was to be a year of further investigation by actual evangelism.

Accordingly, J. D. Graber, secretary of the Mission, G. H. Beare, and I left on October 26 on a tour of investigation to explore the fields available. We found obstacles in the way of occupation of both the places we had thought looked most suitable, Jalpaiguri and Midnapore. Both areas were small in extent, and there was no room in either for further extension. And, contrary to our previous understanding, we found that the Jalpaiguri field was partially occupied by the Church of Scotland Mission, and a claim on the Midnapore field by another mission society was still held; so the American Baptist Mission, which held title to the area, could not give it to us without qualification. This place had appealed greatly to us because it was largely inhabited by Santal people, and thousands of these people were already Christian in near-by missions, and were still coming into the church in large numbers. That fact would give us one of the things we were interested in—getting a place where there was promise of response to the Gospel. However, the difficulties decided for us that it would not be well to choose either of these sections.

In Calcutta we consulted with various people in connection with our tour, among them Rev. H. E. Dewey, of the Methodist Episcopal Church. He urged us to consider another place, the Kodarma area in the province of Bihar, two hundred fifty miles northwest of Calcutta, where they had formerly worked. He said they had had a number of Christians among the people there, the language is Hindi, the same as ours, and there is no work being done there at the time. Furthermore, we saw that the place is contiguous to two other fields we had been offered, Gaya and Palamau. This all interested us, and before returning home, we went to see the place. Kodarma is the name of the railway station on one of the main lines of the East Indian Railway. It is ideally situated for accessibility, being on a tarred road, and not far from the Grand Trunk Road, a tarred road running from Calcutta northwest through the capital, Delhi, to Peshawar in the extreme northwestern tip of India. We visited several villages and talked with the people. We found that we could talk to them in Hindi although their dialect is different from the Hindi used in the Central Provinces, and some adaptation would be called for. We also visited the nearest station of a neighboring mission, the Pentecostal Holiness Mission, and then went on to visit S. K. Mondol, now Bishop Mondol, who was district superintendent of this area of the Methodist Church. From these visits we learned that the way was open for our occupation of that field, and we returned home to report and to recommend that we take over the Kodarma field. The Mission concurred in this decision, and in the meeting of the Managing Committee on November 15, 1939, it was decided that we should move to Kodarma. Since only one field was now to be occupied instead of two, Bro. and Sister Beare felt led to remain at Balodgahan, and in this the Managing Committee agreed, and we were left to go to Bihar alone.

The Managing Committee on November 18 met again and commissioned Bro. Graber and me to go again for further investigation in the Kodarma field. We left on November 22, and went to Calcutta where we talked with the secretary of the (English) Baptist Missionary Society, D. S. Wells, about the Gaya field, situated next to our proposed location. Arriving in Kodarma we did a little more exploring and consultation with various men. Then we proceeded to Hazaribagh where we consulted with the head of the Dublin University Mission to insure proper understanding of each other's territory and work. Their mission is also bordering on our new field. From Hazaribagh (this city of 22,000 is the district headquarters of the district in which Kodarma is located) we proceeded to Daltonganj to see the missionaries of the British Churches of Christ Mission, whose northern area they had offered to us. It joins the Kodarma field, lying just west of Hazaribagh District. They gave us a hearty welcome, and we returned home, seeing Rev. J. M. Turner, of the Pentecostal Holiness Mission, to our east, on the way. A few days after our return official word came from the Dublin University Mission giving their unqualified approval of our occupation of the area next to them. So the way was clear from the standpoint of neighboring missions.

III. Moving to Bihar

On this second trip to Bihar we had arranged to rent a bungalow that belonged to a mica miner, and all was now clear for us to move to the new place. On December 12 we turned over our work in Shantipur where we had been stationed, and began getting our furniture and other goods ready. Some bare essentials we took along or sent to Bihar ahead, and most of our furniture we simply stored in Dhamtari to be sent up later when we would be sure we would stay in the new field. Making a trailer to take some of our things, and also to use on tour later on, took considerable time, but on January 24, 1940, we were ready. Some of the missionaries who were in Dhamtari were at the bungalow to bid us farewell, and after Scripture reading and prayer together, we bade them farewell, and, with lumps in our throats, we started off. It seemed like leaving home and family after enjoying many years of fellowship together in the mission, and it was no light thing to go off six hundred miles to begin in an unknown place alone.

IV. Bungalow Problems

As related in the introduction we arrived in Kodarma, the new station, on January 29, 1940. Just a few days before we were ready to leave Dhamtari we got a telegram informing us that the house we had rented would not be available, because the owner was unexpectedly returning from England. So we did not know what house arrangements we could make. But we decided to go anyway—we could, at least, find a mud house to live in. We could have the bungalow for a few days, at least, while we were looking for another house. So our first task upon arrival was to find a house. That was not easy. In such a community there are few that are suitable for our way of living, and vacant places are still more rare. However, before the end of the week after a two-hundred-mile drive we had found and rented one that we thought would do. On Saturday we moved in. That night a heavy rain came up, and soon the roof began to let us share its blessing. Water began to pour down on the bed of our youngest daughter, Lois. We scrambled about, moving beds and bringing down mosquito nets, until we got out of the way of the water. We finally managed to get to bed again by improvising dry covers. The next morning the rain had stopped, but it was cool. There was a little fireplace in one corner of a room. So we decided to make use of that. As soon as the heat began we were attracted by black objects moving away from the place. Closer investigation convinced us that we were not alone in the house. The next several days convinced us still more that we were far from alone. More of those same black objects discovered themselves from all corners and crevices. They got into our clothing, our bedding (their natural habitat), and even into our cupboard and dishes. The next month convinced us that that house was the source of supply of bedbugs. We despaired of getting rid of them. One day we bought sulphur, closed all cracks and openings as tightly as we could, and set the sulphur burning while we went out into the jungle on a picnic. We imprisoned one culprit in a handkerchief in the house as a "control" to make sure the sulphur does its work. Hours later we came back hopefully, quickly threw open the doors and stepped back, but to our consternation no sulphur odor even remained, and our "control" was as lively as when we put him into the handkerchief, and we soon discovered that there were many others of his close kin that had fared just as happily as he. It was not until we moved out of that house three months later, and combed each article separately to eliminate life, that we were finally free. We still shuddered reflexively every time we spied a black spot anywhere until we were sure it was only a speck of dirt or an ant.

Our next problem was servants and food. We had no potatoes, bread, or hardly anything else to eat, and did not know where to get any. We managed to get something to eat, and, finally, several days later a Methodist man, working in one of the mica factories, heard of us, and came to visit us. He was an Indian man whose father had been a preacher. He said he could find us a cook and a "chaprassi" (peon). The next day these men appeared and we engaged them, Karu as peon, and Ramjan as cook, both Mohammedans. They soon found us food and other necessities, and life began to be more normal with us. Later on, when the rest of the family had gone to the hills, I found another house much better built and with more room than the first one. We were thoroughly convinced that it is important to have a comfortable home to come back to from tour occasionally to enable a missionary to do uniformly dependable work, and we sometimes felt almost desperate about our living conditions. We spent much time praying for guidance, and when I found the second house, I was happy. But it was occupied, and when I inquired I found that the occupants had no intention of leaving. But we prayed earnestly for guidance, and further inquiry revealed that the owner would be quite happy to have us move in, and to our joy, we found that the occupants of the house were happy for an excuse to leave the house as well to go to another city. So the house was ours, and we were happy for the change. That was in May, 1940. In December we found a still better place, a bungalow much like our own Mission bungalows, though not as good. The arranging for this third bungalow was also a clear guidance of God. We had inquired, when we first looked for a house, at a place just a short distance from this very bungalow, and our informants said nothing about this bungalow, though, as we discovered later, it was vacant at that very time, and since that time until we rented it. However, we also discovered that the owner was not interested at that time in renting it, and had we asked then, we would hardly have gotten it. Through the better wisdom of the Lord, we were kept in ignorance of the bungalow until we were acquainted with the owner, and then she was glad to rent it to us. We often thanked God for leading us and finally giving us this comfortable bungalow in His own good time. We appreciated it more because we had had the former experiences beforehand.

V. Beginnings

We were eager to get out on tour to begin preaching and teaching. Rain kept us in the first week after we had moved, but when it had cleared, we took out tents and equipment and went touring at Piparahi, a place where we understood there had once been some Christians. We stayed there a little more than two weeks, preaching in the surrounding villages. The response was rather cold, and we could find no trace of any Christians. Instead, people were suspicious. They seemed to find it difficult to comprehend that we would spend our time among them without any business outside of religion. They thought we must have some hidden motive. Little by little they did become more friendly, however. At our final meeting of the tour, when I had closed the meeting, a man came up to me and told me quietly, so that the others could not hear, that he was one of us. I asked if he meant that he was a Christian, and when he answered "Yes," I took him along outside the village and talked with him. He told me of another Christian, and said that there were others. We rejoiced over this contact that was promising. After we had returned home from tour, I went to see the second man, and found him very glad to see me. He had some Christian books and Gospels, and I had an enjoyable time with him. However, he did not want me to make it known that he was a "Christian," and we were never able to bring any of them to the point of confessing Christ openly. This was a disappointment to us, for they are substantial people economically and in character.

Our first year in the new field was to be a time of further investigation to determine finally—whether we would find it one suitable to occupy permanently. Hence, the Managing Committee of the Mission commissioned several of our other missionaries to spend some time with us to help in forming conclusions. Accordingly, on March 12, 1940, A. C. Brunk arrived to spend a week with me. (My family had, by then, gone to the hills for school.) We visited several villages and preached, but we were prevented from touring in tents more than one day by constant and excessive rain and cold. However, we discovered a promising group of people in the village of Harila, some who later were baptized. Later, I went touring again to Bendi, a village about twelve miles west of Kodarma. Then, on April 5, George Beare arrived, and on the tenth, J. D. Graber. One or both of them were here until April 25 to help in the work. The outstanding event during their time spent in Bihar was a long tour of one hundred fifty miles we took west to the Palamau District, to the area the British Churches of Christ Mission had invited us to occupy. They have expanding and promising work in the southern part of their field and have not had sufficient personnel to occupy the northern section. Hence, they were interested in having us take over that section of their field. We visited with some of their missionaries while on our tour, and they reiterated their warm welcome to us. Then we proceeded north into the place itself. We had our touring equipment along, and set up tents and spent five days visiting villages and preaching. We were well impressed with the response of some of the people, and concluded that this would be a promising area in which to work. However, up to the present time we have not had sufficient personnel to occupy that part of our territory at all. It is too far to work there while living in the eastern part of the field where our work to the present time has been. There are many people in this western part of the field, the Palamau District, who are relatives of Christians in the southern part of Palamau and in other centers of Christianity. They are well acquainted with the idea of being Christian, and that is a good starting point for work among them. So it would seem to be good to have more missionaries to occupy that portion of the field.

After we returned from this tour, we visited a number of other villages and made some investigations of people who knew something of this field. We found another village, Lakhibagh, in which there was a group of people who welcomed us and seemed to be interested in the Gospel. We worked with them for several months after Bros. Graber and Beare had left. But we were not able to bring them to a sufficient understanding and conviction to accept the Gospel, and we have experienced some keen disappointment in them. But we still hope they may come at some time in the future.

A Rented House in the Kodarma Region Occupied by the Vogt Missionary Family. The Mission Board Appeals to Us to Help Provide Permanent Homes for Our Missionaries.

VI. Fruit

The first visible results of our work in Bihar came from the village of Telaiya in which we lived. Here we had, at first, always received a cold shoulder. The people were of the Turiya caste, an outcaste group, who were basket weavers. Some of them had been baptized by the Methodist Mission in the years when they had worked here. But none of them professed any longer in public their allegiance to Christ. In fact, they did not want to be known to have had any dealing with us. It was difficult to have any meeting in their settlement at all, because none would come, and all would want us to go to some other place. As a result, our visits to them were few after the first few attempts. There did not seem to be any good in going if none would come to listen to our message. So, during the time from April to July, we concentrated on the village of Lakhibagh because they had said they were ready to accept the Gospel. But when it came to the point of actually taking some definite step to gather for instruction, they would never be present when the time was appointed. We finally saw that they were not sincere when they failed to be present for five or six appointments that they made themselves. It became clear that it would be wise to leave them for the present time. This was a keen disappointment, and we decided to spend more time in prayer for guidance before making any further attempts. This was on July 5, 1940. The next few days we spent largely in seeking wisdom from God. On July 10, during prayer, I began to feel led to visit the Telaiya people again.

When I got there, I found them together in a group, and agitated. They turned to me now with a warm welcome instead of a cold shoulder as they had previously. They were in trouble. One of their number was in difficulty with the law, and a session of his trial was going on at that very moment in the "dak bungalow" (a travelers' guest-house), next door to our bungalow. They had various tales of injustice and oppression of the police to recount, and wanted me to help them. I reminded them of the treatment they had always given us when we would come to preach to them. They apologized and promised over and over, that if I would help them now, they would come to church regularly and be Christians. I said I would promise them nothing, but I would look into the court affair.

Accordingly, I went over to the dak bungalow and found the magistrate in charge of the trial. He was quite cordial and ready to co-operate with me if I could do anything to help the young Turi (the name of the caste of these people) to lead a circumspect life. However, two hundred rupees would be required to bail him out of custody of the police. But the experience and advice of others formerly, and my own experience, led me to think that for me to do that would be unwise and would not help the situation ultimately. However, I talked also with the young prisoner and assured him of my interest and help where possible.

That evening nine men and women came to our bungalow, and we had a little prayer and exhortation service with them. The following Sunday, July 14, 1940, we had our first church service in the new field. There were several Christians present, educated Indians we had found, and some of these Turis with whom we had now become acquainted. We were very happy and enjoyed this service very much. We had been here alone almost six months, and had had church service with only our own family until now. It was indeed a cause for thanksgiving. The next Sunday morning we had church out in the village in the house of one of the Turi families, Gansam's, and from that day on we have had regular church services there.

We proceeded to teach them the fundamentals of the Christian faith and life. They said emphatically that they were ready to become Christians, and so we began to indoctrinate them with the essentials of the faith. We kept the other missionaries in the Central Provinces informed about the progress of the work, and the Mission commissioned P. A. Friesen to visit us and advise with us. Mrs. Friesen also came and they arrived in Kodarma, Aug. 16, and spent ten days with us. We were most happy for their visit and counsel. It was the first time that any of the women had visited us since we had come. We continued to teach and the people remained consistent in their declaration of desire to be baptized. Finally, in correspondence with the Mission it was decided to be desirable that I go to Dhamtari to consult on what to do. I went down, and in a missionary meeting for prayer and consideration of several subjects it was decided that we should proceed to baptize believers when the Spirit so directed. A resolution was passed, also giving the missionaries in Bihar authority to proceed. The meeting that passed these resolutions was held at Sankra, October 3, 1940.

Our contacts with the people after I returned home confirmed our feeling that we should not delay baptism of some of the people. We spent much time in prayer about it, and on October 13, 1940, we took in six men. It was not easy to determine who of them had been baptized before on confession of faith, for some of these people had once been Christians. So if there was any doubt in their minds about having been baptized as believers, we baptized them. In the course of the next three months we had the joy of taking eight more souls into the church at Telaiya.

In the meantime we had visited the village of Harila, about twenty miles from home, and in December we spent ten days there on tour. Their response to the Gospel was unusual to us. In fact, they said that they were ready to be baptized, but we had found already that these people say more than they are ready to follow. During the following February, March, and April (1941), we again spent six weeks on tour at the village. The Turis of Harila seemed to come closer and closer. During this period we had a visit from Rev. F. Whittaker, an English Methodist missionary who has had extensive experience in mass movement work and with people similar to ours. He encouraged us greatly, and also gave us some valuable advice. He advised us to proceed to teach the boys and girls letters even if they were not yet Christian and also to employ a worker with some knowledge of village work if possible. Accordingly, we took steps to follow this advice. I began to conduct school with the children, and in April we obtained the services of D. M. Lakra and his wife. Both of them have proved to be spiritual and loyal workers in the cause. Bro. Lakra has a high-school education, and his wife has had some normal training for teaching, without high school, however. Bro. Lakra took over the work of teaching in July, and has been working at that since. The children were as enthusiastic as any group of pupils I have ever seen. They always came running to meet us when we were still a quarter of a mile from the village, and were proud to be learning. Their elders also began to take pride in their children when they began to see that their very own children could repeat things they learned, and could actually read out of a book. That was a skill that had been totally foreign to their experience or ambition. It was also one of the most important factors in their unwillingness to have us stop coming, and in their readiness to be baptized. Bro. Lakra kept working with them daily, and we came regularly every week to preach and teach.

We began to press them to accept Christ and to be baptized, and they agreed. However, that did not mean that baptism might take place immediately! It meant that negotiations had begun. Twelve times did we agree on a time for baptism before it finally took place. And nearly every appointment was determined by them, not by us. The first date set was February 7, 1941, and the final baptism took place on October 20 of that same year. The reason for so many postponements was that they were just not quite sure enough in their minds to take the fateful step. Once they demanded 10 rupees as a sort of earnest of our good faith, another time 2 rupees per family; several times many were absent when the time came; once their moneylender (an ever-present evil among outcastes) had called them away just at the time appointed. In fact, we were told that their moneylender instructed them to demand money from us, saying that we would only baptize and ruin them, and then leave them! So with one reason after another they would cancel the baptism. One day Bro. Lakra, Sister Hostetler, and I sat for seven long hours, from 8:30 in the morning to 3:30 in the afternoon, on one of their sagging, squeaking bedsteads, waiting for them to come to a decision. We were determined to do all we could to bring them to a decision. So we continued to sit, without food or water, while they came and went, going about their work, and then eating at noon, while always there would be one or more there with us. They finally gathered about us, and we talked the question over, and they said, "If one sucks a lemon too long, it becomes insipid," indicating that they would now make a decision and then hold to it. This was on September 8, and they appointed September 15 as the date of baptism. But that was the time their moneylender prevented the meeting, and after two more attempts we were finally able to have the baptism on October 20.

On that evening, as we came to the village, the sky was threatening, and the temptation came to me to think that the Lord was now hindering this work Himself for some reason. Our faith by this time was not too strong. But we, with Bro. Lakra, prayed earnestly for guidance and strength, under the tree where we always prayed before entering the village. Most of the adults did not come out when we arrived. We sang with the children and several older people for quite a while. Finally, the others came out, but about that time it began to rain lightly. We moved into the lee of another house—our meetings were always outdoors here. The rain came faster, and we moved under the only veranda there. Finally, it began to rain on us there, and old Phagu, one of the men, invited us into his house. There we began our meeting the fourth time. They were not all there, but those who were said they were ready to be baptized. We asked each one individually if he was ready, and ten of them were. So we proceeded with the service. Just as we were about to begin with the first one, cutting off his Hindu queue, one of the young men shouted, "No, tomorrow at twelve!" When I proceeded, he left the room. The following year that same young man was miraculously saved from the very threshold of death by the prayer of the church there, and yet he became an instrument of Satan in bringing persecution on the little group for their faith! We then went on, and in a short time there were ten more members of the church, and a little group of believers, ten strong, had been formed in Harila. They were to us a sobering responsibility, for they were not Mennonites with a generations-old Mennonite background. They were not people on whom we could depend to live a good moral and Scriptural life without any attention on our part. No, it would tax all our wisdom and spiritual forces to lead them in the straight and narrow way. But we had not the least doubt that it was God's leading that had produced them, and so, what fear need we have! The situation also was new in our mission experience. Our other churches were all formed around members who had been brought up in boarding schools or Christian homes and had been taught from childhood amid relatively Christian influence, but these were raw people with an utterly Hindu background, and with little knowledge of the way to live for Christ.

VII. The Work of the Vogts

On January 15, 1941, just two weeks less than a year after we had arrived in Kodarma, the M. C. Vogt family arrived to enter into the work in this field also. We had keenly felt the separation from our fellow missionaries the preceding year, and we were very happy when they arrived. We were fortunate to find two houses to rent, and both of us lived in the same town, Kodarma. We especially appreciated the sympathy with which they entered into the work that had already been done. There were necessarily things that we had had to do differently from the way we had been doing them in the other Mission, and they would naturally appear questionable to one newly introduced to them like the Vogts. But, they were most kind in their readiness to wait before criticizing. They also took a keen interest in the progress of the Harila people, above portrayed, during their first year in the new field. They often went with us to the village, and Bro. Vogt preached, and we often had prayer meetings together for all the work.

The Vogts started out in their work in the village of Jagdishpur, about twenty miles from Kodarma, not far west of Harila. Here the people also seemed interested, and the Vogts toured there for some time in 1941. However, the Jagdishpur people seemed to halt when it came to the question of actually being baptized, and so the Vogts worked in surrounding villages a good bit.

In the beginning of 1942 the Vogts went touring twenty-five miles east of Harila, about forty-five miles from Kodarma, where there were some more people of the Turi caste. These also were friendly for some time, but when the idea of becoming Christians was brought home to them, they became afraid, and were, no doubt, discouraged by other Hindus. But, while on tour here, the Vogts discovered a number of groups of Santals living in the region. They are a tribe, thousands of whose members have been baptized in surrounding missions. A good bit of work was done among them, and we trust that it may bear fruit in the not-too-distant future. Bro. Vogt had been able to find another good worker, Topno, who is also a good friend of our Bro. Lakra. Topno can speak the language of these Santals, and work among them was made possible. The Vogts and their helper, Topno, have worked hard and faithfully. It seems often that their people must come to Christ, but it seems they have not been ready to come yet, and we must continue to pray and work with them.

VIII. The People

It would be well at this point to give something more definite and extensive about the people among whom we have been working. As noted before, the people among whom we all worked mostly are Turi by caste. They are basket weavers; they use bamboos for weaving. They also weave a few other articles from bamboos, but baskets are their main product. It is a work demanding a high degree of skill. But they are outcastes. They have been downtrodden by higher castes until they seem to have no ambition. Their only concern is to have enough to eat, with a feast of pork once in a while. When any higher caste person wants to speak contemptuously of anyone, he needs only to call him a "Turi!" They are poor, unsanitary, immoral, and dishonest. Seldom will one attempt to save any money, because as soon as one has a rupee or two, his family or his neighbors will be sure to borrow it, and thus he will not have it after all. So the best thing to do with money, in their minds, is to spend it right away and get the benefit from it. They are also oppressed by jungle guards who demand a bribe to allow them to bring bamboos home. If they do not give them what they demand, the guards are likely to charge them with unlawful cutting of bamboos, and that means a fine. So they are constantly playing hide-and-seek with the guards, and often lose the game. One of our greatest problems with them is their inveterate thirst for liquor. This they regard as a necessity to drown out their cares once or twice a week, and especially on holidays. And not only the men, but the women and even children, regard it as a necessity. Furthermore, it is easy to obtain in Bihar where there are thousands of palm trees to produce toddy, and every village of any consequence has a distilling plant on its border where cheap liquor is to be had. Naturally, it is extremely hard for them to overcome this evil. The Turis are scattered about in groups in various villages that are near enough to jungle to obtain bamboos. They live in sections of the villages apart from other Hindus of higher caste. The law provides that the land of outcaste people, or "scheduled castes," cannot be seized for nonpayment of debt. This is a good provision of government in Bihar, for without it, virtually none of them would have any land. They borrow every pice (Hindu coin) they can get, and repayment never worries them. Only an Indian moneylender can extract money on a debt from them. The method of collecting hardly falls within the province of a Christian missionary, and the only wise thing is to refrain from lending them money except on rare occasions. The practice does not win, but only alienates people, usually. It is better to make a gift than to make a debt.

There are several other outcaste groups in our field, and then, of course, many higher castes, as well as Mohammedans—a greater proportion of Mohammedans than are found in the C. P. field. We have had the privilege of baptizing three of the Mohammedans. One of them is employed by the Vogts, and one employed by us. There are some fine people among most of the groups. But one thing that impressed us was the difference between the people of Bihar, in general, and ours in the C.P. field. We thought we could plainly see the difference due to the effect of the Gospel and Christian people in the C. P. In our Bihar field there has been little contact with Christianity, and there is a distinctly less Christian ethic noticeable in the people's dealings in business and otherwise. Truly, Christ's followers are the salt of the earth.

NO TIME FOR GOD

You've time to build houses, and in them to dwell,
And time to do business—to buy and to sell,
But none for repentance, or deep, earnest prayer,
To seek your salvation you've no time to spare.
You've time for earth's pleasures, for frolic and fun,
For her glittering treasures how quickly you run,
But care not to seek the fair mansions above,
The favor of God or the gift of His love.
You've time to take voyages over the sea,
And time to take in the gay world's jubilee;
But soon your bright hopes will be lost in the gloom
Of the cold, dark river of death, and the tomb.
You've time to resort to woods, mountain and glen,
And time to gain knowledge from books and of men.
Yet no time to search for the wisdom of God;
But what of your soul when you're under the sod?
For time will not linger when helpless you lie;
Staring death in the face you will take time to die!
Then, what of the judgment! Pause, think, I implore!
For time will be lost on eternity's shore.

—Selected.

IX. Triumph and Tragedy

In the months following the baptism, in 1941, of the first converts in Harila, more confessed Christ until the total number of baptized members was twenty-one. They made progress in their Christian life and knowledge, and received blessings. One evening in the rainy season, when we came over to stay two days in Bro. Lakra's village to work with the Christians, he told us that one of the young men of the community had just come home from work in another town, sick with the dread disease, cholera! We were just about to go over when a heavy rainstorm came and flooded the landscape, including the stream that separated us from Harila. So we spend the night in Barhi, Bro. Lakra's village, and then the next morning the three of us went over, Bro. Lakra, my wife, and I. This was August 25, 1943.

When we got to Harila, we found that the young man was indeed sick. He was in a coma, and was on the brink of death. His eyes were rolled up and unseeing. It was Dhalu, the young man who had shouted out "Not now!" when we were about to baptize the first converts there! He had never been willing to become a Christian afterward, though all the other members of his family were baptized, except his small brothers and sisters. Now, they had laid him out on the floor to die. That is a Hindu custom, because it is considered that a dead body defiles a bed and makes it unusable. So, many Hindus lay their sick out on the floor to die! And, of course, our Christians there had not yet advanced to the point where they recognized this as an unchristian custom, unchristian in spirit. Father and mother and five brothers and sisters were squatting about Dhalu, waiting grimly for the end. When we came and saw the situation, we called all the Christians together and explained to them that we would all unite in prayer to God in behalf of Dhalu. However, some had allowed their "chundis" (queues) to grow again, and we pointed out that we could not expect God to hear us when we had such signs of disloyalty. They readily agreed to have them cut off. Then I pointed out some Scripture teachings on faith and prayer, and we all bowed our heads, and one by one a number of us led in prayer for Dhalu. It was touching to hear Dhalu's young brother, Chamari, pray. He prayed the Lord to restore his brother to health that he might get up again and make baskets, and go to the water place to get water, and speak and live. After we had fininshed I called Dhalu, and he opened his eyes and responded. He was different, better. We left then to call a doctor to inoculate the others, for, no doubt, many had been infected with the disease already. In fact, there was one already showing symptoms of cholera. It took us several hours because the doctor was out. But when we returned, Dhalu was back on the bed, and the doctor pronounced him out of danger. After the doctor left the house, I remained behind, and the father and mother said in tears that they had never seen anything like this before—that we could call upon God, and He would hear in such a marvelous way. Dhalu rapidly recovered and was soon in full health again.

A few days later, when we returned to Harila, some more had taken the disease, but, no doubt, the inoculation had made it more mild. They reported praying for another who recovered quickly. They wanted us to come around to each house to pray for the sick, and all the Christians followed us and joined in the prayers. It was a time of real joy and blessing.

But just at the time of greatest rejoicing and blessing the devil also enters. All this blessing and good was too much for the other Turis of the village who had refused to be baptized. There were probably sixty of them. They began to threaten the Christians and to demand restitution for violation of caste in becoming Christian. And a few days later when one of our Christian women died of cholera—she had not been there when we inoculated the others—they refused to bury her because she was among the Christians. Only fear of police action induced them to bury her. And worst of all, Dhalu himself, the very same young man who had recovered from a dying state through the direct intervention of God Himself through the prayers of his people, became one of the chief instruments of Satan in the campaign against the church. He refused to accept Christ, and he tried to induce his own family to forsake Him, and in every way tried to thwart the work of God. We could hardly believe it. But the persecution grew in intensity until all the families but one fled from the village. This took place while the Vogts and we were in the C. P. at a business meeting in November, 1943. We did not know where they had gone at the time, but later on found where two families had gone. Bro. Lakra went to see Dhalu's family, and they were happy to see him, and invited him back. Now, since, in 1945, a letter from M. C. Vogt says that this family has returned to Harila, but the others are still away.

Surely, the Lord cannot allow these people who have experienced such a demonstration of His grace to simply fall away. It is a cause worthy to include in Christians' prayers that the Lord may open the way for them to return and join again in fellowship.

X. Prospects

About the future prospects of the work here, something has been mentioned already. There is more to be said, however. People in other villages besides those mentioned have shown serious interest in the Gospel message. The Vogts have worked among Santals who are members of a tribe of whom many have become Christians—some of these people's relatives. So why should they not also be ready to hear? Many of India's Christians have come thus. Then there is another tribe, the Oraons, who have been baptized, thousands upon thousands of them, forty miles away. There are several villages in our field in which some of these people live, some who have close relatives that are Christians. In fact our workers, Bro. Lakra and his wife, belong to that group. A group of them in a village five miles from Lakra's house have, in fact, asked us for a teacher to teach their children. We hope arrangements for that can be effected.

Again, in the western section of our field, in Palamau District, where J. D. Graber, G. H. Beare, and I made a trip of investigation, we found people also who had numerous Christian relatives, and some who were at that time quite agreeable to the idea of being Christians. There seem to be promising people in that area, but it cannot be worked from the eastern end. It is necessary to live there, or, at least, a long period of time for touring there would be required. It can be satisfactorily worked only when there will be enough missionaries to locate one or more couples there.

Finally, no insignificant part of our experience has been the response of some "intellectuals." High-school boys have been coming to both Bro. Vogt and me to read English and the Bible. I am not sure just how keen their interest has been in the Bible, but, at least, they professed an interest, and a number of them have come day after day to read in it. Whether their primary interest was the Bible or the English language, at least, they have absorbed valuable Scripture lessons from the Bible. Several teachers from the high school, with college degrees, have also been coming for discussion of the Bible. Several of them have become professed believers in the Gospel. They have not had the courage to face ostracism that would come from public profession in baptism, but they have, without any doubt, come to the very portals of the kingdom. They have confessed their faith, and have prayed in earnest in Christ's name for forgiveness. Still others have shown serious concern.

XI. Needs

The field is far from adequately supplied. For the year 1944 and thus far in 1945 there has been only one missionary family in Bihar, the Vogts. There should be two families in the Kodarma, or eastern section of the field, and two in the western section as soon as possible, with more to be added later. It was possible several years ago to add more to our territory on the west, and that would call for still more missionaries to begin, and for more to be added.

Then, of course, houses are required for missionaries, as well as for Indian workers, of whom many more are needed also. At the present time the Mission owns not a foot of land, nor any building. We are at the mercy of landlords, and houses suitable for missionary families are rare. It is only the good grace of the Lord that has enabled us to find such houses as we have occupied up to the present time. There is an item on the budget of the Mission Board for a station in Bihar, of $5,000.00. That has not yet been raised, though we trust the money may soon come in. But other bungalows will shortly be needed—at least, we trust they will be needed, and should be provided.

Then, perhaps, most of all, we need prayer for the work, for the Christians, and for the missionaries. It is only the Spirit of God through the instrumentality of Christian people that can move the hearts of men to believe, and that is the whole purpose of our work, to bring those people into the kingdom through faith, and to build them up in righteous lives patterned after the Word of God.

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A lazy, indolent church tends toward unbelief; an earnest, busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith.—Hall.

ONLY THE HUMBLE DO REAL EXPLOITS

"This kind can come forth by nothing but by prayer and fasting" (Mark 9:29).

Success is often a greater strain on fidelity than failure. Many a person who served God faithfully while he was poor and weak and unknown, became vain and self-sufficient when riches and strength and popularity came his way. It was thus with Saul, Israel's first king. While he was little in his own eyes, he was the channel through which God wrought deliverance for His people. When he became aware that he was great, he was not so.

The disciples of our Lord had gone forth under the commission of their Lord to preach and to heal, and they had been so universally successful that it is highly possible they had commenced to think of themselves as instruments eminently fitted. Now there was brought to them, during their Lord's absence on the Mount of Transfiguration, a very difficult case, and they were unable to meet the demand. The Master came and healed the afflicted lad with little more than the usual show of effort. "Why could not we cast him out?" inquired the discredited disciples. Gently the Master mentioned "prayer and fasting"—both ministers of humility. You could not do the mighty work because you were coming to think too much of self. Only the weak are strong, only the poor are rich, only the meek inherit the earth.

Napoleon, the proud, said, "God fights on the side of the heaviest battalions." The white and flaky snow, coming in inexhaustible supply, proved heavier than shields and guns of iron. "They that be for us are more than they that be against us," said the soldierless prophet in Dothan, and his faith enabled him to lead the whole band captives to his king.

Earthly advantages may help us only if we can disregard them. Education is a force until it becomes a dependence, then it becomes a hindrance. So with every earthly good. Prayer and fasting are symbols of our human insufficiency, and when they have brought us to the full sense that our "sufficiency is of God," and that from Him is the power and to Him belongs the glory, we too can cast out dumb and deaf spirits, and do exploits which success for God requires.—J. B. Chapman.

It was God alone who began the work of redemption, it is God alone who continues and carries it on each moment in each individual believer. Even in the regenerate man there is no power of goodness in himself: he has and can have nothing that he does not each moment receive; and waiting on God is just as indispensable, and must be just as continuous and unbroken, as the breathing that maintains his natural life.—Dr. Andrew Murray.

We must all appear before the judgment seat of Christ (II Cor. 5:10).

OPPORTUNITIES FOR RELIEF IN BELGIUM

BY JOHN L. HORST

In the famous judgment scene which Jesus depicts for us in Matthew 25:31-46, one of the things which stands out is that during the earth life of the people who appeared before the King, there were those who were hungry and thirsty, who were strangers, who were in need of clothing, who were sick, and who were in prison. It would be difficult for anyone to describe conditions in many parts of the world today more vividly and tersely than we find them stated in the simple language of our Lord, for it is true that in the wake of the second world war there are hundreds of thousands of people who are in need of the simple necessities of life, who are strangers in foreign lands, and who are languishing either in prison or various types of camps.

The Mennonite Church has a long record of rendering service to needy people, and has had relief workers upon many different fields both during the war and since its close. All during the battle of Britain, in the midst of airplane and rocket bombings, Mennonite workers helped to serve the needy in London and in the midland areas of England. Our Mennonite work continued in France by the help of local people when our own workers were forced to leave the field. Since the close of the war this work has been greatly expanded. After the liberation our workers entered Holland, where the work now also is being considerably enlarged. Mennonite workers are serving in Jugoslavia, Egypt, Ethiopia, India, and China. A Mennonite Church representative recently investigated the needs in Germany, especially among Mennonite people. He also contacted Mennonite refugees in Denmark.

A Wrecked Church in Noville, Belgium, in the Path of Last Winter's German Invasion

Another war-swept country which has claimed the attention of our relief agencies recently is that of Belgium. After the work had been established in France and Holland, there came a conviction upon some of our brethren interested in relief work that the needs in Belgium should also be investigated. Accordingly the writer was sent to Europe this fall as a special commissioner to investigate needs in Belgium. I left New York on this mission on September 5, and, in the course of my stay of about two and one-half months in Europe, I visited not only Belgium but England, France, Holland, and Switzerland, where I had opportunities to observe some of the relief work being carried on from and in these countries. However, since my main concern was to investigate relief needs in Belgium, I spent more time there than in any one other country. I not only interviewed government, relief, and mission agencies which were interested in the relief of war sufferers, but had the opportunity of visiting a number of the cities and villages which had been most severely damaged or affected by the war. In company with Bro. Peter Dyck, of the Mennonite relief unit in Holland, I visited some of the most needy mining cities and the section in Luxembourg province which was the scene of the German invasion under General Von Rundstedt last winter. When we returned from our tours of investigation, we had no difficulty in reaching the conclusion that there were ample relief needs in Belgium to justify opening up work there this winter under the auspices of the Mennonite Church.

Belgium has an area of 11,755 square miles, with a population of over eight million people. It is the most densely populated country in Europe, with 710 people to the square mile. It is about one-fourth the size of the state of Pennsylvania, but has approximately four-fifths as many inhabitants. It was captured by the Germans in their great push through the Low Countries in May, 1940. It was liberated by the Allied armies September 3, 1944, only to be invaded again by the Germans in their drive into the province of Luxembourg in September, 1944. Many of the towns and cities in Belgium were severely bombed. The city of Liege, in a good mining section, received more V-bombs than all of London. Combined airplane and rocket bombings wrecked about two-thirds of the homes of this large city. Many people in the mining sections are living in extremely poor quarters and amid great squalor.

The difficulties among the working classes of Belgium are that food and clothing are scarce and high in price, while their wages are not on a scale to compete with the prices of necessities. As compared to conditions in America, prices for commodities are higher while wages are lower. Besides, both clothing and food are rationed, and people have difficulty in securing sufficient ration coupons to supply their needs. Black market flourishes, but needless to say, the poor are not able to pay the exorbitant prices which black market demands.

The greatest needs are to be found in the southern region, which was the scene of the severest land fighting. Some villages are almost totally demolished, having changed hands half a dozen times during the see-saw of the battle of Bastogne. In many of these places every house was either destroyed or partially wrecked.

As one observes the conditions prevalent in war-swept areas of this little country, it is at once evident that there will be considerable need of food and clothing this winter. The poor housing conditions will require all kinds of warm clothing, shoes, and bedding. It is a question whether the vegetable crops of this summer will carry over during the winter, since the people have very little means of preserving them. In some areas the cattle supply to a large degree was either taken away by the enemy or destroyed and consumed during the war; hence there is an insufficient supply of meat and milk. The great food needs are proteins, fats, and vitamins to supplement the incomplete and improperly balanced rations which they now have. Both clothing and food needs are here typical of all war-swept countries.

Another need that was repeatedly stressed by the Government Ministry of Health is that of nursing service. Some of the southern sections are completely devoid of nursing service for mothers and children, and there is a crying need for nurses all through the country.

The results of these investigations was that the Mennonite Relief Committee decided to open work in Belgium as a special project of its own, under the overall administration of the Mennonite Central Committee. Bro. Cleo Mann, Elkhart, Indiana, is now in Belgium getting the work organized, and two other workers have been appointed to this field—Wilson Hunsberger of Ontario, and Paul Peachey, Harrisonburg, Virginia. It is hoped that they will soon receive their necessary papers, and that early in the year they will also be upon the field and helping to minister to the needy in Belgium during the severest part of the winter. We trust our readers will remember this work in prayer and in material support. Here is one among the many places in which it will be our privilege and opportunity to render aid in this needy world this winter.

A Typical Scene—There Are Thousands of Such Wrecked Homes in Belgium

Scottdale, Pa.

THE REWARD OF FAITH

Faith knows that God has His moment, and in that moment everything yields to His will. Faith can wait. If she comes to a prison gate, she can stand without until God touches the bars, and it flies open. If the enemy hurls rocks from the battlement, she stands unmoved and unharmed. Faith knows some Jericho's need to be compassed fourteen times, and she carries with her the word of victory to give the final shout.—Selected.

EDUCATIONAL

THE GREAT AND TERRIBLE WILDERNESS

BY SAMUEL A. YODER

Bro. Yoder has been engaged in relief work in Egypt and Ethiopia. We are glad for his vivid word pictures of Bible scenes which he has visited.

For the past ten months I have had the unique experience of living in a tent in the desert where the children of Israel spent forty years of their existence. It has been a refugee camp of considerable size, and therefore challenges one the more to make some efforts at re-creating mentally the life of the Israelites in their desert wanderings. Needless to add, this experience has served as a commentary of inestimable value to a student of the Pentateuch, especially of the books of Exodus and Deuteronomy.

First of all, there is the dry, salty desert itself—oceans of it as far as one can see in any direction, except for a small irrigated strip not far away. Then there is the weather. The very great difference between day and night temperatures causes heavy dews, which in turn are followed by the violence of a tropical desert sun, a phenomenon reflected in the phrasing of the account of the coming of the manna: "And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing . . . . And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted" (Ex. 16:14, 21). The unusual temperatures also aid in explaining the constant craving and murmuring for water. Yet, though rainfall is negligible, the water line is not far beneath the surface. The presence of water not far down may help to explain to our finite minds how water gushed from a rock on several occasions. There are occasional springs in the desert. Also not far from here, the Shell Oil Company is drilling a "wildcat" oil well. When I visited the scene some time ago, the foreman in charge told me that at one stage of their work they had run into a water gusher which created a large lake of water for them before they were able to stop it. A British Major, Mr. C. S. Jarvis, for many years governor of Sinai, tells how that at one time when he was digging for water along the sides of one of the many sand hills of the desert (the "mounts," Mt. Sinai, Mt. Hor, etc., of the Biblical account) one of his men struck a limestone rock with a polished hard outer surface, but soft and porous underneath; and "out of the porous rock came a great gush of water." His Sudanese Camel Corps seem to have been more familiar with the Bible than many a modern American, and greeted their fellow with: "What ho, the prophet Moses!"

The abundance of stones in the desert is an interesting comment on the constant reference to them in the Pentateuch. Stones were used for stoning people to death, for building altars, for erecting memorials. Even the Ten Commandments were written on tablets of stone. As for wood, its rarity makes every stick of it precious. Yet scrub bushes do grow, nurtured by the heavy nightly dews. A Minosa shrub may very well have been the burning bush of Moses' early experience on the back side of Mt. Horeb. One Sunday morning not long since, a group of us went to see the oasis known as Moses Wells. As I gazed across the shimmering sands, in the distance I saw an Arab woman coming in with a bundle of sticks which she had carefully picked up in the desert. Instantly my mind went back to the Israelite who violated the Sabbath by a similar act: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day" (Num. 15:32).

Among other interesting observations, it still seems to be common practice among the Bedouin thieves to hide stolen goods by burying it in their tents. Many times after a theft has been committed here, the stolen goods has been recovered by Sudanese Camel trackers from its burial place in the tent of the thief. Achan was not the first nor the last to resort to this practice. Also the complete absence of vegetation and of decay may help to explain some of the hygienic laws of the Israelites. The utter helplessness of a vast multitude in this environment without resources from the outside can well be appreciated, and no doubt helps to explain the tremendous responsibility which Moses felt in this environment, and many of the things he said and did, as well as his great dependence upon God. The two things concerning which he seems to remind the children of Israel most in his exhortations in the Book of Deuteronomy are: (1) the triumph over the great power of Egypt at the Red Sea crossing, and (2) the constant fatherly care with which God had cared for them in their helpless condition in the wilderness. What a terrible curse it was at Kadesh-barnea when the whole generation except Caleb and Joshua were condemned to wander in this vast waste of bleak hot sand and wind, with no prospect at the end other than to die! Also, there are snakes and scorpions in the desert. All told, the environment accords well with the Biblical account. It perchance has changed but little in the last 3500 years.

Not long ago I had the happy privilege of climbing one of the peaks of Mt. Ataka, not far away. Now it was somewhere along the Ataka range that the Israelites were trapped when the chariots of Pharaoh caught up with them and they feared for their lives. I eagerly peered along the coast of the Red Sea to see how the terrain fitted in with the Exodus account. I had always thought that there were two mountain peaks between which the Israelites were encamped, with the Red Sea in front of them. Since this mental picture did not seem to be well substantiated by what I saw, I reread the Exodus account upon my return home that night: "But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping **by** the sea, **beside** Pi-hahiroth, **before** Baal-zephon" (Ex. 14:9; boldface is mine). The sea, it appears, was on one side, a mountain on the other, and another mountain in front of them. The terrain today fits this mental picture much better. The Ataka range runs slanting in toward the Red Sea, so that the Israelites were trapped in a sort of bottleneck right where the range edges up to the sea itself. On both sides the sea at this point becomes deep very gradually, so that the Israelites in crossing would have no difficulty, and could readily have reformed their ranks on the opposite shore before proceeding onward.

There is an old route leading to Palestine running near this Ataka range, and branching off just at the tip of the Red sea, leading across the desert. There is, of course, also the closer route running near the Mediterranean seacoast. These two routes are spoken of in Exodus: "God led them not through the way of the land of the Philistines . . . but God led the people about, through the way of the wilderness of the Red sea" (Ex. 13:17, 18). The detour off this trail was deliberate. As they approached the boundary between Egypt and the Sinai Desert, marked today by the Suez Canal, God told Moses to turn the people aside from it, into this bottleneck formed by the Red Sea and the Ataka range. This action had the desired effect, of making Pharaoh believe that the Israelites were lost and confused in the wilderness, and even caught in this trap, not knowing whither to turn. "The wilderness," he said, "hath shut them in" (Ex. 14:3). But, fortunately, though they were off the beaten track, they were on the path of God's choosing, and therefore were in no danger whatever. The wrath of the Egyptian was stayed, and the power and authority of God was manifested in the miraculous crossing!

Via M.C.C. Headquarters,
Akron, Pa.

INSTABILITY

As to lack of faith and practice in prayer, James uses a simile which is ludicrously striking—the wave, literally, "The surge of the sea, driven with the wind and tossed." There are two motions when the sea is tempestuous: undulation, up and down; fluctuation, to and fro. Both are referred to —"driven with the wind," fluctuation; "tossed," undulation. The peculiarity of the wave is that it stays nowhere; and so the double-souled man is unstable in all his ways. If he is impelled forward, he falls back; if he is lifted up, he sinks down again. If he believes one moment, he distrusts the next; if he gets a little ahead, he cannot hold on to any advantage. Unstable as water he cannot excel.—A. T. Pierson.

IMPROVE YOUR READING EFFICIENCY

BY LEVI C. HARTZLER

The author of this sketch is Instructor in English and Dean of Men at Goshen College, Goshen, Ind.

Till I come, give attendance to reading, to exhortation, to doctrine.—I Tim. 4:13.

Realizing the value of study and reading to the Christian minister, the Apostle Paul exhorted Timothy to give attention to reading. Since Paul's day reading has been made much easier because of the invention of printing. Furthermore, many great Christians have written many worth-while books to help us in our living and thinking today. There is so much good material which will meet the Bible standard that every Christian worker should develop his reading skill to its maximum efficiency. For the past number of years educators have been investigating the reading process in order to determine the factors involved in reading efficiency and inefficiency. Many of the inefficiences which they have found deal with wrong reading habits and procedures which the ordinary reader can remedy by practice, once they are pointed out to him.

Most people do not realize that reading is an unnatural task for their eyes, which were created to focus at greater distances than the ordinary reading distance. Aside from the unnatural conditions under which the eyes have to work while reading, many people need to read long hours at a time because of the type of work in which they are engaged.

A simple simulated experience will illustrate the actual physical task of reading. By means of the eye-movement camera, reading experts have discovered that in reading, the eyes move along the line of print by means of regular fixations, very much like the step in walking. An ordinary reader will make five or six fixations on an average length line of print. Let us say that the average book has three hundred pages with thirty lines to the page. Thus, the person reading at a rate of five fixations to the line would read a book in 45,000 fixations (5x30x300); that is, the eyes will need to focus 45,000 times, in addition to moving along the line of print and back again to pick up a new line. Comparing the fixations of the eyes to steps in walking, allowing two and one half feet to a step, 45,000 steps would equal a little more than 21 miles of walking. Hence, the eyes do as much work proportionately in reading an ordinary book as the legs would do in taking a twenty-one mile hike. The reader who realizes this will endeavor to read under physical conditions most favorable to his eyes: light as nearly like daylight as possible, reading material held the proper distance from the eyes, and a healthful position for the whole body.

Fortunately printers and publishers today are becoming more conscious of the need for printed materials adjusted to the normal functioning of the eyes and are providing better type and paper that reflects a minimum amount of light. In spite of this, many Bibles are purchased every year, particularly for children and young people, for convenience in carrying rather than for convenience in reading. Hence, Sunday-school superintendents and teachers offer prizes and provide other means of motivation for Bible reading in order to counterbalance the discouraging effect of small type and lines printed too closely together for comfortable reading. Why not purchase Bibles that are well illustrated and easy to read, as well as Bibles that are easy to carry?

One of the main causes for inefficiency in reading is a poor reading rate. Many people read two hundred words per minute when they could just as well be reading four and five hundred and do twice as much reading in the same amount of time. The eye-movement camera has revealed several inefficiencies. Some people make as many as ten fixations to an ordinary line, which means that they are stopping to look at each word. This habit may be a result of poor training, but it is a habit that must be broken if the reader is to attain any great skill in reading. Good readers can see two words at a time, but the best readers are not conscious of words at all. They never see such words as "a," "an," and "the," and group related words in one fixation of the eyes in order to get meaning. The habit of word reading can be broken by practicing rapid reading of easy material regularly.

Another inefficiency revealed by the eye-movement camera is the regression. The reader can check himself for regressions by being conscious of his progress along the line of print. Every time his eyes come back to pick up a word or phrase that is unfamiliar, he is regressing. Obviously, regressions will retard reading rate. They may be due to poor eyesight, unfamiliar words, or failure to concentrate. The reader who finds himself regressing should practice reading regularly when he consciously avoids any regressions. If regressions are caused by poor eyesight, an eye doctor should be consulted at once. Unfamiliar words should be added to a vocabulary list to be looked up later and used.

Articulation is a third cause for slow reading. Some people move their lips when they read, while others move only their throat muscles. A good test of the second is for the reader to hold his hand on his throat while reading silently. Any movements of the vocal chords will be evident. The best way to overcome articulation is to practice rapid reading until one is able to read at least 300 words per minute. Most readers cannot articulate more rapidly than at 250 words per minute.

An inadequate vocabulary is another deterrent to rapid reading. Unfamiliar words cause regressions. They serve as road blocks in getting meaning. Some readers even develop the habit of not seeing unfamiliar words, which is a dangerous habit to acquire. A large vocabulary is as important for the reader as a full purse is for the shopper. Unfamiliar words are a challenge to the conscientious reader, who will record them, discover their meaning, and add them to his vocabulary list.

Finally, certain physical handicaps cause inefficiency in the reading rate: nearsightedness, farsightedness, and astigmatism. Any reader whose eyes become tired easily should consult a competent eye doctor. Wearing glasses is no disgrace. In fact, refusal to wear them shows a lack of understanding of the task of reading.

The second major cause for inefficiency in reading is poor comprehension. There are a number of factors contributing to this inefficiency: daydreaming, worry, external distractions, and incorrect physical conditions.

Most readers have experienced sitting with a book open before them while their minds wander down devious paths and into foreign climes. Such an experience is apt to occur when the mind is tired or the reader emotionally upset. It may also be the result of a slow rate of reading, in which case the reader takes words into his mind so slowly that his mind is not kept busy; therefore, it begins to work on something else. The best way to overcome the daydream is to analyze it and then to write down the steps one can take to make his wish come true, since daydreaming is a form of wishful thinking. If daydreaming is a result of slow reading the reader should practice reading exercises to improve the rate to the point where the mind is completely occupied with the reading task.

Some people cannot forget their worries when they sit down to read and, therefore, are unable to concentrate as they should. Before sitting to read, the reader should relieve his mind of worry by writing down the worrisome details that need to be attended to. The mind should be free to consider what is being read if the experience of reading is to be fruitful.

External distractions are another cause for the lack of comprehension in reading. A student told me one day that when he studies in his room he always has to get up and investigate each noise he hears in the dormitory hall. That student had not learned to control his attention. Other readers try to listen to the radio and read at the same time. This is a definite hindrance to comprehension, unless the radio is completely ignored.

When a person is bodily tired, sleepy, or suffering from a headache, he cannot comprehend what he is reading with any degree of efficiency. Reading should be considered so important that one will approach the task with an alert mind and a rested body, whenever possible.

Even the physical conditions under which one reads are important to good comprehension. Certainly lighting in the whole room should be adequate and free from glare. The room should be well ventilated and not too warm. The reader should sit in a comfortable position, but not so comfortable that he will be tempted to go to sleep. In case reading continues for any extended time, the reader should change his position often enough to keep his muscles from getting tired and should take a rest when the need for it is felt. Paying attention to these physical conditions will not only make read-

ing more pleasurable, but will improve comprehension.

Both reading inefficiences, poor rate and poor comprehension, can be eliminated by careful practice in reading. Anyone can determine his reading rate by keeping a record of reading time, determining the number of words read, and then dividing the number of words read by the number of minutes required to accomplish the reading. This will give him his rate in words per minute. Generally speaking, anyone reading less than 300 words per minute for ordinary reading is a slow reader. Rapid readers can read 600 and 700 words per minute.

The best way to improve reading rate is to practice at the maximum speed from five to ten minutes a day. The principle is the same as that used in learning to play a piano or preparing for a race. To make his practice more effective, the reader should read so rapidly that he can scarcely get all of the meaning. If he misses a word, he does not go back to pick it up. This type of practice should be used on material that does not need to be remembered. The important factors in the success of this experiment are regular practice and practice at a maximum rate.

Reading experts have discovered that there is a correlation between the improvement of reading rate and the improvement of reading comprehension. That is, an improvement in rate will be attended by an improvement in comprehension and vice versa. The ordinary reader takes words into his mind at a rate below the rate at which his mind can accept meaning. Therefore, his mind is not kept busy by the reading process. By improving rate, the reader challenges his mind to greater activity so that daydreaming, worry, or external distractions are less apt to interfere with comprehension.

One more thing should be said about rate. It is evident that the housewife will use a different speed for reading a recipe than for reading the newspaper. Reading rate should be determined by the purpose for which one is reading. If the reader is looking for a particular thought, idea, or topic, he will skim through the chapter or article until he finds it. Once he has found what he wants, he will read carefully to get the idea, or intensively to understand directions. Hence, the three reading speeds —skimming, careful reading, and intensive reading—can be compared to the three speeds of a car, and will be shifted to meet the purpose of the reader. Now, practicing to improve reading should improve all three of these speeds and need not necessarily be associated with any one of them. The important point is that the efficient reader will vary his speed according to the purpose for which he is reading.

For anyone who is interested in improving his reading efficiency, the educational edition of the **Reader's Digest** contains a supplement on Reading, Writing, and Speaking. This supplement often has tables for checking speed and comprehension. The educational edition is prepared for use in schools and can probably be secured through a schoolteacher. The Essex Publishing Company, Rome, Ga., publishes two useful manuals on **Reading for Comprehension,** first and second series, by E. L. Wright and H. Ewell Hope. These manuals contain timed reading selections with tests on comprehension and vocabulary lists.

In a day when there is so much to read, we need first of all to develop the maximum efficiency in reading, and having done that, we are ready to heed Ernest Dimnet's injunction in **The Art of Thinking:** "The principle which has never failed to confer superiority on a man's thinking activity is the well-worn precept: DO NOT READ GOOD BOOKS—life is too short for that—READ ONLY THE BEST. This simple recipe is as infallible as good air and good food are in physical hygiene."

Goshen, Ind.

QUESTIONABLE QUOTING

The checkup is a method used in many fields today. Car owners are urged to have their automobiles inspected frequently. Doctors advise every person to undergo a physical examination at least once a year. A vocabulary checkup is a convenient way of testing a student's knowledge of English and his ability to use words.

Such checkups are necessary and wise, but there is another checkup which many Christians neglect, and yet it is shown by Scripture to be an extremely important one. No doubt the psalmist had such a checkup in mind when he said: "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether," and then prayed: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139:4, 23, 24). He was asking the Lord to turn His searchlight not only on heart and thoughts, but also on words, which are the index of the heart.

How long has it been since you checked up on your words? If you have not examined your vocabulary for a long time, you may be surprised to find that you have been using some words which the Lord Jesus calls "idle," and others which Paul describes as "corrupt." This is a serious matter,"for by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12:37).

Let us look more closely at those two terms. When the Lord Jesus said that men would give account for every "idle word" they spoke, what did He mean by "idle"? The word "idle" literally means "not working"; Thayer's lexicon says that it may be used to describe "things from which no profit is derived, although they can and ought to be productive." Words, then, like men, can and ought to work, to produce, to be profitable. In line with this is Paul's exhortation: "Let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers" (Eph. 4:29, Weymouth). Are our words idle or busy?

The other of these two terms is translated "corrupt"; "Let no corrupt speech proceed out of your mouth" (Eph. 4:29, R.V.). The same word, used in the Gospels to describe certain trees and fish, is defined in one lexicon as "rotten, worthless." Paul's command, therefore, may be read: "Every rotten word, let it not go out of your mouth." That kind of word is more than negatively "idle," unprofitable; it is positively harmful, spreading the moral and spiritual disease germs inherent in such verbal rottenness.

Corrupt speech includes many kinds of worthless words, but let us concentrate our attention for a time on one type frequently found on the lips of Christians, yes, even of Christian leaders. I refer to the careless, irreverent quoting of Bible verses, words, events, and names in speeches or in conversation intended to be witty, jocular, facetious. Does such a practice fall under Paul's ban on corrupt speech? If you have any doubt about it, look carefully at one or two Scripture verses.

In Psalm 138:2, David's declaration, "Thou hast magnified thy word above all thy name," indicates that the God-breathed words of Scripture should be treated just as reverently as are the names of God. To make puns on Biblical names, to parody well-known events or phrases of the Bible, or to distort its words in humorous retorts—all these and other questionable ways of quoting Scripture show a lack of the reverence due His exalted Word.

The third commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7), deals with this practice. The framers of the Westminster Standards surely must have held this view. The Shorter Cathechism declares that "the third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works"; and also that "the third commandment forbiddeth all profaning or abusing of **anything** whereby God maketh Himself known." It is quite clear that God makes Himself known in His Word; therefore a facetious use of any part of that Word is a profaning or abusing of it. Such a quoting of Scripture, even though it be cleverly witty, is a violation of the Spirit's command: "Let no corrupt speech proceed out of your mouth."

Now why is it that this jocular use of Scripture is not "a means of blessing to the hearers," but rather is harmful? One answer is that it tends to tear down the listener's respect for the Word of God. In his mind the sacred words of the Bible become associated with the jesting words of the speaker: the danger is that whenever that particular Scripture verse is read or heard again memory will recall the words of wit or humor, thus distracting his attention from the true meaning of God's own words.

Do not repeat such jokes, even though they have been told by noted Christian workers, for they do not minister to the need of anyone; they are not included in the true humor which often cheers the discouraged heart of a fellow pilgrim. The cleverer the "corrupt word" the more damage it will do, because the greater will be the difficulty of dissociating the unholy wit from the sacred words. I heard a professor in a theological seminary say that even today he cannot read a certain passage of Scripture without recalling a humorous story connected with it in this way years ago.

The psalmist, after his checkup, could say: "Thou hast proved my heart; thou hast visited me in the night; thou hast tried me, and findest nothing; I am purposed that my mouth shall not transgress" (Ps. 17:3, R.V.). If you follow his example the Holy Spirit

(Continued on page 29)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

Beginning with the first quarter of the year 1946 we have a unit of thought in the topics discussed, namely, **"The Christian in the World."** During the month of January we have the topics: "Called into Fellowship with Christ"; "Strangers to the World"; "Christian Principles in Business"; "Nonconformity—a Christian Testimony." The added topic for February is on the subject, "Respect for Authority."

"Strangers to the World" is a paradox. Paul describes this in these words of his own experience, "As unknown, and yet well known." It is true that the world sees us and knows our presence and life among them, and yet the life that is in us is a foreign experience to them—"unknown." And while we are strangers to the world, we are not strangers to God. "Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.** And, **Let every one that nameth the name of Christ depart from iniquity"** (II Tim. 2:19).

"Christian Principles in Business" correspond with the nature of the inner life of the Christian. Righteousness and truth and love for the one with whom we deal and loyalty to God and His Word will shape our business so that it may be recognized from the standards upheld by a sinful and ungodly world.

"Nonconformity—a Christian Testimony."—We are not ashamed of that expression of life that comes forth from following the will of God. The former sinful life followed in the ways of the world. The new life is given over to live for the will of God and becomes a living testimony of the new leadership under which we have enlisted. Through the Word of God and the discernment of the Holy Spirit we are made to know what belongs to the lusts of the world and what belongs to the ways of the heavenly Father.

"Respect for Authority."—It is a law of our creation that we are to show respect for authority. Society could not continue in harmony without submission of those placed under the authority of those to whom it is delegated. True submission gives proper respect to one in a superior position, whether that be in the home, or in the school, or in the church, or in the government, or before our Creator. Relating our topic to the general topic of "The Christian in the World" we think particularly of the extent of the Christian's respect for the powers that be which are ordained of God to preserve order in society. There should always be respect for all that is required of us to the full extent of our power, and no disobedience, save in the cases where we are asked to do contrary to God's law which supersedes all others. But even in such refusal we may still be respectful and meek, ready to bear unjust treatment in patience and love.

STRANGERS TO THE WORLD

I Pet. 2:9-25; Jno. 17:9-26

Topic for January 13

MOTTO

"The world knoweth us not."

MEDITATIONS ON THE TOPIC

The Different Relationship of Believers makes the world unacquainted with them. The Christian belongs to a heavenly family and has in him a nature that partakes of divine qualities and desires that have no place in the life of a worldling. And while the Christian does have an earthly body and natural desires that are linked with the material part of our being, he has received a Spirit, dwelling within, that gives an understanding of the spiritual and heavenly things which God has provided for His children. In so far as the Christian minds this spiritual relationship and grows in the understanding of spiritual things he enters a realm of knowledge which is strange to the world.

The Christian lives with affections on things above. His vision of mind is in things invisible to the eyes of men of the world and foreign to the mind of all unregenerate men. The purposes of life will naturally be different with such a vision before us. While the world is occupied with present-day interests of a material and temporal kind, the Christian is occupied with interests that are spiritual and eternal and which have values that exceed the wealth of this world. The world is blinded to the real issues of the welfare of the soul and is able to see only issues that concern present pleasures and temporal activities. The world does not stop to consider that which the future has in store for the believer, nor even that judgment that is awaiting the ungodly and sinful of this world.

The leadership of the worldling and of the Christian is entirely different in nature and character. Satan is the god of this world and leads his subjects into that which is contrary to the Lord and also against the welfare of the soul. Jesus Christ is the Lord and Master of the Christian and leads His children in the way of holiness unto the eternal bliss prepared for them in glory. And while the Christian seeks to make the worldling understand his peril, he cannot enter into the motives and enterprises of the world which have evil designs of Satan directing and motivating them. This makes a necessary separation that continues to make the world and the Christian strangers to each other.

OUTLINE STUDY

I. **The State of the Worldly Mind.**
  1. It cannot receive the things of God.—I Cor. 2:14.
  2. It is enmity against God.—Rom. 8:5-8.
  3. It is blinded by the god of this world.—II Cor. 4:3, 4.
  4. It receives honor one from another.—John 5:42-44.
  5. It is earthly, sensual, devilish.—Jas. 3:14-16.
  6. It is occupied with material possessions and earthly pleasures.—Luke 12:15-21.

II. **The Mind of the True Christian.**
  1. It is a spiritual mind.—I Cor. 2:10-13; Rom. 8:9-14.
  2. It is set on heavenly things.—Col. 3:1-3.
  3. It is laying up treasure in heaven.—Matt. 6:19, 20; I Tim. 6:17.
  4. It seeks first the kingdom of God.—Matt. 6:33.
  5. It is filled with heavenly wisdom.—Jas. 3:17, 18.
  6. It sees things that are eternal.—II Cor. 4:18.
  7. It seeks to glorify God.—Col. 3:17, 23; I Cor. 10:31.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Strangers."
2. Why Christians Are Strangers to the World.
   a. They have a changed mind.
   b. They have a new love.
   c. They have a treasure in the heavens.
   d. They know the vanity of earthly things.
   e. They know the evil end of worldliness.
   f. They follow a better Master.

For Seniors

1. As the World Looks at Life.
2. As the Christian Sees Life.
3. Motives in the Christian That Differ from Those of the World.
4. The Difference in Leadership.

PERSONAL THOUGHT

Let us abide in the sphere of the children of God and look forward to the coming of our King, when we shall be like Him in the glory which He possesses.

SEED THOUGHTS

I'm but a stranger here,
  Heav'n is my home;
Earth is a desert drear,
  Heav'n is my home.
Danger and sorrow stand
Round me on ev'ry hand;
Heav'n is my fatherland,
  Heav'n is my home.

What though the tempest rage,
  Heav'n is my home;
Short is my piligrimage,
  Heav'n is my home.
Time's cold and wintry blast
Shall soon be overpast;
I shall reach home at last,
  Heav'n is my home.

There at my Saviour's side,
  Heav'n is my home;
I shall be glorified,
  Heav'n is my home.
There are the good and blest,
Those I love most and best,
There, too, I soon shall rest,
  Heav'n is my home.—Sel.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that the seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:13-16).

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11).

CHRISTIAN PRINCIPLES IN BUSINESS

I Tim. 6:1-19; I Thess. 4:11,12; Eph.4:28

Topic for January 20

MOTTO

"Seek ye first the kingdom of God."

MEDITATIONS ON THE TOPIC

Principles in Business According to Christian Standards.—The business world recognizes certain principles of righteousness when it comes to framing a business policy. But it comes far short in general in meeting the standards of true Christianity. It is one thing to deal on the square in the quality of goods bought and sold and in the matter of just weights and measures and in being free from extortion. It is another thing to deal only in goods that are proper for a Christian to deal in. It sometimes seems to make for more increase if we accommodate those who want eats and drinks and goods that belong only to vanity and indulgence in appetites rather than to the upright sobriety and simplicity and purity of the Christian life. To keep a store or a filling station open on the Lord's day seems to accommodate a class of customers who care nothing for the Word of God; but it does not maintain a clear record in the life of the Christian who compromises principles in so doing.

Christian standards of business have the work of the Lord first in every enterprise. While labor with the hands in that which is good is considered a Christian duty, the Christian keeps a balanced ideal of higher values and never lets earthly matters trespass upon the progress of heavenly things in his own character or in the service that can be rendered for the spiritual welfare of others. Every true Christian wants to contribute something of value to society in his or her own labors, and does not become a loafer on the hands of the people among whom he or she lives. Even those who are helplessly dependent receive their meat and support with a gratitude that expresses a desire to contribute helpfulness of spirit if not of material means.

OUTLINE STUDY

I. **Christian Motives in Business.**
  1. With concern for heavenly things.—Matt. 6:33, 34; John 6:27.
  2. To provide for dependents.—I Tim. 5:8.
  3. To give to the weak.—Acts 20:35; Eph. 4:28.
  4. To earn your own bread and necessities. —I Thess. 4:11, 12.
  5. To forward the work of God's servants. —III John 6-8.
  6. To share in hospitality.—I Pet. 4:9; Rom. 12:6.

II. **Principles to Observe.**
  1. Industry.—Rom. 12:11.
  2. Economy.—Matt. 14:20; John 6:12, 13.
  3. Diligence.—Prov. 22:29.
  4. Without covetousness.—Heb. 13:5, 6.
  5. Without anxious care.—Matt. 6:25-31; Phil. 4:6.
  6. Honesty.—Rom. 12:17; II Cor. 8:20, 21.
  7. Fairness.—Jas. 5:4.
  8. A business that is good.—Eph. 4:28.
  9. Patience and peace.—Jas. 5:6-9; I Cor. 6:7; Heb. 10:34; Matt. 5:40, 41; II Tim. 2:4.
  10. Without entanglement.—II Cor. 6:14-18; I Tim. 5:22.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Labour."
2. The Christian Duty of Working.
3. Christian Principles in Business.
   a. Diligence.
   b. Honesty.
   c. Peace.
   d. Fairness.
   e. Cleanness of hands.
   f. Trusting in God.
   g. To do good.
   h. A righteous business.

For Seniors
1. Christian Motives for Business.
2. How to Recognize Unwholesome Practices.
3. Principles of Right in Christian Business.

PERSONAL THOUGHT

The principles that we maintain in our business life will speak for Christ and His cause if we are careful to obey His Word and walk in His Spirit.

SEED THOUGHTS

Religion belongs to the place of business as well as to the church.—Sel.

Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides for you, but say of it, "It passeth away"; for, indeed, it is but a temporary supply for a temporary need. Never suffer your goods to become your God.—C. H. Spurgeon.

Worldliness consists in these three: attachment to the outward—attachment to the transitory—attachment to the unreal: in opposition to love for the inward, the eternal, the true, and one of these affections is necessarily expelled by the other.

Unworldliness is this—to hold things from God in the perpetual conviction that they will not last; to have the world, and not let the world have us; to be the world's masters, and not the world's slaves.—F. W. Robertson.

Buying, possessing, accumulating—this is not worldliness. But doing this in the love of it, with no love for God paramount—doing it so that thoughts of eternity and of God are an intrusion—doing it so that one's spirit is secularized in the process; this is worldliness.—H. Johnson.

I had as lief preach humanity to a battle of eagles, as to urge honesty and integrity upon those who have determined to be rich, and to gain by gambling stakes, and madman's ventures.—H. W. Beecher.

NONCONFORMITY—A CHRISTIAN TESTIMONY

Rom. 12:1, 2; Matt. 5:13-16

Topic for January 27

MOTTO

"Blameless and harmless, the sons of God."

MEDITATIONS ON THE TOPIC

Testifying by Being Nonconformed to the World.—The Christ way of life is such a high way that it may well stand out in unashamed uniqueness all its own. It holds to the Lord Jesus Christ as its Master. It denies all allegiance to the lordship of the god of this world. What the world lays hold of (which belongs to the most High) and seeks to pollute by the standards of pride and selfish earthly motives, the Christian magnifies and sanctifies to the glory of God and to heavenly services. We do not avoid certain things because they are the same as the world has adopted, but we avoid a conformity to the spirit which the world has adopted in these things. When a certain uniform of the world, useful in itself otherwise, is made a uniform to magnify some movement wholly of the world, like militarism, or man-worship, or human glorification, the Christian rightly rejects it and follows a uniform which speaks out a testimony in opposition to the world spirit. (Example—Rom. 14:14-21.)

All that is of the heavenly Father is in direct opposition to that which is of the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:16). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Such crucifixion is sure to stand forth among those who still follow the way of lust, and causes them to "think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead" (I Pet. 4:4, 5).

The Christian is not ashamed of Jesus or of His words. He is ready to be identified with all that savors of Christ and His principles of righteousness. The world has hated the Christ and His work in the world and will continue to hate those who stand in loyalty to Him and show by their conduct and testimony that they are chosen out of the world. Jno. 15:19-27.

OUTLINE STUDY

I. **Why Separation from the World is Necessary.**
  1. To keep clean.—II Cor. 6:17, 18.
  2. To be acceptable to God.—Rom. 12:2.
  3. To save ourselves from eternal ruin.—Col. 3:20-22.
  4. To save those bound by sin.—Matt. 5:13; I Pet. 2:11, 12.
  5. To secure a final classification with the good.—Matt. 25:32, 33; 13:49.

II. **The Testimony of Nonconformity.**
  1. Without shame.—Rom. 1:16; II Tim. 1:8.
  2. Always ready.—I Pet. 3:15.
  3. Irresistible duty.—Acts 4:20.
  4. Steadfast in purpose.—Heb. 11:24-29.
  5. Obedience of faith.—Heb. 11:7; 8-10.
  6. In face of evil speaking.—I Pet. 4:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Separate."
2. Like Jesus and Not Like the World.
   a. In the world but not of the world.
   b. Different from the world in loves.
   c. Following the commands of Jesus.
   d. Refusing the dictates of worldly customs.
   e. Walking in fellowship with Christians.
   f. Refusing the fellowship of evildoers.
   g. Not ashamed of belonging to Jesus.
   h. Not ashamed of the words of Jesus.
   i. Willing to suffer for the right.
   j. Confessing Jesus before men.

For Seniors
1. The Testimony of Living Uprightly.
2. The Testimony of Being Different from the World.
3. The Power of a Nonconformed Life.

PERSONAL THOUGHT

Am I ready to make a definite break with the world and take my position in Christ? Then my testimony will count for Him and there is hope that the sin-bound may be rescued through my testimony.

SEED THOUGHTS

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

Show me the men who imbibe the spirit of the world, who choose the company of the world, who imitate the example of the world, conform to the maxims of the world, are swallowed up in the gaiety, fashions, and amusements of the world,—behold these are the ungodly, who are brought into desolation as in a moment.—Gardener Spring.

Not by empty protestations against the pleasures of the world, and cynical denunciations of its enjoyments, but by our superiority to its perishing greatness, to its fading beauties, and its impotent antagonisms, are we to express our redemption from its power.—Geo. C. Lorimer.

We wonder why a certain church member is so lax in his devotions and loose in his practices. The reason is that, while his trunk and branches are over on the church side of the wall, his roots run under the wall and dwell in the bad soil on the other side.—T. L. Cuyler.

The only true method of action in this world is to be in it, but not of it.—Madame Swetchine.

RESPECT FOR AUTHORITY

I Pet. 2:15-17; Ex. 20:12; Heb. 13:7, 17

Topic for February 3

MOTTO

"Obey them that have the rule over you."

MEDITATIONS ON THE TOPIC

Authority to Be Respected.—There is One to whom all other authority must bring account. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:36). This One, to whom all else is subject, has so constituted the human family and chosen ways of ruling them, that we find ourselves duty bound to submit to various constituted authorities in the social realm about us. There is no individual without a realm in which he is to exercise authority. But the fact of our individual authority in our own realm does not interfere with the authority that other individuals are to exercise in their realm. And there are individuals that receive from God a place among their fellows in which they are responsible to exercise a greater authority than some others. It is therefore very necessary for us to learn to respect rightful authority over us and to be able to discern what authority is to have the precedence over other authority.

The right to choose is the gift of God in our being. God does not transgress this right in our being, and He forces no one to serve Him, though He does bring lessons to bear upon our minds to make us understand that we owe it to ourselves to serve the Creator willingly. In the gifts that God has given to individuals, all other individuals should give due respect and submit themselves "one to another in the fear of God." Thus we begin to trace the realms of personal responsibility and the place of submission in our lives and find wherein our respect should be exercised toward those who are over us.

Giving due respect to every personality as far as their position in society and their relation to us and the Creator is concerned, we enter the first institution, the home, and find the place which parenthood holds above childhood. In this place we find the law of obedience to parents which the Creator has laid and in which the parent is given the first authority over childhood in family life, second to the Creator or under the Creator. The relation of husband and wife has its order of authority also that makes for the happiness and well-being in the home. We pass from the home to various institutions in society for the natural and spiritual welfare and find that proper respect to each one delegated with responsibility, great or small, gives the greatest blessing and peace and prosperity to all concerned.

OUTLINE STUDY

I. **Respect for God Himself.**—Deut. 10:12, 13.

II. **What Respect for Authority Involves.**
1. Includes supreme love.—Deut. 6:4, 5.
2. Obedience from the heart.—Jer. 7:23; Deut. 11:13.
3. Reverential fear.—Deut. 5:29.
4. Obeying the Gospel.—Rom. 1:5, 6, 17; Heb. 12:25.

III. **Respect for Appointed Authority of God.**
1. Parents.—Ex. 20:12; Eph. 6:1, 2.
2. Spiritual shepherds.—Heb. 13:7, 17; I Thess. 5:12, 13.
3. Earthly rulers.—I Pet. 2:13-17.
4. Earthly masters.—I Pet. 2:18, 19; Eph. 6:5, 6.

IV. **Respect for One Another.**—Rom. 12:10; I Pet. 5:5.
1. In the fear of God.—Eph. 5:21.
2. Wives to husbands.—Eph. 5:22-24; I Pet. 3:1.
3. Husbands toward wives.—Eph. 5:25-33.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Honor."
2. How to Give Respect for Authority.
   a. God's due in worship.
   b. God's due in obedience.
   c. God's due in love.
   d. God's due in respect to parents.
   e. God's due in respect for rulers.
   f. God's due in respect for one another.

For Seniors
1. Our Duty Toward God.
2. Our Duty Toward Those Over Us by God's Appointment.
3. Respect for the Person and Work of Others.

PERSONAL THOUGHT

Whatever authority is delegated to me as an individual, I find the duty of respect to authority of those over me. The highest in authority have a duty of respect to those in the lowest positions in their realm to the glory of God and respect to His supreme authority over all.

SEED THOUGHTS

Submission to duty and God gives the highest energy. He who has done the greatest work on earth, said that He came down from heaven, not to do His own will, but the will of Him who sent Him. Whoever allies himself with God is armed with all the forces of the invisible world.—Clarke.

This is the secret of Christ's kingship—"He . . . became obedient. . . . Wherefore God also hath highly exalted him." And this is the secret of all obedience and command. Obedience to a law above you subjugates minds to you who never would have yielded to mere will.—F. W. Robertson.

Thirty years of our Lord's life are hidden in these words of the Gospel: "He . . . was subject unto them."—Bossuet.

Reverence is an ennobling sentiment; it is felt to be degrading only by the vulgar mind, which would escape the sense of its own littleness by elevating itself into an antagonist of what is above it. He that has no pleasure in looking up is not fit so much as to look down.—Allstom.

The Holy Spirit is God's Gift. When you were converted the Spirit of God came in to take up His abode in your hearts; and your bodies are the temples of the Holy Ghost. What a wonderful miracle—the Holy Ghost dwelling within these bodies of ours! And if we are to walk in the liberty of the sons of God, we need the infilling of God's Holy Spirit.

Does He possess you? Are you walking in the power of the Holy Ghost? The Gift of God—the Holy Spirit—is poured out upon all, irrespective of nationality and age and surroundings.—A. Lindsay Glegg.

SPIRITUAL MALNUTRITION

The twigs snapped nearby and there was a rustle in the grass. A girl who had been tramping in the woods quickly turned. It was the little herd of goats moving along in a small group as they grazed in the wooded pasture. Here and there they found little green bunches and some were reaching up for the tender leaves of the small trees putting out their shoots early that spring.

Now one comes closer to the stump where the girl sits. She takes note of his large horns which stretch eighteen or twenty inches on either side. The long, silky hair almost reaches the ground. A choice bunch of green is noticed at the edge of a large log. He tries to get it, but only a tiny part of the ends can be reached. His head is turned and another effort ensues; at last, unwilling to be denied this choice bit of nourishment, his knees are placed upon the ground and as he almost lies down in a final effort, the end is reached.

That common mountain goat went on its way grazing on the spring buds, but still the girl sat and mused in the sunshine.

The goat had to bend his knees in order to get that bit of food. Ah! and many of God's children must do the same. There are choice bits of food to nourish the spiritual man which God has placed in their reach. But some cannot be obtained by merely a brief pause in the busy walk of life. That which will give health and vigor to the soul often can be enjoyed only by the extra effort of bending the knees, and remaining in this humble position before God for an extended time.

Fellow Christian, are you merely existing on the spiritual food which is obtained by a passing glance at the Word of God; half-hearted attention to the man of God who stands in the pulpit, or now and then a few words of prayer hastily uttered by your bedside at night.

There are delicacies, sweeter than honey, which are enjoyed only by those who bend the knee and linger before God.

The individual who tarries before the Lord in this humble attitude will receive that which makes possible a firm step, clear vision and a glow of health upon the cheek which would attract the world.

Do not remain weak and hungry, merely subsisting on the snatched bits of spiritual food. Spend time, much time at the table of the Lord that you may be strong in the power of His might, not only able to walk the highway from earth to heaven without fainting, but have strength to assist the weak brother who may have fallen by your side.—Herald of Holiness.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXIII. Repentance—Concluded

BY THE BIBLE STUDY EDITOR

When one thinks of repentance, the idea of turning away from that which is evil to that which is right is the first that suggests itself. One knows that repentance is applicable to him that has done evil. It belongs to the experience and conduct of him who has lived in the spirit of rebellion against God and who has lived after the flesh and its lust. Such an one needs to repent and turn to God in order to become righteous and to have the hope of eternal life.

But repentance belongs to the experience of any who have done wrong. And it is not inconsistent with the experience of one who is a believer and whose life has been given to righteous endeavors to find occasion to acknowledge failures and mistakes and then to turn back to the path of righteousness. All the sins that are committed in the world are not of the Judas type—"I have sinned in that I have **betrayed** the innocent blood." There are those like David, who prayed—"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest" (Ps. 51:1-4).

The idea may be advanced that the Christian has no sin—that all of his acts are under the atonement of the blood of Christ and sin is not accounted against him. This is true as to the standing of the Christian. But the fact that he has such a standing is because he has a state which requires the conditions for his standing before God through Jesus Christ.

Christian Repentance

All repentance is Christian because it is taught by Christ. It is a Christian act for one who has lived in sin to repent and be converted. It is also a Christian act for a Christian to acknowledge his faults, and to turn away from errors of life which constantly occur in our experiences. These faults, or failures and mistakes and shortcomings are so apt to be excused as human weaknesses which have no association with sins. But John gives them the short title which so many would evade because the term is so incriminating. "If **any man** sin, **we** have an advocate with the Father, Jesus Christ the righteous."

"And he is the propitiation for **our** sins: and not for **ours only,** but also for the sins of the whole world" (I Jno. 2:1, 2). This section was written to believers, that they might know that they have eternal life and that this life is in the Son. Sinning is not the life of the Christian. "And every man that hath this hope in him **purifieth** himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I Jno. 3:3, 4, 8). In these pasages one should note the continuing tenses of John. The Christian **continues purifying** his life. This is a continuing and continual process of righteous living. "Whosoever **committeth** sin"—that is, the individual who **continues committing** sin, continues breaking the law. There has been no change in his attitude toward the breaking of the law. And, he that **committeth sin** likewise has made no change in his former life, for, like the devil, he continues sinning, for he never ceased his sinning. Jesus Christ came to destroy the works of the devil; for repentance and renewal of life have caused him to no longer continue sinning, but to continue in the purification of his life, and this is not the nature of the work of the devil. This kind of life is the work of God through His Son and through the Holy Spirit which is given to us.

It is evident, then, that sinning is not the life of the believer, and if there is sin in the life, it is one of the incidents of Christian experience, and not the continuing nature of it. For the sin in the believer's experience there is an "advocate . . . ,Jesus Christ the righteous."

On the grounds of the need of an advocate the Christian must acknowledge sin which requires the advocate. On the basis of a perfection of life where there is absolutely no sin, one must conclude that there is no need of an advocate—for the Christian. But since John includes himself with those who have an advocate we must acknowledge the human element in John which, like ourselves, finds the condition and incidence of sin in our lives, although we do **not continue in sin.**

The Trespass Offering

The law of the trespass offering is found in Leviticus 7. The nature of the trespass is indicated in chapters 5, 6, and 7. But the nature of the offering is found specified in chapter 7. There were two kinds of trespass described in the previous chapters. The first was the sin of ignorance regarding the holy things which were described by the law. An offering might have been made in ignorance and found to have been an error. Lev. 5. Then there were trespasses against individuals, which could scarcely be called sins of ignorance, such as lying, taking by force, keeping that which was found, etc. But in any case before the individual could be freed from guilt it was necessary to offer a trespass offering.

When a transgression regarding holy things was found, the law required the offering of a ram without blemish, and an estimated value to be added to it, which value was to be paid to the priest. In the case of a trespass against man there was to be a restoration of the damage done, plus a fifth more of its value, and then the offering of a ram without blemish. In the first instance, a sin against God could not be replaced, but the offering came first, and a penalty was attached to it afterwards, showing a spirit of penitence for the wrong done. In the second instance, when values were known, the restoration and added value were required as a restoration compensation for loss. Then the transgressor made amends to God for the sin of trespass, for sin does not result from the offense of a man's conscience, but from disobedience to the law of God. "For by the law is the knowledge of sin." God is righteous, and just. His law is intended to keep men from sinning and from the destruction of their own happiness. "Blessed is the man that walketh not in the counsel of the ungodly . . . ."–"Blessed are the pure in heart." No man is righteous enough to justify his walking after the light of his own conscience. Every trespass, then, is a sin against the righteous law of God, and it is to God that sin must be acknowledged, and by God's law and grace alone can men be again justified and reconciled to Him. The trespass offering is essential to the restoration of transgressors to fellowship with God.

A distinction is made between the sins of the ceremonial law and the disobedience to the commandments of God. For sins of ceremonial transgressions the soul shall bring a female of the flock of sheep or goats and offer it as a sin offering, the blood of which is touched on the horns of the altar and the remainder of it poured under the altar. (See Lev. 4; 5:1-16.) But for the sins of guilt for things forbidden by the law and for trespasses against men, a ram without blemish must be brought for a trespass offering. The blood of the trespass offering of the ram is sprinkled round about upon the altar and burned with the fat of the ram. (See Lev. 5:17-19; 6:1-7; 7:1-7.)

The fact that the blood of the trespass offering is sprinkled on the altar and burned makes it quite a distinct offering from that of the sin offering. The common ceremony of the sin offering and trespass offering is that the priests and their sons, "every male," shall eat the flesh of these offerings. Another common feature of the sin and trespass offering is that they are slain in place of the burnt offering. Lev. 7:2; 4:24, 29, 33. In other respects the sin offering and the trespass offering are distinct. The ram trespass offering has its significance, and the sprinkling of the blood round about upon the altar is also significant.

The trespass offering is related to the peace offering and to the whole burnt offering in this respect, that the blood and the fat are burned on the altar. Both the burnt offerings and peace offerings are called sweet savour offerings because of this fact. Lev. 1:9; 3:5, 6. While the trespass offering is called holy, it also has the element of the sweet savour offering. It is well pleasing unto the Lord. The priests share in the peace offerings (Lev. 7:33, 34) and have all the flesh of the trespass offering. They eat none of the flesh of the sin offering, whose blood is taken into the holy place to be sprinkled before the Lord, and they have none of the flesh of the whole burnt offering.

The blood of the trespass offering makes atonement for the sin which required the offering. Lev. 17:11. The blood of every offering made atonement for sin. The trespass offering slain in the place where the burnt offering was slain—"on the side of the altar northward" (Lev. 1:11)—would identify the trespass offering with the perfect sacrifice of the burnt offering, which was a sweet savour unto the Lord. The whole burnt offering is none other than Jesus Christ. The trespass offering is the same Christ. He who was the **spotless Lamb** of God was also made to be our **peace with God,** and in Him we have our fellowship with the Father; and in Christ we have our propitiation for sin, even Jesus "who is even at the right hand of God, who also maketh intercession for us." It is a holy thing and a well pleasing thing for one to confess his sins unto repentance for any and all transgressions that may come into one's life.

The Repentance of the Churches

The churches in Asia were the golden candlesticks, in the midst of which stood the Lord in His heavenly glory, holding in His right hand the seven stars which He said were the **angels** of the seven churches. There was no difference in the candlesticks and none in the seven stars. They were alike as far as could be seen by John as he looked upon this glorious vision. One church was as near to the Lord as the other. The Lord sent His message to each of the angels, and to each a special message, through the writing of His servant John. To the several angels, or ministers, of the churches the Lord sent a special message in which He indicated conditions existing within the churches for which the ministers seem to have been held responsible. Five times the Lord called for repentance on the part of the angel or on the part of the church. The Lord spoke directly concerning the church in Thyatira—"I gave **her** space to repent of **her** fornication; and **she** repented not. Behold, I will cast **her** into a bed, and them that commit adultery with **her** into great tribulation, except **they** repent" (Rev. 2:21, 22). Three times in this letter the Lord called for repentance. Here was a golden candlestick, and a messenger who was one of the stars in the right hand of the Lord, having need of repentance on account of having become estranged from the Lord and having committed spiritual fornication with idolatry. This estrangement was not a complete one, since the church still had the Word in which the Lord admonished them to keep His works unto the end. Rev. 2:26.

In the letter of each of the churches, there was given a warning concerning the tendency to depart from the Lord and to become interested in matters of works and life and relationships of the church. The first church, Ephesus, whose angel, or minister, was supposed to have been the Apostle John, received a copy of the writing of John which had been sent to the seven churches. 1:11. "Unto the angel of the church of Ephesus write; . . . I know **thy** works, . . . I have somewhat against **thee** . . . . Remember therefore from whence **thou** art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove **thy** candlestick out of **his** place, except **thou** repent" (2:1-5). Here was a personal appeal to the angel, to repent. This angel, whether John or another, had "left **thy** first love" (v. 4). The mind of this angel of the church had turned away from the first love, and had been set upon the problems and cares of the church and her fellowships. The appeal of the Lord to the angel was to repent—turn the mind again to the first love—and do the first works of that first love.

In each of the seven churches there was found a condition which would indicate an increased departure from that first love, and concerning that departure the Lord wrote to the angel of the church. Thyatira had committed fornication with idols, while professing to be faithful to Christ. Sardis had the name of living, and had a few things remaining in common with her professed love to Christ. 3:1, 2. Philadelphia had gone far away, but had **not denied the name of the Lord,** and had an opportunity to prove that the Lord still loved this angel of Philadelphia. "I have set before **thee** an open door." The door of opportunity to repent and be restored to the love and fellowship of the Lord was open, and the first love was waiting to be invited in. The Laodicean messenger seems to have been even farther away from the first love, for he was outside of the closed door. This angel possessed the goods and riches of his position in the church—he had need of nothing, but he knew not his condition and his need of Him who had brought to him these graces of life. He was indifferent to the love of the Lord, while he enjoyed the material things of His service. Yet, the Lord knocked at the door, and was ready to return and enjoy full fellowship with this angel and the church if they would but repent.

Who may know the love, the mercy, the patience, and the saving grace of the Lord toward His servants and toward His church! The Christian church is a body that has been saved by grace, and is kept through faith, and is sustained by His continuing grace. "Where sin abounded, grace did much more abound"; that is, grace continues to abound to those who had once been in sin but have now been saved by grace. The good works of the Christian are the end of his life in grace and are not the basis of his salvation. The seven churches of Asia, with their seven ministers, in the right hand of the Lord, were not worthy of the Lord and His love according to the conditions portrayed in them. But the Lord loved them; He nurtured them; He was patient toward them. He waited for their repentance, but He did not fail to reveal to them the fact that He continued to love them while He waited.

Continuing Repentance on the Part of the Christian

In every epistle written to the churches by Paul, there are found admonitions concerning the necessity of improvement in the lives of the believers. Corinth is especially noted for the many evils which existed in the congregation in Achaia. The Galatian church seems to have been full of wrong doctrines and estranged fellowships. Even the Ephesians were admonished to put away lying, anger, and theft, while they were warned against other evils and fellowships. The epistles of James, Peter, and John contain admonitions for the correcting of the lives of the believers, so that one concludes that none were perfect in all the manifestations of saintly or heavenly virtues.

But what was the purpose of these apostolic admonitions? Was it not the same as that given by the Lord to the churches of Asia—that they might repent and turn to their first obligation of love to Christ and to the first works of righteousness? The first repentance of the believer is that of changing the mind and turning away from sin. The mind should be continuously kept changed or in a condition to change from that which is evil to that which is right in the sight of God.

As the life of the Christian is devoted to the Lord for His keeping and for His service, so the whole being—"spirit and soul and body"—is devoted to Him to be kept and "preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). The Christian makes himself a continual offering unto the Lord. "Present your bodies a living sacrifice, holy, acceptable unto God." The transforming process of the believer's life is accomplished by the **renewing** of the mind. This renewing is to be constant, even as the body is a perpetual living sacrifice—a thank offering that is presented daily that there may be a daily feast with the Lord and with one's fellow men. The constant renewing of the mind is possible as one sees and understands more fully the will of God and proves it by renewing the mind. This is the spirit of repentance on the part of the Christian.

No one can continually justify himself or his acts before God or men. Too many may feel the indignity of acknowledging wrongs, and sins. But he is happy who confesses his faults, acknowledges his sins, and offers to God the trespass offering whose blood and fat are sprinkled on the altar of God in Christ, and whose sins are borne on the being of our great Priest and Advocate who eats the sin offering in the holy place before God. He bears them in the presence of God,

(Continued on page 29)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

A PEOPLE DELIVERED.—Exodus, Chapters 6-18

Lesson for January 13, 1946

Golden Text.—I will trust, and not be afraid: for the Lord Jehovah is my strength.—Isa. 12:2.

Exodus 6:6-8. There is a worldly proverb, "Whom the gods would destroy, they first make mad." Leaving out the "gods" and substituting "Jehovah" you have a proverb more consonant with Scripture. When men and nations persistently continue in the paths of evil, there will come a time when it seems that every opportunity to do evil is thrown in the path of the wrongdoer, who will then throw himself into an orgy of frightfulness, not knowing that it is the beginning of judgment.

Such a situation is always followed by swift destruction. For more than eighty years the Egyptians had found a sadistic pleasure in abusing the seed of Israel. This had a twofold effect. It prepared the hearts of the Israelites to seek another home; and it prepared the Egyptians for the judgments that temporarily destroyed Egypt as a great military power.

God never fails to keep His part of any covenant that He may make with His people. God had sworn to Abraham that he should be the father of a great nation, plus, and that that nation should receive for an inheritance the land of Canaan. He had made the seed of Abraham into a great nation in Egypt, and at this juncture took upon Himself the task of delivering them from Egypt and bringing them into Canaan.

God's promises are great and exceeding precious; yet, like the Israelites, we but faintly believe them, and spend most of our time in complaining while the Lord is fulfilling them.

Exodus, Chapters 7-12. In these chapters we have the story of how God with the aid of two men delivered a nation of more than a million from bondage to the mightiest nation of that day. For a full year God had been sending increasingly severe judgments upon Egypt, and Pharaoh countered with an ever-increasing hardness of heart. When the tenth judgment fell, he fell under the blow so that he gave them permission to leave; but hastily recovering himself, he followed them to compel them to return. But they never returned, and neither did Pharaoh.

Chapter 13. Lest ye forget. History records no more spectacular deliverance than that of the Israelites from the bondage of Egypt. God did not want them to forget that He had done it. The Passover was to be an annual reminder throughout all their generations. The Israelites still observe this Feast but in all their generations there have been but few who loved the Lord with the devotion that such loving-kindness should provoke. But are we any better than they?

Verses 17-22. It takes more than the breaking of shackles to make a man free. He is still bound as long as he has the heart of a slave. The shackles had been broken for Israel, but their hearts had not changed.

The Philistines were not nearly as powerful as Pharaoh had been; but God could not trust them to be exposed to such danger. The heart of a slave will always prefer slavery to freedom that must be won at the cost of privation and dangerous effort. God is pleased when He sees the sons of men repent of their sins, but it cuts Him to the heart when men repent themselves of having forsaken their sins and the bondage of the world and pine to go back to them again.

I do not know how, or how well the children of Israel were armed as they left the land of Egypt. But I do know that they would have been better armed without a single weapon if they had had faith and godly fortitude. They seem to have had little of the first and none of the second. The only quality that they possessed that never seemed to grow less was their ability to complain. And yet God loved them. God hasn't changed; so let us have hope.

The unburied body of Joseph should have been a constant reminder to the children of Israel that Egypt was not their home; as well as a prophecy that the time would come when God would surely visit them and take them to the land which He had promised to Abraham.

God overshadowed and led Israel every one of the twenty-four hours of each day. The proof of His presence was always there. How could they doubt Omnipotence? And how could they be so callous as to dare to do evil with that all-seeing eye ever upon them? But can I express the words of the Golden text myself, believing it from the depths of my soul?

THE LAWS OF A PEOPLE.—Exodus, Chapters 19-23

Lesson for January 20, 1946

Golden Text.—I will delight myself in thy commandments, which I have loved.—Ps. 119:47.

Chapter 19. Obeying His voice and keeping His covenant were the conditions God required of Israel if they would be His peculiar treasure and an holy nation. In the New Testament, God accepts us to the same exalted station on the same terms. I Pet. 2:9.

They who would approach God should always come in a spirit of holy reverence. It is a deadly sin to approach and handle sacred things in carnal curiosity and irreverence. Be not afraid to approach the Lord. He invites you unto Himself. But be afraid of coming into His presence without according unto Him the honor and glory that are His due.

Israel was specifically warned against making idols of silver or of gold, and yet six weeks had not passed by before they had done that very thing. Such is the course of the human heart where holy reverence is lacking.

Chapter 20. Deliverance from bondage is permanent only as the soul accepts and obeys God's laws of righteousness. For freedom did Christ make us free; let us never again allow ourselves to be entangled with the yoke of bondage. Those who reject the laws of God soon wallow in the filth that the law of the flesh produces.

If I would be His son I must come out from among the ungodly, be separate, and touch not the unclean. A morally filthy human being is no more a child of God than a sow wallowing in the mire is a human being.

The first table of stone has to do with man's duties to God. Not only may I have no God that I would place above Jehovah; but I dare not have any God but Him. The saint has but one God; the sinner has many. But that one God is the saint's all-sufficiency; while the many gods of the wicked do nothing for them but to drag them down to the chambers of hell.

God's grace is much greater than our sin. All acts are causes which produce effects. The evil effects of my sins will have an evil effect upon great-grandchildren yet unborn; but by the blessing of God, the good that I do will leave its effects for good upon a thousand generations yet unborn.

Profanity is one of the most glaring and inexcusable sins of our times. Among those who are far from God their vocabulary of cuss words is so large and their vocabulary of good words is so small that it seems impossible for them to even make a simple statement without profaning the name of the Lord. But many of those who profess to be children of God act on the presumption that there are times when you cannot express yourself adequately without using the speech of the enemies of God. You must give account of every idle word that you shall speak; and God will not hold you guiltless.

I read a statement recently that only eight per cent of the church members of the United States were churchgoers. On Saturday night and Sunday night they go to movies. On Sunday morning they get up too late to go to church; so they stay at home and read the "funnies" until noon. In the afternoon they go out upon the highways to add to the terrible slaughter by automobile that makes our highways more deadly than the battlefield. And then we are alarmed at the appalling increase in crime. And it will continue to increase until His professed people will again revere His name and hallow His Sabbaths.

No nation where the children dishonor their parents can long endure; and the individual child who shall curse his father and his mother, his lamp shall go out in utter darkness. There is more hope for an ignorant pagan than for him.

God created man in His own image. Therefore man is the noblest of God's creation. When you destroy human life you destroy the noblest work of God, and at the same time show yourself as lacking utterly the sense of human brotherhood.

The production of souls that will live through endless ages is a power that God has given unto men. It is also an obligation. But perversion of the biological function is, next to murder, the greatest sin that I can commit against society and against my God. The more sacred a thing is, the more terrible it becomes when perverted.

Theft, lying, and coveting all belong in the class of things that do me and my soul more harm than any such deed can do to another.

A PEOPLE AT WORSHIP.—Exodus, Chapters 24-40

Lesson for January 27, 1946

Golden Text.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4:10.

Chapters 24-27. If there is a God, and I firmly believe that there is, then it follows that the greatest of all obligations that I have will be to the God who created and redeemed, and now keeps me. And to Him I owe what I owe to no other—worship. I may admire His creation; I am under obligations to love my fellow men; but all the adoration of my soul is for Him alone.

In these chapters Moses is instructed as to how to make a suitable place for worship; and he was enjoined several times that when the time came that they would build the Tabernacle it was to be made exactly as was shown to him in the mount. In that finished building every whit of it declared His glory.

One of the vital needs of every soul is to have a place of congregation where, together with others of like precious faith, you can unitedly worship your Lord. You can worship the Lord anywhere; but people who never go to church are not the ones that do so. They worship Him not at all. But the saint who goes often to the house of God for fellowship and communion will carry that spirit of worship with him wherever he goes.

Chapter 28. In a certain sense Israel then, and the church now, are the house of God; but they needed a place of worship. In the same manner they were then, and so are we now, a nation of priests; but yet God saw that for the spiritual welfare of the whole body certain men, in Israel's case the Levites, were to be separated from the rest to devote their entire time to meeting the spiritual needs of that people. And the family of Aaron was chosen for the highest forms of that service.

Chapter 28:36. Besides the special vestments to be worn by the priests there was a mitre or crown upon which were the words, "Holiness to the Lord." This was to be the spiritual state of the official priesthood; and to attain to such a state they had to be sanctified to their calling. It is no less necessary that the shepherds of the household of faith today should also be "Holiness unto the Lord," sanctified and meet for the service of their God.

Chapter 35:4-9. You appreciate only that in the church to which you have been a contributor. For that reason, no doubt, the Lord through Moses asked the entire community to contribute toward the building of the tabernacle. But it was to be given willingly. And the work was to be done by willing hands.

God is not sparing in His gifts nor in His service to the children of men. All that I have was His gift to me. What I give to the offerings of Jehovah is just a return in part of that which He gave to me in its entirety.

Verses 20-29. There was a marked difference in the spirit of giving at this time contrasted with the same spirit in the days of Malachi. Here they gave their best and gave it gladly. In the days of Malachi they gave, if at all, only those things for which they had no further personal use. The tendency to decline in spiritual things is constant and strong and can be combated only by a determined and resolute daily reconsecration.

The ability to do worth-while things with my hands as did the wise women with their spinning; and Bezaleel and Aholiab and others among the men is just as much a gift from God as is the ability to prophesy. It is easy to sing, "Give of your best to the Master," but how many of us really do it? For the love of money, or for the love of fame, I do my best with the talents that God has given to me in the field of learning, of music, of art, and of mechanics; when only the love for God should draw out that best. If I were invited to give a lecture on meteorology before an audience of savants, I would spend days and weeks in earnest study and investigation of such a seemingly simple subject just so that I might give them something worth while and at the same time get myself a name among the erudite. But when I am called to speak for God in the assembly of the saints it means so little that I frequently appear before them without any preparation whatsoever. Bro. Preacher, Bro. Teacher, and Bro. Author, let's give to God our best. And may the fire with which you offer your sacrifice be holy fire from off the altar and not the strange fire of stolen sermons delivered with the technique and the finesse of the rhetorician. Enticing words of man's wisdom are but froth. Only by the demonstration of the Spirit and of power can an ungodly world be turned upside down and right side up.

FEAST DAYS OF A PEOPLE.—Leviticus

Lesson for February 3, 1946

Golden Text.—The Lord hath done great things for us; whereof we are glad.—Ps. 126:3.

The Book of Leviticus describes in detail the ritual of the Old Testament church. But it does more—it insists upon a complete separation from their former and future world neighbors. They were not to follow the religious customs of Egypt where they had lived, nor of the Amorites in Canaan whither they were going. And the reason—"I am the Lord your God."

Copying after either or both would bring the same punishment upon Israel as had been meted out to Egypt, and presently would be measured out to the Amorites. God is no respector of persons, and they who live the life of sinners shall suffer the judgment of sinners.

Only holiness of life is befitting those who serve a holy God. And holiness of life is nothing less than holy living. Without it no man shall see the Lord.

Lev. 20:7, 8. It takes two to accomplish my sanctification—I and God. I am to sanctify myself; yet it is God who sanctifies me. There is no contradiction here. My part is to lay myself upon the altar; God's part is to accept that consecration. When I lay myself upon the altar I separate myself from my past sinful life; when He accepts me He separates me to His own service and glory. That is sanctification.

Chapter 23:4-6. Throughout the land of Israel, and especially in the later centuries, there were small congregations scattered all over the land; but when they all met together in Jerusalem during the time of the three great annual feasts, that was the Great Congregation.

The first of these great feasts was the Passover combined with the Feast of Unleavened Bread. The Passover was to them the beginning of their calendar of religious life. It brought vividly to their remembrance how God had kept them the night when all the first-born of Egypt were slain; and the accompanying Feast of Unleavened Bread reminded them of the suddenness of their deliverance from the bondage to Egypt when they did not have time to make leavened bread. And the bitter herbs were a constant reminder of the bitterness of Egyptian bondage; fit symbol of the more galling bondage to evil when it is the master in your life.

Verses 15, 16. Fifty days after Passover the children of Israel had arrived at Mt. Sinai, and there and then God gave them the law. On that date was observed the second great feast in the Jewish calendar year—called Pentecost (meaning fifty) because it came fifty days after the Passover; and Feast of the First-fruits, because it came at the time of the beginning of harvest. It had for them the spiritual message that if freedom is to be maintained after deliverance it can be only by obedience to divine law. That law is not one of slavery, but rightly called by James the perfect law of liberty. And from the first day of obedience you begin to reap the fruits of righteousness.

And it was on this holy feast day centuries later that the Lord poured out of His Spirit upon the infant church of Christ at Jerusalem, which gave them fire and dynamic to witness to all men the great truths of salvation through Christ our Passover who had been sacrificed for us, and whose blood defends us against the angel of death.

Verses 24, 27, 28. The Feast of Trumpets and the Feast of Tabernacles were observed during the seventh month. All the years of the wilderness sojourn the people were called to worship and to service and to battle, at the sound of the trumpet's blast. After they entered into Canaan they were not to forget God's daily clarion call to worship and to serve and to die if need be for Him. And the Feast of Tabernacles was a reminder that they had lived in tents during the wilderness sojourn, and in a deeper spiritual sense were still but pilgrims living in tents (their bodies) with their fathers, looking for a city not made with hands, whose builder and maker is God. And on the Day of Atonement when full absolution for the sins of the past was made for them typically by the sacrificial lamb and scapegoat, the trumpet proclaimed liberty to all the land and to all the inhabitants thereof. Someday the archangel will sound a similar trumpet, calling us to the last march, on the last day of time, on the last stage of the journey that will end in glory. Let's keep marching on until then.

CHRISTIAN DOCTRINES

(Continued from page 27)

where He pleads for forgiveness and receives it for us from God.

While the Christian has the whole burnt offering acceptable to God in Christ, he has also the devotion of the peace offering of himself to God through Christ, and he may and should share in the mercies of God through the blessing of the trespass offering, in the confession of his sins and in the continual repentance whereby the continual advocacy of Jesus Christ avails for him.

QUESTIONABLE QUOTING

(Continued from page 22)

will enable you to carry out that purpose, as you pray daily: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3). Those lips will not jokingly quote garbled bits from the Bible—"corrupt," "worthless" speech—but rather will utter "such as is good for the building up of the need, that it may give grace to them that hear" (Eph. 4:29, R.V. marg.).—George H. Seville.

Behind a lie there is always weakness. Truth often needs great courage. Christ was absolutely fearless, and that is why He always spoke the truth.—Selected.

◆

Look at that man, Paul. Men called him a madman. I wish we had a lot of that kind of madness now. Some one has said, "If he was mad, he had a good keeper on the way, and a fine asylum at the end of the route."—D. L. Moody.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE ATOMIC BOMB A MILESTONE OR A TOMBSTONE

The **elements** shall melt with fervent heat, the **earth** also and the **works** that are therein shall be **burned** up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?—II Pet. 3:10, 11.

The word of God does not mention the **atomic bomb,** but it does speak about the elements from which this destructive terror is made. The question that rises in the minds of all thinking persons is, "Will this new finding of power be a **milestone** in the world's progress, or the **tombstone** of another destroyed civilization?" It can be either, depending upon the Spirit of God's restraint, the beneficial influence of the lives of millions of Christians. It may be a wearisome reiteration, but many believe that an age ended and a new order began with the discovery of these hidden forces. The release of atomic energy may be fraught with unthinkable results of good or evil to the human race. This bomb has certainly staggered the world.

Today the prophecy spoken through the voice of Peter, and the apocalyptic judgments foretold by John, have assumed a new and literal significance. Modernists and worldlings are not so prone to relegate the prophecies concerning **"things to come"** to the realm of myth and fantasy. It is not so difficult to believe the words of Jesus Christ, "Except those days should be shortened, there should no flesh be saved." That is utter annihilation of all human life. He knew what was ahead in our world.

Atomic energy is not new. It has always existed. All that has been done is the discovery. It is old as the hills. Partly, it is dug out of the hills.

It is a discovery like fire—like electricity. Now we know more about them and their uses to light great cities, drive power plants, heat homes, cook food, and the thousands of other uses. We now seek to use and control these forces.

Scientists tell us that atoms are very, very small—smaller than microbes. They are so small that 100,000,000 laid side by side would not measure an inch in length. Everything is made of atoms—clothes, food, bodies, houses, automobiles—everything. They are probably about the smallest form of matter. Now men find that they can split these atoms, that they are composed of particles.

The two principal particles are called the nucleus and electrons. The nucleus carries a positive or plus charge and is surrounded by electrons which carry a negative or minus charge, and which move around the nucleus, like a planet around the sun. The secret of atomic energy is to separate the **protons** and **neutrons** from the **nucleus** and the **electrons.** Sounds simple—but it took the study of brilliant men, the research for years—and two billion dollars to begin to do it.

To illustrate crudely in everyday life, the seed of the plum would be the nucleus of the atom, the fruit around the seed, the electrons. To release atomic energy, you must separate the seed from the fruit of the plum. This done tremendous heat is released. This then blows the nucleus out of the nearby atoms, they in return releasing energy and heat, keeping it up until no atoms are contacted. This is called, "chain reaction." The objective of scientists today is to store up released energy, as is done in electricity, in a battery, or steam in a boiler, and make it to be the servant of humanity.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Today, only a few elements are known to be highly radioactive—such as uranium, palonuim, thorium, and pratactinium. Einstein stated the theory that matter can be converted to energy. When this happens it will be a fortunate day or disastrous—a milestone of progress, or the tombstone, of civilization.

The Atomic Bomb

The atomic bomb is a weapon that is potentially destructive beyond the wildest nightmares of the imagination. The small bomb was that unearthly flash of light above Japan—the last thing that the people of Hiroshima and Nagasaki knew before they ceased to know. Between two extreme viewpoints, that this is "just another weapon," and "they can now blow up the whole world," most befuddled people find themselves. However, there is still a minority whose lives are colored by the faith that we have in **"God a sovereign ruler and governor of the universe."** In the poise of this faith, we can still lift up our heads.

An unlimited amount of funds and an array of scientists succeeded in bringing this discovery to the forefront in some thirty years. This quickened pace leaves mankind with lessened controls in the handling of this terrific concentration of power. Many of the discoveries in connection with the bomb have great value to peacetime industries. Dr. Molero states that "atomic power can be produced more cheaply through forces of the sun than through the elements resident in the earth." This much is certain, that a whole city (some 150,000 people) was annihilated by the complete detonation of less than one ounce of atomic charge. Scientists already know how to increase the efficiency of the explosion and decrease the over-all size of the bomb. They tell us there is only one way of safety, that is to be covered with fifty feet of concrete. The dust and smoke of the explosions rose to 20,000 feet above the earth. The shattering effects were evident many miles beyond the area of the bombing. Future wars, with atomic bombs and the speed of the rocket, will be devastating beyond human comprehension. The **"Red Horse"** of Revelation 6:3, 4 may be riding faster to the time of taking **"peace from the earth"** than any of us know. The bloody color of red is deeply significant. No wishful thinking can change this aspect of the future. It is not as hard to grasp, but still horrible to believe, that millions of defenseless people can be killed without an instant's warning.

Let us hope, with Prof. A. M. Low, that these forces will be wisely used, and that the energy of the atom will prove a blessing. That uranium atomic fuel (source of which is Canada's Eldorado mine) can provide electrically driven cars and substratospheric aircraft, can light and heat our homes, and can harness the power plants of the world.

The World's Reaction

Three minutes after the atomic bomb was dropped on Nagasaki, August 10, 1945, huge columns of smoke rocketed more than 20,000 feet into the air, resulting from the devastating explosion that wiped out most of the city. This photo alarmed, and well it might, the whole world. Earlier, August 6, 1945, the atomic bomb split the atmosphere of Hiroshima and hurled the dust of thousands of pulverized bodies skyward in death. Men's hearts everywhere felt faint with fear for the things about to come on the earth.

In spite of the brave words of commentators, about a "new era," the "atomic age," the "age of wonder-working power," and the "age of peace," enforced by the threat of atomic annihilation, underneath lurked the dread that somewhere, sometime, this awful new power would break loose and destroy even the very nations which had given it birth.

Dr. Einstein predicted that "two thirds of the people of the earth could be killed in a war fought with the atomic bomb." He also said, "As long as there are sovereign nations possessing great power, war—soon or late—is inevitable." This with the increased destructiveness of war would create a dire calamity. His solution was that a **"world government"** should be created. It was also suggested that the three great governments with great military strength should back this government. Some think that this fear will intimidate the human race to use this force for a boon to mankind, while today it is but a deadly menace.

According to the **Pathfinder:** "Scientists who have inside information on secret weapons are shaking their heads, and saying that nations had better realize this must be the last war. They are afraid to think of possibilities in a World War III. One new explosive is 30,000,000 times stronger than TNT."

These scientists would do well to read the Book of Revelation, beginning with chapter four, where the true Christian believers are pictured as escaped from what is going to happen to the earth in the **"great tribulation."** The prophet Daniel tells the length of this period—seven years. Dan. 9:20-27. John, the revelator, describes but three and a half years of this terrible time. This covers chapter six to chapter nineteen, inclusive. The time factor is stated in three dated expressions: first, "three and a half years"; second, "forty-two months"; third, "twelve hundred and sixty days." All mean the same thing, the same time. the same length.

Another reaction from a brilliant writer: "We have advanced in the arts of killing, and have not kept pace in the arts of peace."

A noted university professor writes thus:

> Because "morals" did not keep pace with scientific discovery, we have had high explosives used for the destruction of human beings. Because "morals" lagged behind engineering, we have thousands of deaths each year on the roads. What should be a form of transport that adds immensely to the wealth and happiness of mankind is turned into a juggernaut of self-destruction. Roads could be made perfectly safe. According to our present values, it "would not pay."
>
> For the atomic age, we need new standards. And it is not too soon to devise them now. We have to understand that we are responsible for our actions as well as their consequences—it is rather a terrifying thought that people still find refuge in the primitive ideas of "luck," "fate," or "destiny." If we fail to grasp the respite, unlimited atomic power will bring unhappiness and destruction.

Some years ago Professor Haldane wrote a brilliant essay in which he imaginatively described the world ending at some future date because in their enthusiasm for harnessing tidal power, civilization forgot or would not remember that tides might act as a brake on the earth and that unlimited use of this source of power could result in the moon approaching the earth, flying into pieces and destroying everything on the surface of this world. It was an imaginative story with a moral.

A Journalist states:

> Thanksgiving week in England began on September 15—fifth anniversary of the day when the outnumbered RAF won the battle that saved Britain.
>
> On that warm bright Saturday afternoon all London poured into the streets to celebrate. The scene should have been gay. But somehow it wasn't. The rare sunshine and the holiday mood accented the threadbare clothes, the gaps in the walls, the windowless houses—the general shabbiness and dinginess of town and people. Six years of total war, shared manual labor, uniform short rations, and the universal leveling process have made all classes look alike and even think alike. All wish for the same simple things, like oranges, roast beef, house room, windowpanes, paint, freedom to move about once more, and, above all, rest.
>
> Peace has brought none of these gifts. "The British came out of the war tired, cross, and impoverished," said an officer just home after four years of fighting. "It's a shock to come back and see how raw-nerved and down-at-heel they are."

On this side of the Alantic our reactions are somewhat different. We have no devastated cities; we have been amply fed and well clothed; we have our industrial plants still standing (with workers striking!), but with our own strains and uncertainties to cope with. In contrast with Europe we are unscarred. We, too, have been emotionally exhausted. The goal to win the peace hardly seems as powerful as the intent to win the war.

A letter to an editor:

> Sir: One must turn to the great rhetoric of the Scriptures to be able to say what one thinks of the atomic bomb and its contrivers. It is the triumph of the "Beast" and "the sign of the Beast," the "Abomination of Desolation" which reveals that a culture which has lost sight of God has now lost sight of man as a human being.

Orson Welles says: "It is the old choice, as old as Eden—life or death—now or never. The atomic bomb is a thousand years ahead of the San Francisco charter. With this infernal energy we can make a bonfire of all our works, empty our cities, scrape the living crust of earth off our planet, and blast our habitation into a spinning globe of ash. Or —we can plant another Garden of Eden! Today man turns the key in the last padlock of power."

> George Bernard Shaw says of this invention: "It is possible for an explosive to be TOO EXPLOSIVE. It may burn down the house to roast a pig. The moral of the atomic bomb is that it is too deadly to be used as a weapon."
>
> Speaking of the atomic bomb, H. G. Wells, as he himself recalls in the **Spectator** (London) 8-17, wrote fifty-one years ago an article on the extinction of man in which he pictured the possible destruction by plague of all mankind. "Even now," he pointed out in that article, "for all we can tell, the coming terror may be crouching for its spring." And he added, "In the case of every other predominant animal the world has ever seen, **the hour of its complete ascendancy has been the eve of its entire overthrow."**
>
> Some half-forgotten philosopher is quoted in a current magazine as having once observed that the universe is a vast tinderbox, but God will not yet give man the match. "And," adds the editor, "now man has found the forbidden pantry shelf, and after a couple of experimental strikes, he stands back, awed by his own audacity. **For in atomic energy we have stumbled upon the stuff from which the wrath of God is wrought."**

The world's reaction would make a list ad infinitum. These are but passing excerpts. Suffer the conclusions of a German philosopher of the long ago, Von Clausewitz, who said that

> War is an act of violence pushed to its utmost bounds, and . . . to introduce into the philosophy of war a principle of moderation would be an absurdity. Who believes that we are morally and spiritually prepared to control this incredible new dimension of force in the interest of humanity? No—we have **merely begun** to find out the powers that are at our disposal.

The Challenge to All of Us

Biblical prophecies indeed point out that man's devices will release such destructive forces, that, but for divine intervention, the human race would be wiped out. None can dismiss this with a shrug. If any have been inclined to think that the scenes of devastation foretold in the Book of Revelation were overdrawn, impossible of realization, they have lost much of their cocksureness.

Today peacemakers face worse conditions than the aftermath of World War I. They have to deal with world convulsion—unique in world history—in violence, apathy, cold, hunger, homelessness, breakdown of the monetary system, prodigal misuse of raw products, conflicts of political ideologies, which may fatally divide even the victors. In spite of all this chaos, conferences still find the old enmities existing; they still fight for positions on the military map; footholds are greedily grasped for world trade—with very little perspective of a new world.

Failure is written across the political ideologies of man—failure of **Socialism** in Russia is self-evident. They came into power by force and bloodshed; they keep their party in power by the same weapons. **Fascism** is supposed to be dead, with the collapse of Italy, Germany. and Japan—but it is not only the political instrument of a few gangsters lusting for power. **Capitalism,** which has thus far given us the most liberty and the best living, is finding the road difficult, and the going rough. All have a marked tendency toward **"Totalitarianism."** That is the rule of force, and the crushing of minorities. With this decline, the church has been leaning toward **"Nationalism,"** away from the **Universalism"** of the Lord Jesus Christ, who said, "God so loved the **world."** This was a radical and revolutionary concept in human history.

About all that now seems to men to look inviting is the setting up of a **"WORLD GOVERNMENT,"** a **"UNITED STATES OF THE WORLD."**

> Chancellor of Chicago University, Prof. R. M. Hutchins, says: **"The atomic bomb may frighten the peoples of the earth into taking positive steps necessary to the creation of one world government, not a thousand or five hundred years hence, but now."**

One thing is certain, the two shots which killed more Japanese than the United States lost in the whole war, have shaken the **consciences** of millions, and brought **moral** tremors in missionary circles throughout the Orient. We also have realized afresh that we reaped the whirlwind for our greed, in sending missionaries, steel, and munitions. We have come to the awakening that the world's lights went out in 1914 and that they have never shone brightly since; that the peace that followed was only an **"armistice."** We have learned a great deal besides, but the question still is, "Where do we go from here?"

First. **We can pray.** "Prayer changes things." We sing, "God is still on the throne." This has not been the world's first starless, black night. All planning for better days, without prayer, will get us into a deeper morass.

Second. **We ought to repent.** Not all of us have taken active part in the war, but all have helped to create conditions which led to this war. For some of us it may be only the negatively damning sins of omission—the money we have not given; the missionaries we did not send away. It may be that the only alternative to **"ARMAGEDDON,"** and that in our time, is repentance and regeneration. It may be the inexorable either-or of the atomic bomb. This text from the Bible ought to challenge us:

> "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1).

Man's destructive forces may be deadly, but these may lead to **divine wrath,** which will sometime deluge the world by fire. Some will recall the strange combination of **"eleven's"** after the First World War. Allow us to quote Dr. Keith Brooks:

> Sir Reginald Naish in his book, "The Midnight Hour and After" (London, '25, said: "Who but the man the Psalmist calls 'a fool' could doubt for a moment that it was no blind coincidence, no miraculous, extraordinary chance, but by the Hand of an Almighty, Overruling Being, that fighting should be made to cease, and the long, bloody strife of the greatest of all wars should end,
> (1) at the ELEVENTH hour of the day,
> (2) on the ELEVENTH day of the month,
> (3) in the ELEVENTH month of the year;
> (4) exactly at the end of the ELEVENTH month since General Allenby had entered Jerusalem on foot on
> (5) the ELEVENTH day of December, 1917;
> (6) and, on the ELEVENTH day from the signing of the Armistice with Turkey."

Third. **The foreign policy of the church.** When Jesus rose from the dead triumphantly, He had a message for the **backslidden apostle** —Peter, a message for His **bewildered disciples,** and a message for a **benighted world.** He still has. It is the same message. It is a foreign policy. What is it? **"Ye shall be witnesses unto me." "Go** ye therefore, and **teach all nations,** baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Will this command and the conditions of the world jolt us out of our indifference? Wendell Willkie came back from his world tour, to tell us, "Everywhere in Asia hearts are warm toward us in America." There has been considerable cooling off, but they still hopefully look to us. He said: **"The only hope for the entire world is what Christian missionaries live and teach."** Jesus Christ left the work He began to the Christian church. At Pentecost, He came to empower. He is still here. We need no "New Pentecost," but we need to know the **"PERSON"** and **"Power"** of Pentecost. This is the only hand that can guide us through the storm to a safe harbor. It is the hand that was stretched out over **Calvary.**

Fourth. **The world needs a King.** We know who that King is! Paul declares: "Which in his time he shall shew [demonstrate], who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15).

May we conclude this challenge with one of the most thrilling stories to come out of the war, told by I. D. Richardson, of the United States Navy, who was in charge of guerilla communications on Leyte Island long before Gen. Douglas MacArthur and his invading forces reached the island to rescue it from the Japanese. Quoting G. H. Montgomery from the "Advocate":

> Ensign Richardson tells how the faithful Filipinos faced death, endured hardships, cut off from their families and loved ones, living on what they could get from the country, striking at the Japanese forces by day and by night, harassing and destroying them whenever and in whatever way they could, because they believed MacArthur would return. He tells how, on one occasion, he went ashore from a submarine carrying little gifts of soap, chocolates, and the like wrapped in paper bearing the simple words: "I **shall return—MacArthur."** The natives who received these small tokens understood the meaning of the printed promise. When their beloved general was ordered to Australia, he had said, "I go; but I shall return." Here were tokens of MacArthur's mindfulness of them; the promise reiterated; a sign that he was near.

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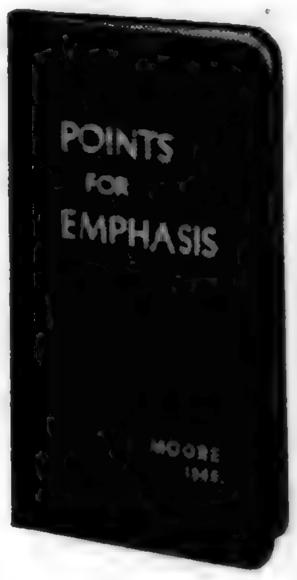
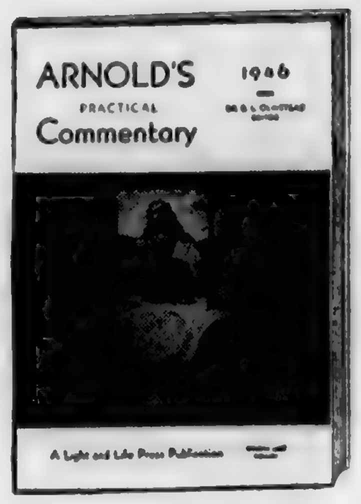
COMMENTARIES





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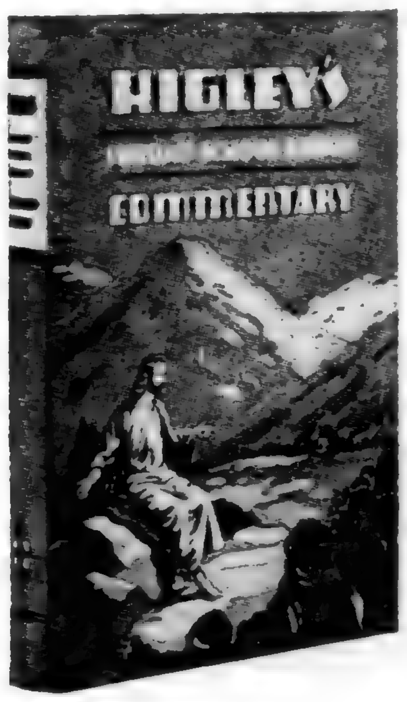

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When I read the ensign's story, I could not keep from thinking of a similar promise made by a great Leader nearly two thousand years ago. When the Lord Jesus Christ went back to heaven, He said in effect, "I go; but I shall return." Here, amid the muck and mire in the jungle of this old world of sin, we await the fulfillment of that promise.

That promise will not fail. Yesterday a heavenly messenger landed on this isle bearing gifts and reminders of our Leader's mindfulness of us, each precious packet wrapped with the promise: "I shall return." One sweet bar was in Jas. 5:8: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." A flashlight was wrapped in II Pet. 1:19: "We have . . . a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

There was a bar of soap for the cleansing of the soul wrapped in II Pet. 3:11, 12: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."

Yes, the messenger came yesterday; and he is back today. Communications are open between the Leyte of this world and the place where our beloved Commander awaits the time for His return. A message reads, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). That is why we can hold on through the long, dark night of waiting.

The ensign tells how eventually he was picked up by a United States destroyer, and was fed and rested, not knowing what manner of ship he was on. Then someone told him, "The general will see you now." Wondering, he was taken into the presence of—MacArthur! The man was dumbfounded. For months he had been telling the weary Filipinos, "MacArthur is coming." When or how he did not know. He knew only this: "MacArthur will return." In the presence of the man whose return he had been preaching to others, he was speechless. The General came from behind the desk smiling; he held out his hand to the ensign, but Richardson stood speechless, not able to lift up his own hand.

All the world knows the rest of the story, but it has yet to hear the news of our Lord's return. He is coming again. Let us tell it over and over. Let us sing it in our churches, declaim it from our pulpits, write it in our letters, print it in our books and papers. Yea, let us write it upon the tables of our hearts, never to be forgotten. He has gone away, but He said when leaving, **"I shall return."**

A CORRECTION

In last month's paper the article on "Shall We Bark?" suffered from a common printer's error, the misplacement of some lines of type and the omission of others. The conclusion was especially garbled. We reprint the last brief section herewith so that interested persons can refer back to the previous issue and see what the writer meant to say.

A Strange Barker!

It amazed us to read, from the pen of Walter Lippmann, in his recent book, "Preface to Morals," the following:

> Nine out of ten dollars which go through denominational work for universities, colleges, seminaries, and hospitals were given by fundamentalists and used by modernists. It took hundreds of years to construct these enterprises. It took only a quarter of a century for the liberal bandits to capture them.

That was some bark! Some bark from a strange direction! May the Lord save us from being **"dumb dogs"** that cannot bark.

* * *

The Scripture quotation, "Dumb dogs, they cannot bark," should have been at the beginning of the article, directly under the heading.

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A Monthly Magazine for the Home

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A Scene of Wreckage in a Belgian Village. Note the Disabled Tank in the Foreground. See Article on Page 47.

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IF

BY PRISCA DELPH

"WHY, Verna! Do come in. Here take the lounge," Christine Kohl invited after answering the knock on her apartment door.

"Christine, I'm very glad you are at home. You take the lounge, for you must be tired. Oh, were you writing?" she asked as she noticed the paper-littered desk. "I'm very sorry if I interrupted."

"Not at all. There is a story due for one of our church papers this week, but I'm just in the mood to talk. You know I can always write better after having 'blown off' some of the steam accumulated during deep thinking."

"Well, what are you 'cooking' now?" Verna laughed, as she settled back in the comfort of the chaise lounge.

"Plenty!" Christine retorted, then added seriously, "I'm afraid it's that class of girls, and, well, just everything. But how about yourself? You seemed slightly excited when you came in."

"Me? Oh, I just had a beautiful thought. Quite original I do assure you."

"Honestly! I'm very eager to hear it."

"Well, I know how you feel about men. But—"

"They are just like a bargain," Christine laughed. "Don't expect too much, and you'll not be too disappointed."

"Please be reasonable," Verna begged. "There is Brother ——; you don't feel that way about him, do you?"

"All are classified the same until they distinguish themselves in my respect," Christine bantered. "You know that sometimes bargains offer surprises too," she added laughingly.

"You surely must have been doing some deep thinking to have become so pessimistic."

"Come, we are getting far from the subject. Your original thought?"

"Well, as I was saying, Bro. —— is such a nice man. Everyone respects him, and you just can't help liking him. I thought, Wouldn't it be nice if there were some more men around like him—younger men, about our age?"

"Then," Christine returned, "suppose they wouldn't like us?"

Verna hung her head. "I never thought of that. Christine, you are simply impossible, so coldhearted!"

"I'm sorry if I seem that way and have made you feel bad, Verna, but I have had other company tonight, and what I heard touched me deeply. If I have been cruel, please forgive me. Seriously, dear, I treasure the friendship of some men as much as I do yours. They are men who are in the center of God's will and are paying the price of self-forgetfulness to keep there."

"I see a lecture is coming. So say on, and I'll try to follow."

Christine leaned forward in the big wing chair. "Do you know, Verna, some girls, due to poor health, a dependent relative, or other conditions in the home which they would not ask a man to share, prefer a career. If no Robert Browning with a love which surmounts all difficulties comes to their rescue they remain in single bliss. These girls contribute something to the world that a married woman never could. Usually these girls are happy. Then there are some leading lonesome lives because either they or someone else has failed in either interpreting or following God's leading."

"Wh-a-t do you mean?" Verna gasped.

"Verna, can I trust you with a secret?"

"Christine, if you trust me enough to tell it I'll promise to keep it."

Her hostess smiled, "I knew that I could trust you. I believe the other families are all away. Mother and the boys will not be home tonight, and so I'll just slip the night latch on. There—we are all alone!"

"Please turn on the electric candles. I like to talk by candlelight," Verna said dreamily, as she curled up on the lounge to make room for Christine.

"I think I'll sit here," Christine said, drawing an ottoman beside the lounge. "Now we can talk. Do you remember when you worked at Alton's Hosiery? Merna Loyd worked in the office. She has worked there for a number of years?"

BE TRUE

Thou must be true thyself,
If thou the truth would'st teach.
Thy soul must overflow, if thou
Another's soul would'st reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall bear a fruitful seed;
Live truly, and thy life shall be
A great and noble deed.

—Selected.

Verna nodded, "At least six."

"Merna was here tonight."

"Merna Loyd?"

"Yes, Merna. She opened her heart. Said she had to talk to someone."

"But she is such a fine Christian girl. I never suspected—"

"Just a minute before you jump to conclusions. Merna is one of the finest, sweetest, most refined and modest girls I know."

"I often wondered why she never married."

"I always thought it was because of her invalid mother, but tonight I learned the real reason."

"Really?" Verna interrupted, and Christine settled to continue.

"She told me that she and Harold Frantz had always been good friends. They traveled in the same group of young folks. Later they worked in the same office. They both felt that the Lord led them together again in teaching at the same mission Sunday school. His tastes and interests complemented hers."

"That's right; I remember they were always together. But no one thought of anything; it just seemed natural that they enjoyed each other's company.

"Harold claimed that Merna was his ideal. At first she resisted his teasing and advances. They were both young. He was a poor boy and she could not expect to be released from the responsibility of her invalid mother for several years. After much prayer about the matter she allowed herself to respond to his kindnesses and sometimes amusing boyish love tokens. She could not find one flaw in his character. At last he won her whole heart, and she gave him her full confidence. Her mother was well impressed with Harold and did not object to his presence in the house.

Merna heard through others of Ethel's interest in Harold. She left the office for a short time and was definitely led right back to the same place. This time her desk was next to Harold's. He was delighted. Their friendship continued, but Merna's mother took most of her time outside of the office."

"And then—"

"Then to make a long story short, Harold and Ethel were married after a very brief courtship. Ethel's purse came in handy in furnishing their new home. Merna adjusted herself so well to the situation that no one ever suspected. Perhaps she had been disillusioned, she thought, and it was best this way. Ethel was a clever girl, but she was not the type to help a man spiritually. Harold worked very hard to make his home ideal. Ethel laughed at the idea of a family altar and continued in her worldly ways in dress and habits."

"Yes," Verna broke in, "and the neighbors say that Harold has to do the weekly washing before coming to the office on Monday morning and scrub the kitchen floor on Friday night. I can imagine Merna allowing her husband to do that. I could more easily picture her kissing his socks as she mended them!"

"Merna's mother died last year. The estate was settled last week, and now Merna is free to go away, if she wishes to. Harold has begged her earnestly to stay at the office for his sake. He seems to be still the same fine man, pure and loyal to Ethel, regardless of anything she does. Merna cannot help loving him even more for this. She would not want him to be otherwise. 'But Christine,' she said, 'What am I to do? I have adopted a big-sister attitude, but cannot go on like this. Love which dare not be expressed is torture in the finest sense. I cannot stand to see him suffer, and yet is it my duty to suffer with him?' If he would retaliate, complain, or become bitter she could say 'serves you right' and easily forget him and perhaps learn to love another."

"What did you advise her?" Verna was sitting up straight, her eyes large with interest.

"Verna, what could I tell her? What can we tell any young girl if our fine Christian young men insist on catching butterflies? Merna was one of 'my girls' several years ago. I pity Harold, but he is merely reaping what he sowed, but he still has a companion and a home to call his own. Merna

(Continued on page 61)

CHRISTIAN MONITOR

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WAYSIDE SOWERS

BY NELLIE L. HARRINGTON

"Ben, I declare that cold wind goes right through me," complained Martha Sanders.

"Cold? Why this is nothing at all, Martha," expostulated Ben, cheerfully. "This is just a little foretaste of winter, that's all."

"I know, and it makes me shiver to think of zero weather. I wish we could go to California or to Florida," said Martha wistfully.

"Why don't you folks go for the winter?" put in Ross, the son, heartily. "There's not a thing to hinder you."

Ross' wife, Saramae, joined in, "Sure! Now that you've sold the farm, you have money enough to live anywhere you please. Go on, have a good time, with no need to worry about things at home."

Ben looked glum. "Trying to get rid of the old folks, are you?" he answered half-belligerently. "What would I do out there, I'd like to know. I've been used to work. I never thought much of a loafer."

"See here, Dad, you can't expect to keep on working very much longer, so why not stop while you can still learn how to enjoy leisure. If you wait too long you'll never learn it. I'm thinking you'll have your hands full keeping up with mother."

"I may, at that," replied Ben reflectively. "What do you say, Martha? Do you really want to go?"

"Do I! Ben Sanders, I've longed all my life to see California," she said earnestly. "I gave up the notion years ago, but I have thought lately that if I could only get away from this cold weather I would be most grateful," she finished solemnly.

"H-mh-h!" Ben cleared his throat. "I didn't know you felt that way about it. We might have gone before this."

"No," she said reasonably, "there never has been a time until now. We didn't have the money in those early years. And there would have been no pleasure in dragging babies around on a trip like that."

"And then we had college expenses," Ben remembered.

"And after that, weddings—until now you have the last child off your hands, and the farm, too," put in Ross. "It's the psychological moment, Dad, I do believe."

"Looks like this cold snap came just in time to put the climax to the argument," added Saramae. "There must be always something to start a ball rolling. How soon can you get ready?" she asked eagerly.

"Hold on here, girl, you take my breath," protested Ben. "I haven't even said we'd go."

"Oh, but you will though," assured Ross. "The arguments are all on one side. There really is nothing to do but to settle the details."

"But I've heard that living is awfully expensive in those winter resorts. Fifteen dollars a week for a tiny room soon runs into money. We can't use this all up and have nothing for our old age," was Ben's further protest.

"Why don't you get a trailer and take your time?" suggested Ross. "I saw Perry Jackson the other day; they stayed in a trailer park down in Arizona last winter and had a wonderful time. They came home all enthused and said they were going back again this year. He said you could make your expenses as much or as little as you liked. And you'd have mother's home cooking!"

"Martha, do you s'pose you could stand it to keep house in a trailer?" Ben asked.

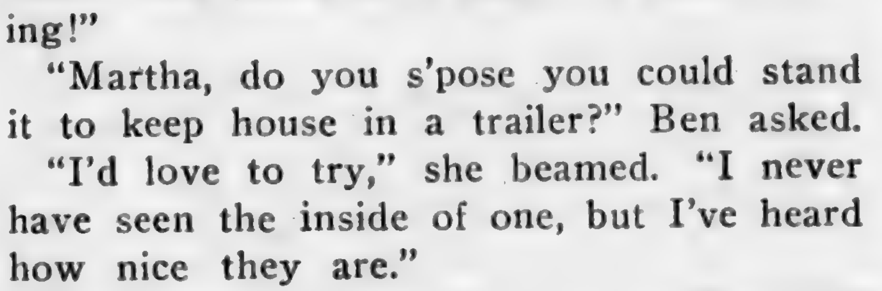
"I'd love to try," she beamed. "I never have seen the inside of one, but I've heard how nice they are."

"Why wouldn't you like to go to Florida?" asked Ben.

"Oh, I've heard so much about its raining there. I don't think I'd like it," said Martha decidedly.

"Well, I don't know. I guess I'd sooner be drowned than choked on dust, and that seems to be the way in California. But as long as we are going for your health, Martha, you ought to choose the place. So if you say California—then California it is," Ben said resignedly.

Martha promptly forgot the cold as she and Saramae became engrossed in plans for the trip. Clothes were of first importance. What would stand the most wear and at the same time look the best in all kinds of weather—and take up the least room! What about dishes? And cooking utensils? and staple groceries? They found so many things to think about.



Ben and Ross went out to look for a trailer. And then Ben must learn to handle it on the roads.

Events moved so smoothly, however, that in "October's bright blue weather" they found themselves safely packed and headed toward the southwest.

"Well, Martha, are you happy?" questioned Ben as they crossed their own county line.

She gave him a swift glance and to his amazement he saw that her eyes were filled with tears, and her lips were trembling.

He hastily pulled the car to the side of the road and asked solicitously, "What is the matter? What's wrong?"

She gulped and tried to swallow the lump that seemed to be choking her. "Not a thing wrong, Ben," she finally managed to say, "but it came over me all at once, what if I never came back," and the tears fell.

Ben was at a loss for words. Most men are tongue-tied in the presence of a woman's tears. So he only patted her shoulder sympathetically, even though a bit awkwardly.

In a moment she grew calmer. "There, I feel better," she answered wiping her eyes. "But there are so many accidents on the roads. It is so easy to start out for a drive and land in eternity. It came over me all of a sudden how dear the home is, and the children, and—what if I never came back," and she smiled tremulously.

"I hope the answer to that is that we shall all meet at Jesus' feet," he said reverently. "Have you forgotten that the angel of the Lord can go right long with us, and camp round about us?"

"I'm afraid I wasn't thinking of it at the time," she admitted. "Guess I let my human emotions get the best of me. I'll do better, Ben. I didn't mean to spoil the starting of our winter in the land of sunshine."

"You're sure you will be all right?" he asked. "We can turn back right now if you say so."

"Oh, no, I don't want to stay in the cold here this winter. Next time I feel weepy I'll think more about zero weather. I won't cry any more."

They made the trip in leisurely fashion. Mile after mile the ribbon of concrete passed under their wheels. New beauties met them at every curve. There was no chance for monotony—not even in the desert.

They halted at trailer parks—some well-kept, and some not so good. They parked near filling stations, and in the yards of private homes. Everywhere they were shown courteous western hospitality. And at each place there was an opportunity to make spiritual contact.

The pastor had said to Ben before they left, "Why not give the Lord your time for this winter? He needs people who are foot-loose. See what He can do with you." They had both agreed to try; a compartment in the trailer held a supply of tracts, Testaments, and Gospel portions, as well as a few Bibles.

"I don't see any use in taking Bibles," said Martha. "Everybody in this day and age has one."

"Maybe not," was Ben's answer. "We'll take along a few."

They had been amazed at the ease with which the conversation could be turned into religious channels, and many confessed to be living on a lower plane than they knew. So the tracts, the Testaments and even the Bibles were in demand. "I lost mine" was the usual excuse for not having one.

Martha was becoming quite expert in winning her way into the hearts of the young women she met. Their lips might be painted, and their fingers stained with cigarattes, but presently Martha could get the request, "Pray for me as you go on your way." And to the older women she quickly became as a long-lost sister.

So these two scattered the Gospel seed and were content to leave results with the Lord of the harvest.

When at last they reached their destination they picked a camp site and settled down. Very shortly the routine was established and they had time to get acquainted.

Ben sought friendly contact with the men, while Martha called on the women.

"It's so easy," she told her husband, "for the poor things are so lonesome. They are just as eager for a friendly word as a stray dog is for a bone."

One day she knocked at the door of a trailer which she had visited before and Mrs. Neeley called, "Come in."

When Martha stepped inside there were two women. The hostess introduced Mrs. Preston, and the three chatted for a bit when Martha turned the conversation to religious lines.

Mrs. Preston said, "To tell the truth, I'm not living the way I was brought up. I would do differently, but there is so little help for us. There is no chance to go to church in these trailer camps, and there isn't a thing to do but to play bunco!"

After a little Martha asked, "Do you care if I pray with you?"

"Please do. We'd be glad to have you," they said.

So Martha brought them to the Lord in earnest petition. When she opened her eyes both women were crying as if their hearts would break.

Next morning the two stood at the door of Martha's trailer, and Mrs. Neeley said, "We are wondering if we can't have a prayer meeting in this camp."

"We certainly can," Martha said, "and we'll begin it here and now."

"Do you suppose we could have religious services," suggested Mrs. Preston.

"I think we could," answered Martha. "My husband has been talking to Fred, he has charge of the Community Hall, and he has no objection. We will go and find a preacher."

So that day Ben and Martha drove into the nearest town and called on the minister whose Sunday services they had been attending. They laid the proposition before him.

"Most gladly will I come," he said. "I have recognized the challenge of the trailer park, but I had no means of making a contact."

So Ben and Martha took him to the camp, made the introductions and arrangements were completed for regular services in the hall. Mrs. Neeley and Mrs. Preston both pledged their support.

"We are leaving to-morrow," Ben said. "I am so glad someone is going to look after the spiritual interests. There are precious souls to be contacted in a place like this, that might otherwise be unreached.

* * *

When Ben and Martha returned to their home in the spring Ross asked, "Well, Dad, did you learn to loaf?"

"Loaf! Son, I was never so busy or worked so hard in my life! And I never enjoyed myself more than I have in these last months. Never again can anyone tell me that a preacher is lazy. Of course my hands are not calloused."

"But your knees come pretty near it," cut in Martha. "We've had blessed times all winter."

"And I've found that people are hungry for the Gospel," went on Ben. "I had to order more of everything—especially Bibles. I got those thin, India-paper kind that slip into a pocket, and are handy to carry. And I sold them, too."

"That little trailer has become a sacred place to me," said Martha. "Women from every part of the country have knelt on that little rug and shed tears of penitence. I only hope they got grace enough to withstand the temptations afterwards. All I could do was to leave them in the hands of the Lord."

"And that's the only thing to do," said Ben. "The Good Book commands us to 'sow beside all waters,' and we've done that pretty well between here and the Pacific Ocean."

"And along two of the main highways as well," added Martha. "Wayside sowers, that's what we've been, and I was comfortably warm all the time."

"Let's go to Florida next year," pleaded Ben.—Sunday School Banner.

CONSIDER THE HAMMER

It keeps its head.

It doesn't fly off the handle.

It keeps pounding away.

It finds the point, then drives it home.

It looks at the other side, too; and thus often clinches the matter.

It makes mistakes, but when it does, it starts all over.

It is the only knocker in the world that does any good.

If you are inclined to lose your head, and fly off the handle: consider the hammer.—The Shop Review.

THE YOUNG CHRISTIAN

"Let us go forth therefore unto Him without the camp, bearing His reproach." —Heb. 13:13.

I cannot give it up,
 The little world I know—
The innocent delights of youth,
 The things I cherish so!
'Tis true, I love my Lord,
 And long to do His will;
But oh, I may enjoy the world
 And be a Christian still.

I love the hour of prayer,
 I love the hymns of praise,
I love the blessed Word which tells
 Of God's redeeming grace.
But—I am human still!
 And while I dwell on earth,
God surely will not grudge the hours
 I spent in harmless mirth!

These things belong to youth,
 And are its natural right—
My dress, my pastimes and my friends,
 The merry and the bright.
My Father's heart is kind!
 He will not count it ill
That my small corner of the world
 Should please and hold me still!

And yet—"outside the camp"—
 'Twas there my Saviour died!
It was the world that cast Him forth
 And saw Him crucified.
Can I take part with those
 Who nailed Him to the tree?
And where His Name is never praised,
 Is there the place for me?

Nay, world! I turn away,
 Though thou seem fair and good;
That friendly, outstretched hand of thine
 Is stained with Jesus' blood.
If in thy least device
 I stoop to take a part,
All unaware, thine influence steals
 God's presence from my heart.

I miss my Saviour's smile,
 Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice,
 And chokes the springs of praise.
Whene'er I turn aside
 To join thee for an hour,
The face of Christ grows blurred and dim,
 And prayer has lost its power!

Farewell . . . Henceforth my place
 Is with the Lamb Who died.
My Sovereign! While I have Thy love,
 What can I want beside?
Thyself, blest Lord, art now
 My free and loving choice,
In Whom, though now I see Thee not,
 Believing, I rejoice.

Shame on me that I sought
 Another joy than this,
Or dreamt a heart at rest with Thee
 Could crave for earthly bliss!
These vain and worthless things,
 I put them all aside;
His goodness fills my longing soul,
 And I am satisfied.

Lord Jesus! let me dwell
 "Outside the camp" with Thee!
Since Thou art there, then there alone
 Is peace and rest for me.
Thy dear reproach to bear
 I'll count my highest gain,
Till Thou return, Rejected One,
 To take Thy power, and reign!

—Margaret Mauro.

HOW PRIDE IS A HINDRANCE

The man in the private car raised his eyes from the papers in which he had been absorbed.

"Sandy," he questioned, "what are we stopping for?"

The Negro cook and porter, who had been leaning far out the window, did a right-about-face.

"Ah think dey been an accident, suh," he announced.

The general superintendent laid aside his work and stood up, revealing a long, slender, six-foot-three figure. Clapping his hat on his head, he swung off the car and strode forward past the Pullmans and day coaches toward a little knot of people gathered close to the engine. The conductor of the train saluted deferentially at his approach.

One glance told what had happened. The train had stopped for coal. Something had gone wrong with the chute, and a small avalanche of "black diamonds" had descended, deluging the tender and part of the engine. The train could not move until the coal was cleared away. Two or three men were busy with shovels; but there was still a great heap of coal to be moved.

The newcomer glanced at the conductor and trainman standing idly by, looking on. Of course, shoveling coal wasn't their job! Well, neither was it the general superintendent's job, for that matter! But moving trains was his responsibility; it was theirs, too—only they failed to recognize it in its present disguise. He shed his coat.

"Give me a shovel!" he ordered.

In another minute, coal was flying vigorously in a new direction.

The conductor and trainman glanced at each other in mutual embarrassment, and then joined the shovel squad.

All of which doubtless explains why Nathaniel Lamson Howard became president of that same railroad—the Chicago Great Western—at the age of forty-one, while many of the men whom he has passed in his upward march during the last twenty years are still digging ditches, laying tracks, handling freight, punching tickets, or calling stations. The outstanding fact about his method of moving from one point to another is that he has never been afraid of "getting his hands soiled" at good, honest, hard work.

A young man, a fine upstanding chap, with a newly acquired college degree—which we stop to remark in passing may be either an asset or a liability—went to a large publishing establishment to apply for work. He had some leanings toward literary pursuits, but there was no opening for him in the editorial department, which was his choice.

"Do you know shorthand?" queried the general manager, who was interviewing him. "We can always use good stenographers."

"No"—and he looked his surprise at the question—"with editorial work in view, I did not think it necessary to take up stenography or typewriting."

"Too bad," sighed the older man. "I know many stenographers who have used this knowledge as a steppingstone toward the fulfillment of their dreams. "But"—and he looked up hopefully—"perhaps you have studied bookkeeping, and could fit into our business office as a beginner."

"No," the young man answered, "I know nothing whatever about bookkeeping."

The manager ran his eye over the cards of a "Help Wanted" file which stood before him on his desk.

"There's a vacancy in our pressroom. Know anything about machinery? Hold on a minute"—as the indignant applicant sprang to his feet. "If you do, there's a good job waiting for you; if you don't I'm offering you a chance to learn. And let me tell you, my friend, such an opportunity isn't to be lightly regarded. I'm not suggesting that you stay in our pressroom; I'm merely suggesting that you begin there!"

"Do you supose," came the blazing answer, "that I have spent all these years in school, and finally won my diploma and my degree, just to run a dirty press? To do the work of a common printer? Never!"

All of which doubtless explains why, when last we heard of this lad, he was selling some kind of trick mousetrap from door to door, and bewailing his lot in an unkind, unappreciative world.

Some years ago a young man of twenty-four graduated from Yale, and just home from Oxford, applied for work at the employment office of the Great Northern Railway in Superior, Wisconsin.

For several hours he stood in line, and when it came his turn to be interviewed by a curt foreman, he merely said, "I'm a laborer."

"You'll need a strong back if you go out with this gang," he was told.

"I've got it," the young man replied promptly, signed a fictitious name, and joined a section gang working from 7 o'clock in the morning until 5 in the evening. Never a whisper that it was his grandfather, James J. Hill, who had built the railroad, and that his father, Louis W. Hill, is chairman of the board of directors. In fact, he wielded his shovel and pick with such energy and attended to business so conscientiously that some of his fellow workmen suggested that he "ease up a bit."

One day a passing railroad official recognized the young man, and the truth was out. Reporters and photographers swarmed about, trying to get the story of the young collegian who was "beginning at the bottom." But he turned a deaf ear to their requests for interviews and pictures. He was busy, he said, and didn't wish to be bothered!

Soiled hands and well-worn overalls are no disgrace—if the heart is clean and the work well done. Pride is the real reason for many a pathetic human failure. And no man or woman, no matter what his or her education, or wealth, or social standing, is above doing any honest job that stands in imperative need of being done right now!

Men who have attained positions of high honor in this country had their training in the school of experience in that particular business. They were not afraid of work, but rather went to seek it.

If any young man wishes to make a success in life he must not shun the unpleasant work.—The Presbyterian Messenger.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this world be better,
If folks whom we meet would say,
"I know something good about you,"
And treat you just that way?

Wouldn't it be splendid,
If each handshake, good and true,
Carried with it this assurance:
"I know something good about you?"

Wouldn't life be happier,
If the good that's in us all,
Were the only thing about us
That people would recall?

Wouldn't our days be sweeter,
If we praised the good we see;
For there is a lot of goodness,
In the worst of you and me?

Wouldn't it be fine to practice
This way of thinking too;
You know something good about me,
I know something good about you?

—Church of Christ Advocate.

HAVE YOU HAD ENOUGH TROUBLE?

You may think that no trouble at all is enough, yet if you will listen to the conversation of older people, you must realize that the hardships they endured, the obstacles they overcame, gave color and flavor and value to their lives. Have you had enough trouble to make your life something out of the ordinary? Do you know how much power you can develop against resistance? Wheels do not make progress on a surface that is glassy-smooth. Beware of having things too smooth, if you really want to get somewhere.

If you have read Kipling's story of "The Ship that Found Herself," you will remember that the rough sailing, rather than the smooth, made its voyage worth while. When the vessel left England, each of its parts had "a mind of its own," a self-importance that made co-operation impossible, but when they sailed into storms, self-preservation became more desirable than self-importance, and the separate parts of the vessel were built together into a whole, through the strain which the storm had forced upon them. If you haven't gone through trouble, through some experiences that have required the parts of your nature to forget themselves and work together, giving their best for a larger purpose, then you have missed something.—Elinor Lennen.

We limit our own lives by the attitude we take towards others. The quality which we possess both of forgiveness and love for others, determines in what measure we shall have forgiveness.—Advance.

CHRISTIAN MONITOR PULPIT

"LAY ASIDE EVERY WEIGHT"

BY RAY EMSWILER

I was forcibly impressed sometime back by a message on Heb. 12:1, 2. And since we are still near the beginning of the year I am moved to stress the same line of thought, using parts of this message, and the text as the basis of this sermon.

> Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 12:1, 2.

One cannot read the letter to the Hebrews without being impressed with the appeals it makes to men to lift their lives to levels more Christlike. Perhaps there is no portion of the Bible that makes this appeal more strongly than does this letter. From the beginning it sets forth the claims of superior things over those which are inferior. As you read it you will note the succession of appeals it makes to us to move from the lower to the higher, and from the higher on to still higher.

Of the various appeals it makes there is one in particular that I am interested in and which I wish to write about. That is the one laying upon our hearts and minds the obligation to divest our lives of every unholy and weakening thing, and to draw as near as possible to the likeness of Christ.

In the beginning of the twelfth chapter of Hebrews, after the writer gives a long list of heroes of faith, he makes an appeal to Christians, that, since they are compassed about with so great a cloud of witnesses, they should lay off every weight and the sin which doth so easily beset them and run the race that is set before them with their eyes fixed upon their Saviour, who stands behind the goal waiting for the runners as they come in.

It would do us good, I think, if we would ask ourselves these questions now and then: Do I think of my life as a race? Have I that feeling of earnestness about life that would make me to think of it as a race? Have I cleaned out of my life, and stripped myself of, everything that would hold me back as I run my race to the Saviour behind the goal? We can be sure that whether we ask ourselves these questions or not, others are asking them about us all the time. They think there ought to be a difference between those running and the spectators. You have no trouble in noting the difference between the runner on the track and the lookers-on. These in the race show it by what they have laid aside. The world looks on and expects to see us as Christians running a race stripped of everything that would hinder. They expect us to be better men and women than they are.

The appeal is not only to lay aside every sin but every weight that might hinder us. There are many things that hinder us that can not be called sins. From the language here it is clear that everything and anything that impedes our progress toward the goal should be laid aside. Everything that would clog our activity for the Lord, that would hinder our progress in the higher life, everything that would weaken our power, however lawful or moral that thing might be, is to be stripped from our life.

There is something about weights that makes them more dangerous than sins. We usually know what sin is. We go into it with our eyes open. But weights are different. We may bear them without our knowing it. We may have at first felt a bit of a load, but we soon became so accustomed to it that now we run with that weight on us, not knowing that we are fettered and shackled by it. Someone has said, "I am not afraid of the sins I see; what I'm afraid of is my color blindness, that I may not be able to discern the things that a keener and a more sensitive vision would discern, that I may be bearing burdens to which I have accustomed myself so that I do not know that they are hindering me in my life."

Any man with a clearer vision than I will see in me some weight. There is not a person who reads this article but that is hindered by some weight, and the sad part about it is that often you do not know that you are hindered. If we could only lay our lives down open to the eyes of Christ, everyone of us would find out to our shame and disgust that we were bearing weights that we knew not. "Any indulgence, any personal pleasure that is hard for you to give up is a weight." A minister tells how he had been led to give up a certain indulgence of his. He had never realized how he had been a slave to it until one day the thought came to him. "Don't you think you would be a better man if you gave it up?" He said, "I will try it and see." Then he realized how shackled he had been. How hard it was to tear off those chains, and when he got them torn off he walked out into a liberty and freedom he had not known before.

Then, too, there are other hindrances that might be described as weights or impediments in our life. May I quote: "There is that self-consciousness that fills up our lives when our minds are concerned with thoughts of ourselves rather than of Christ, or about ourselves serving Christ rather than Christ as serving us." There are some who can make themselves weep talking about the sacrifices they have made, or might have to make, but they can never cry over the sacrifices Christ has made for them. A self-consciousness in that way creeps into one's life and poisons it as far as real service for Christ is concerned. For when such a person gets up to speak or to serve Christ it is his own face that looks at him rather than the face of Christ. Then there is the self-consciousness of what might be called pride of strength—a man finds out what is strong in him and becomes proud or vain of that ability or talent. There is such a thing as pride of service—a person does something good and worthwhile and then sits down and praises himself and feels highly gratified at what he has done and the way he has done it. Again there is another form of self-consciousness, that is a weight to one's character, which has been termed the pride of overcoming. Something might be done in the right spirit and in the right way. A great victory might be won for the Lord, but after it is over the victor weakens. Elijah to me is a vivid illustration of this point. A great test is at hand on Mt. Carmel. Aware of results if he fails, he is keyed up to do his best. Throwing himself at the crisis with all his powers, by faith in God he meets the test victoriously. Afterwards he weakens and flees from tests that are much less severe. It has been aptly said, "The morrow of victory is more perilous than its eve." This thought is borne out in the prayers of Jesus after the great events of His life. It is after the battle is over, after the victory has been successfully achieved, and we sit down, that we are most likely to suffer collapse; and this becomes a good time for the enemy to find access into the deepest recesses of our souls.

I shall mention one more thing that is a dead weight to Christian character. It is that form of self-consciousness which every man meets that is engaged in Christian service; it is the poison that rises out of what has been called "pride of precedence" or placement. Men and women quarrel over whether they have the place which they are entitled to. That quarrel may express itself openly; splits and tangents in many of our churches are but sad reminders of this fact. Or it may simmer within individual hearts and express itself to others in such forms as backbiting, faultfinding, unwillingness to co-operate, never being satisfied with what has been done, etc. Remember in Jesus' time some of the disciples were bothered with this thing we call pride of placement or position. The attitude of John the Baptist is one great need of the day.

One man of much experience in Christian work says, "There is nothing more un-Christlike, nothing which produces more friction and waste in the Christian church, than this thing of pride of position."

What change would come about in our Christian service if every one of us would strip off the weights that hinder us!

The weights I have mentioned are only a few that hinder our progress. But there are not only weights resting on us. Would to God they were only weights, for with a little of the clearer vision of Christ, we might discover them and by His grace tear them from our lives! But worse things hinder us, even us who claim to be Christians. "Lay aside every weight," yes, but that is not all, "and the sin." There are different forms of sin—sins of conduct and sins of temper. If we would look into our own lives how many of us would find ourselves guilty of impatience! Spurgeon said, "I will find out what pattern your creed is, not when I look at you in the sanctuary, but as I see you on Sunday morning, getting ready for church, if certain things are not to your hand as you think they ought to be." How impatient and uncharitable at times we are toward others if they don't see things just as we do, or do things as we do! These are the kinds of sins we are so prone to be guilty of, and these are the sins that rob us of our power with God and men and destroy in us our likeness to Christ. "The sin that doth so easily beset us," that sin that clings the closest, is to be laid aside, is to be rooted out of our lives.

Notice how sweeping the statement, "laying aside every weight and the sin"! That is a challenge. This statement calls for searching and self-denying. It is said of Chinese Gordon that he ceased taking newspapers because they were poisoning his spiritual life. Whatever one finds is robbing him of his spiritual power and fellowship, that thing should be put out of his life. A certain minister at the close of a meeting gave this testimony: "Brethren, I am going home to have a house cleaning. I'm going to take every picture from my study walls except two. One is Hoffman's head of Jesus, the other a picture of a football game in my college days. I'm going to leave them there—one to show me the life of training, the other the Man I want to be like. And I'm going to put under them just two words—'running and stripped.'" Can you and I say that of our lives—"running and stripped?"

The Christian life is no easy life. The writer of Hebrews speaks of it as a race, and anyone having a proper conception of a race knows that it implies training, concentration, self-denial, and hard work of mind, spirit, and muscle. Jesus would say, "Strive," a word filled with interest and tenseness, that is, use all your forces and powers to attain your goal. The Christian race is no short spurt, quickly done and over. It is a life task, starting in the morning of your new life and lasting until the evening, and in between there may be times when your life will be stained with tears and remorse at the shirkings, the surrenders, and the retreats. Through this we will doubtless pass, but we may have victory if our eyes are on Him who stands behind the goal.

Look at the two great points in Paul's appeal which seem to furnish the motive power that is needed to accomplish what he challenges us to do. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, . . . let us run." You know, there are spectators in heaven, those who have gone on before, our loved ones and those who have been entered in ahead of us; they are watching us. How this should inspire us to run!

The other motive is, "Looking unto Jesus the author and finisher of our faith." He pictures Jesus as the judge and the rewarder, sitting behind the goal, ready to receive the runner.

With these eyes upon us, dare we disappoint them? How can we refrain from doing our best every hour? Whatever weights we have today, whatever sin clings closest to us, those eyes behold. "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run." Let us let go. O brethren, let us run!

Bergton, Va.

THE HABIT OF CRITICISM

If you were to put your finger on the one human fault that is most productive of everyday unhappiness, I am sure that you would touch the habit of unjust criticism. The occasional hills of difficulty or peaks of poignant sorrow do not make up the greater part of life's way, for it is rather the dead level of commonplace living, and if this be calm and happy we may be able to gain more strength for the occasional hard bumps. I firmly believe that of all the insects that buzz along the avenue of life the little bug of criticism is the most annoying and discomforting, to say nothing of the actual unhappiness it causes. Do not mistake my idea of criticism for the constructive type that is often most helpful and which by the way must be given personally to the one at fault and not during his absence. My quarrel is altogether with the destructive variety that cuts and stings when heard, and which damns the individual unconsciously when delivered behind his back.

The decision of the little girl regarding her doll often comes to my mind when tempted to pass judgment on another's action or speech. She had tried to teach her doll to talk and to walk and once, when bemoaning its lack of response, a little playmate said, "Why don't you spank her good when she doesn't mind?" At once the little mamma took up the line of defense and gave an answer that to me is a gem of philosophical wisdom in relation to the essence of charity, "Why, don't you know she is just stuffed with sawdust and she does her sawdust best?"

We never can know the hereditary trend, the temperamental forces, the special urge, or any other inside construction of the people we criticize, so why not believe that after all they are doing their "sawdust best?"

It is distressing to think of how much of the conversation going on generally is critical rather than uplifting. Placing people on trial without giving them a chance to defend themselves might well be illustrated by the old story of the two men chased by a mad bull. One man took refuge in a tree, the other in a hole in the ground. When the bull had charged on, the latter started to scramble out of his hiding place, but the enemy turned back and the man had to crawl in again. This was repeated several times, and the bull was getting more and more furious at the game of hide and seek. "You're a fool!" called out the man in the tree. "Why don't you stay in that hole until he gets farther away? Then we could both escape?"

"From your viewpoint, I may be a fool," retorted his companion, "but there's a bear in this hole!"

Isn't there often a "bear in the hole" when we learn the whole truth, so why not allow for it in the first analysis?

I was discussing this growing tendency in ordinary conversation with a bright young college chap the other evening and he made use of the following quotation (author unknown): "The big man talks of his ideals, the average man of places, but the small man talks about people." Watch yourself and see in which class you belong.

However, dear young people, we as Christians have a higher authority to consider. Centuries ago our beloved Master when preaching by the shore of Galilee said to his hearers, and to us, "Judge not, that ye be not judged." "Blessed are the merciful: for they shall obtain mercy." He knew what "boomerangs" unkindly criticism and quick judgments may be in coming back to mar the beauty and the symmetry of our own life building.—Joanna Palmer.

DO OTHERS KNOW?

Have you ever been asked, "Are you a Christian? Probably you had no difficulty in answering affirmatively. You are certain in your own mind and have no doubts that you have fulfilled the requirements for entrance into the Christian life and for maintaining your right to continue in it. But do others know that you are a Christian? Assuming that the question as to whether or not you are a Christian is asked by a stranger, it causes no embarrassment, but suppose the question comes from a neighbor, from a business associate, from a member of your own social circle, from someone who has known you for several years; then there is bound to be a disturbed feeling. One is apt to resent such a question from one whom we feel should know better; they should know that we are Christians.

Certainly they should, but do they always have sufficient proof that we have kept ourselves true to the ways of Christian living? Do others know we are Christians? It seems that there should never be any question in the minds of those who know us as to whether or not we are Christians. Our walk and talk, what we are and what we do, what we show of our concern in Christian things should remove all doubts about where we stand in relation to Christ.—Selected.

Sympathy is the safeguard of the human soul against selfishness.—Carlyle.

Editorials

The Doors Are Opening

While the war was still going on it was said many times that after the conflict was over there would be unprecedented opportunities for relief work and for entering new countries for mission work. It was also stressed that the increased and improved facilities for traveling would make distant lands so much more accessible that almost any part of the globe could be reached in a few day's time and in much greater ease and comfort than in prewar times. It seems now that all of these prospects are rapidly being realized. Air travel has been so expedited that it is comparatively easy to go to the Middle East in a few days, and when civilian lines get into full operation India and China will not be far from America in point of time taken in travel.

However, in order to do relief and mission work more is needed than accessibility as concerns travel. There must also, as intimated above, be an opening of doors on the part of governments concerned, for people to enter and the granting of permission for them to engage in such Christian work. Apart from a few Latin American countries, where permissions to enter are granted with increasing reluctance, doors are rapidly swinging open all over the world. England was open for relief work during all the five years and eight months of the terrible conflict. Some time after the liberation of western European countries, France again opened up, and the work which had been begun before the German occupation was resumed. In fact, the work had been continued to some extent by French workers during the occupation. Holland was next to be entered by our relief workers, and a great work is being done there through the co-operation of the Dutch Mennonites. The next European countries to open for work by our relief agencies were Belgium and Italy, where work is now rapidly taking shape. Plans are also under way to begin work in Denmark, and it is hoped that the doors may open to enter Germany before long.

In Latin America considerable relief work has been done in Puerto Rico and Paraguay. Puerto Rico, as a possession of the United States, opened up for relief work by C.P.S. assignees and has now become a field for mission work under the Mennonite Board of Missions and Charities. One missionary family, Bro. and Sister Paul Lauver, is already on the field, to be followed soon by another, Bro. and Sister G. D. Troyer. In Paraguay, where the work heretofore had been entirely among Mennonites and Hutterian brethren, who are immigrants in the country, work is now being begun among native Paraguayans. Thus new doors are opening in Latin America.

In the Middle East Mennonite workers engaged in service among refugees in Egypt and Palestine. But with the departure of the refugees this work is largely over. The need in China was calling throughout the years of the war, and our workers were able to go as far as India for some time. There, as they awaited entry into the Celestial Empire, they were engaged in relief work in the Bengal area. Only two workers remain there, now that four have found entry into China. Two brethren appointed by the Mennonite Relief committee, Lawrence Burkholder and Clayton Beyler, are now in China, the first representatives from our church ever to enter China as settled workers. Three other members of our church, Titus Lehman, Verna Zimmerman, and Vera Yoder, are awaiting entry and will probably soon secure admittance and passage. Another new field that has opened in recent months is that of Ethiopia. Investigations of this field were made during the fall and six permanent workers will soon be on the field, it is hoped. Bro. and Sister G. Irvin Lehman are the leaders of this unit.

This gives some idea of the doors that have been opening for the entry of Mennonite workers into fields that have never been reached by our church. All these areas are in physical need just now, but there is also great spiritual need. Puerto Rico has already been entered by our missionaries as a direct result of our relief work. Belgium, although predominantly a Catholic country, presents a real missionary field that we trust will open up to us through the contacts made by our relief workers. Plans are already under way to follow the relief work in Ethiopia by direct missionary work. We feel confident that China also will become one of our foreign mission fields in the near future.

When Paul was in Ephesus he wrote to the Corinthian Church: "A great door and effectual is opened unto me, and there are many adversaries." We can truly say that a number of great doors for Christian service are opening to us as a church. No doubt still others will swing open as time goes on. We may also look for adversaries to the work wherever it is carried on. But we should not let them hinder the work nor discourage us from entering new fields. We believe we have the personnel and the means to greatly enlarge our work, now that the doors are swinging open and facilities for travel to and from the fields are much more rapid and convenient. Let us then by God's leading and help enter these fields and thus, in a larger and fuller way than ever before, follow our Lord's example of ministering to those who are in physical need, and carry out His great commission to "preach the Gospel to every creature."

Peacetime Conscription and Military Training

The present draft law expires May 15 of the current year. There is much agitation for the enactment of some kind of military training law to take its place, for if nothing is done conscription and military training will no doubt die in the near future. The President, backed by the military leaders of the nation, advocates some kind of conscription law to keep up a system of military training and to assure a large peacetime army. Many religious leaders and educators, as well as members of Congress, are opposed to the idea as un-American and as impracticable to achieve the purpose which it aimed to accomplish.

We were impressed by the following argument against it as stated in an extract from an article by Franklin W. Thurston in the January number of "The Expositor": "In the first place, this plan of universal military training is bad because it couldn't accomplish its purpose. General Eisenhower has been one of the most straightforward in his analysis of the whole problem. He is for military training, but he pointed out its own limitations in his remarks before the Woodrum Committee. He said specifically, he thought military training would accomplish three things, technical training, physical hardening, and psychological indoctrination and moral training. The first two reasons he said were not important. The technical training cannot be taught in a year, and anyway changes are so rapid that technical information is soon out of date. Whatever physical hardening there may be would be lost in a few months after training. General Eisenhower admits this, but stresses the supreme importance of psychological indoctrination. This is something that takes a long time to acquire, but once learned, it is never forgotten. This is the most alarming part of the whole plan. In one year the army feels sure that a man can be psychologically indoctrinated to the military point of view. He won't be physically benefited, his technical information will be very limited, but still all this expenditure will be worth while because the young men soon to become the voting population of America will be indoctrinated to the military point of view. This is exactly the plan which Hitler, Mussolini, and even Stalin have followed."

There are many other arguments against peacetime conscription and we commend for a study of these a booklet entitled "America Questions Peacetime Conscription," recently published by the American Friends Service Committee. It will be well for us all to be well informed on this question. The arguments from the standpoint of a peace church will be somewhat different from those used by people who do not take the nonresistant position. And so we want to quote the following from the statement presented by Bro. Harold Bender, when he and others appeared before the Woodrum Committee of the House Select Committee on Military Affairs last June. The quotation is as follows:

"Our Mennonite forefathers came to America from various European countries throughout a period of two hundred years, seeking a refuge from persecution and freedom from conscription. Here they found a land where liberty of conscience, separation of church and state, and democratic institutions aided the practice of their way of life as peace-loving, nonresistant Christians, and enabled them to make their distinctive contribution to the nation. . . .

"In four hundred and twenty-five years of history as a peace church, since that time living in Switzerland, France, Holland, Prussia, Germany, Australia, Poland, and Russia, as well as in the United States and Canada, we have seen rulers and dynasties and military systems come and go. . . . Out of our bitter experience, which has included the ravages of repeated wars, the burdens of militarized economics, and the miseries of forced migrations, we have come to know the power of the military idea once it is given the encouragement of universal peacetime conscription. We have seen those of our own faith who have remained behind in militarized Europe suffer great spiritual risk and loss. We therefore feel we must speak now, for we fear greatly not only for America but for all mankind, if the greatest (and one of the last) nation of the world with a record of genuine moral and spiritual idealism and devotion to peace and the arts of peace, should commit itself to what in our conviction is a policy leading inevitably to militarism."

In a later appearance before the House Military Affairs Committee, our church representatives presented another statement, from which we quote: "We are nevertheless aware that Congress may take positive action instituting some program of compulsory military training, and have examined the bill now under consideration by your committee to determine what provision it makes for conscientious objectors to participation in war and training therefor. We have been surprised to note the complete absence of any such provision. We cannot believe that it is the intention of the committee either to assume that there will be no conscientious objectors in peacetime or that they should be denied recognition in case a bill is passed."

There remains then the question of what nonresistant Christians should do in case a peacetime military conscription law is passed, although we devoutly hope and pray that this may not come to pass. In an attempt to answer this question the Mennonite Central Committee has prepared a book entitled. "The Christian and Conscription," by Edward Yoder and Don Smucker. Bro. Yoder finished his work on this manuscript just a short time previous to his death in March, 1945. The purpose of this book of 124 pages may be gathered from the following statement taken from the preface:

"There still remains the question, what shall nonresistant Christians do in case permanent conscription is established? It is assumed, of course, that they cannot participate in military service or in training for it, but does this mean that they cannot serve in any alternate service, and that they cannot have anything to do with the administration of the alternate service? Will it be possible for them to continue to live in a country having peacetime conscription and maintain their nonresistant faith, or must they consider a migration to another more favorable location? These and other related questions are now of vital concern to the Mennonites of America and affiliated bodies who are determined to maintain an unwavering loyalty to the peace teachings of Christ and the Gospel and to continue an unbroken witness against war and for the way of peace and love."

These are some of the important questions that we as peace-loving, nonresistant Christians are concerned with, as we think of this issue of peacetime military conscription. We are glad for this book, which is just off the press and which every one should read. It should help us to clarify our thinking and to take an unequivocal and united stand upon the peace principles of Christ as enunciated in His own sayings and in all the teachings of the New Testament.

We Continue to Grow

During the period of the war the Christian Monitor, along with our other periodicals, and publications in general, had to curtail its use of paper and to that degree its service in providing reading matter for its subscribers. However, every one seemed to understand, and we had no unfavorable reactions from our readers. On the contrary our subscription list has continued to grow, and we are glad to announce that we have gone to approximately the 9400 mark. Our readers may recall that when our thirtieth anniversary number was printed in July, 1938, our subscription list stood at 5200, and we then put on a drive to get 6000 subscribers by the end of that year. We have long since passed that goal, and are now well along toward the 10,000 mark. We certainly thank our readers for the generous support which they have given us, and we hope it will not be long until we will have made a 100 percent gain over our list of subscribers as of July, 1938.

The Christian Monitor fills a unique place in our Mennonite periodicals in this that it provides a paper of the magazine type for the home and the Christian worker. Here the more mature readers in the home will find reading material in the form of stories and articles that will help to strengthen and build them up spiritually. Also the busy Christian worker will here find help, along the lines of Sunday-school and young people's Bible meeting work that is not found in any other of our Mennonite papers. The World News department is distinctive in this that it gives comments on world events from the viewpoint of the Bible. But we are here giving a word of appreciation rather than a sales talk. And especially do we thank our loyal corps of associate editors and contributors. May we continue to grow and to go forward in our service to our constituents and to our Lord.

CHRISTIAN LIFE

"PROVE ALL THINGS"

BY MARGARET HORST

When I was in school I liked to debate. I am afraid I enjoyed it a little too well for a girl. My hope always was that our side would convince the judges that we were right and that our opponents were wrong. Unless we did this we had not really proved our points.

There is quite a difference between proving and challenging. There are some preachers who prove to us what is the right way and then challenge us to walk in it. There are other speakers who make high-sounding remarks and radical statements; but they do not prove anything. We are to believe what they say because they say it. We can not be too careful here. Some people jump to conclusions and try to speak with authority when their observation has been very limited. Some of us are inclined to say how they do in certain institutions and sections of the church when we know very little about it and can prove nothing. Perhaps the people to whom the Apostle Paul gave this advice were much like us. They were inclined both to talk too much without proving that they were informed and to hold fast to what was not good. The spirit of Job must have been tried sorely when he said, "How forcible are right words! but what doth your arguing reprove" (6:25)?

To prove a point we really must be fair and unbiased. We hear sometimes about open and closed minds. Some people who think they have open minds, have them open only to what they want to hear; while they hear very poorly if what is said doesn't agree with their own ideas. Heart attitudes control the mind and determine our conclusions. When David prayed in Psa. 139: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting," he gave us a wonderful example of an open mind and heart.

I remember a young college student who enrolled in Bible Doctrines. Instead of accepting Bible truths as being sacred and authentic he began to speculate and to wonder about matters that God meant for us to accept by faith. Because he got stuck, when he wanted to come to conclusions by reasoning, he dropped the course and so far as I know is still at sea. When God said, "Prove all things," He added, "Hold fast that which is good." The Bible is our Answer Book. As Christians we need to check often by turning to it.

I sometimes ask God that as a Mennonite people we might keep our testimony clear. Now what do I mean? Well, for one thing that we might be entirely consistent. We say we are nonresistant; and some of us are inclined to think that means only that we will not shoot anybody. Too many of us do not really love the principle of peace. We would not think of going to war; but we are not satisfied to live where we cannot stir up a local war or a church fight. If I have the right idea nonresistance means that we will not take part in a battle, no matter whether it is fought with guns or tongues. If we are really nonresistant, we will prove it by our life and conduct.

We say we believe in nonconformity and we have conferences where subjects are discussed that pertain to separation from the world; and at the same time we are about half apologetic in our attitude toward the doctrines of the Mennonite Church. I work with girls and I have great confidence in many of them. I can't tell you how I appreciate the co-operation of parents, bishops, and ministers on this point. I remember in one case of a girl's writing to her bishop for advice. She was not planning to live in this conference for an indefinite time. And so, she wrote and asked whether he would advise her to meet the requirements of this particular conference. What would you have answered if you would have been her bishop? He told her it would be a very fine thing for her to do, and added that he wishes they would have been more particular about the practices in his conference.

Nonconformity is a big subject. We cannot do business as the world does it, read what the world reads, go where the world goes, dress as the world dresses, and be separate from it. When God asked us to be a peculiar people He urged us to be zealous of good works. We need not sacrifice the spiritual either. I fear sometimes that Satan has done more harm by howling this into the ears of our dear Mennonite people than in any other way. He urges us to shy away from the formal lest we would sacrifice the spiritual, when he knows himself that the strongest testimony is embodied in a beautiful combination of the two.

To prove all things and to hold fast that which is good, we must love God, use His Word as the basis for our proof, and "have always a conscience void of offence toward God and toward men."

Reading, Pa.

Among believers there is a sigh for rest. It is not the sigh of unwillingness and rebellion. It is simply a longing to go to a place where sin and sorrow molest no more. They long for the place and the time when sin and wickedness will all be wiped out and right and righteousness will rule and reign. —R.

SOME FACTS ABOUT PRAYER

1. A good outline for a complete prayer, both private prayer and public prayer, is as follows: (notice the first letters spell the word "Acts").

A—doration; we adore and honor God offering our praise to him. The Lord's Prayer begins with the words, "Our Father which art in heaven, hallowed be thy name."

C—onfession; we admit our mistakes and sins, and ask God to forgive us.

T—hanksgiving; we express our thanks and gratitude to God for his many blessings and gifts to us.

S—upplication; we petition God for certain things for others and for ourselves; we present to Him our needs; but we always remember to say "thy will be done." After all we do not want God to fulfill our requests if they run against His will.

2. When we pray we make it possible for God to do certain things for others and for ourselves. God has all power, yet He has arranged the conditions so that people are not forced to do certain things. For instance, God does not force us to believe on Himself as a Father; He does not force us to accept Jesus Christ as Saviour; He does not force us to be good and to do good. Many things in the plan of God depend on our willingness to co-operate with Him. Therefore, when we pray we are opening the way for God to do what He may desire to do.

3. When we pray we are learning to work with God. God will not do our work for us. We must do our own work. Prayer is not a substitute for hard effort, but prayer will help us to work efficiently and help us to get more done than we could do without prayer.

4. Prayer is not a weapon to be used against our enemies. Theodore Roosevelt told about his boyhood prayers when he used to say, "O God, grind all the Southern soldiers into powder." God is a God of love and He does not approve of hatred. Therefore God cannot allow prayer to become a means of our getting even with those whom we do not like. Prayer, on the other hand, can be a way for us to win our enemies over to our side as friends.

5. When we pray we may open up a channel for God to do something a long distance away from where we are. There are plenty of incidents which show how the prayer of an earnest Christian in one part of the world will have an answer in another part of the world. Sometimes this is called "intercessory" prayer—when one person intercedes for another. Just how this kind of prayer works we do not know exactly. All we do know is that those people who try it the most believe in it the most.

6. When we pray we are talking with God (not talking to God, but with God). It is a great experience to be able to talk with One who loves us, understands us, and wants to help us. Prayer calms our feverish spirits, strengthens us against temptation, comforts us in sorrow, guides us to choose the right way, and gives us new power to live as we ought.—The Watchword.

"I AM THE LIGHT OF THE WORLD"

BY J. A. DEROME

These words were spoken by Jesus Christ as He stood in that part of the Temple known as the Treasury. John 8:2. This place, within that part of the edifice known as the Court of Women, contained trumpet-shaped contribution boxes, and "two colossal golden lamp-stands, on which hung a multitude of lamps," as one commentator put it. So there was a notable reason for the striking statement of the Master which thus reads in full: "I am the light of the world: he who follows me will not walk in darkness, he will enjoy the light of life" (Moffatt).

Light occupies a large place in the universe. We have the first mention of it in the Bible, in the first chapter of Genesis: "And God said, Let there be light: and there was light." Scientists tell us that "Light from the nearest star takes four and a third years to span the gap between us." The distance of the sun from the earth is about 92,900,000 miles, and some scientists deduct a few hundred miles from these figures. (Facts taken from Wonder Book of Knowledge, N. Y., Funk & Wagnalls.)

In the presence of such scientific facts we are reminded of the widespread meaning, and comprehensive application to human life, of the words of Jesus Christ referring to Himself as "the light of the world." In thinking about light we naturally have the sun first in mind. It is fortunately at a safe distance from us, considering its colossal size and its intense heat. The word light occurs about 280 times in the Bible. This figure excludes such passages in which the word does not refer to any kind of illumination as in Deut. 19:5, and Matt. 22:5. In Ecclesiastes we have this reference to the sun: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun (11:7). In II Samuel we find these words, taken from David's last song, referring to Jesus Christ: "He shall be as the light of the morning, when the sun riseth" (23:4). Isaiah thus points to the same fact: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (60:1). In Malachi, the last book of the Old Testament, we have this statement: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (4:2).

The coming of Christ is thus foretold by Moses: "The Lord thy God will raise thee a Prophet from the midst of thee, of thy brethren, like unto me; until him ye shall hearken" (Deut. 18:15). In the Book of Acts the Apostle Peter, speaking to the Jews at the Temple, said: "Moses indeed said, A prophet shall the Lord raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak hnto you" (3:22, R. V.). The New Testament is not a book by itself, in the sense of being entirely independent of the Old Testament. It is rather the fulfilment of the Old, the narrative of events already foretold, and their results upon human life. In the words of Matthew: "But all this is come to pass that the Scriptures of the prophets might be fulfilled." (26:56, R.V.). Jesus Christ stated Himself the whole matter in these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). It would be almost impossible to understand the New Testament without having a fair knowledge of the Old.

For centuries the Israelites had been told of the coming of One thus referred to in Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (9:6). No matter how efficient and satisfactory to many was the Old Testament faith. It was but temporary, a preparation for a greater system of truths and facts concerning the whole human race. The world, at the time of the coming of Christ, was in a restless condition which might be described as hopeless. The Israelites were waiting for the promised Messiah. Other nations had found out that their gods and goddesses were not satisfying their inner longings for really helpful and comforting truths. There were many religious forms and beliefs, with imposing temples and a retinue of religious leaders. But, in some way, there was much dissatisfaction, and a longing for something better, something that would enlighten the mind, and go to the bottom of the longings of the human heart. As Paul states it:

"But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, R.V.).

In writing to the Thessalonians Paul thus mentioned the result of the above words: "For ye are all sons of light, and sons of the day" (I Thes. 5:5, R.V.).

"I am the light of the world." The words are as true today as when first uttered. John thus referred to Him who said the words to show their practical results upon personal life:

"That was the true Light which lighteth every man that cometh into the world" (1:9).
—Daily Argus-Leader.

FORGIVENESS

Sinful and weak and sore oppressed
O Lord to Thee, I came,
With weary heart and aching breast
I whispered Thy dear name.

The glitter of earth's pelf and dross,
O Lord, had dimmed my sight;
I could not see my Saviour's cross
Or find my way aright.

But God, I fell before Thy feet
And raised my hand to Thee,
And at Thy loving Mercy Seat
Was heard my silent plea.

O Master, I can feel again
The touch of Thy dear hand,
And now the way is made more plain
Across this sinful land.

Nor have I need for sight, O Lord,
Sufficient now for me,
Thy hand in mine, I hear Thy word
To rise and follow Thee.

—C. F. Spencer.

A STARTLING THOUGHT

As Christians, we all naturally look forward to an eventual welcome Home from Our Lord and Saviour, when our time here on earth is done. It is, without doubt, one of the greatest incentives we have, as well as our greatest comfort, to picture Christ there greeting us as we step from time into eternity. Perhaps we have even tried to picture His radiant smile or imagine the tone and accent of His voice as He greets us.

But—! Suppose that when we arrive on the threshold of the other world Christ treats us as we treat Him now! A startling thought, isn't it? It makes our hearts grow chill as we think of the shabby treatment we have accorded Him in the past.

We think of our prayers, so carelessly said, or perhaps not said at all. Of the many days in which we gave Him hardly a passing thought. Of the meals we ate without first giving thanks, and the many nights we went to sleep without placing our souls in His keeping.

We recall, too, the many Sundays we have gone to church and have sung songs of praise to Him indifferently, while our minds were elsewhere; then sat in our pews more concerned with thoughts of a Sunday dinner or the afternoon's pleasures than with His Word.

Worst of all, we think of the many opportunities we have passed up to do His work here on earth. The command, "Go ye into all the world," has meant very little to us, it seems. We have, in fact, given Him almost nothing for the furtherance of His work here, as compared with what we have spent for earthly pleasures. Too, we are reminded of the time when a word of encouragement or invitation might have resulted in another soul won for Him, but we did not give it.

Suppose His welcome is like the welcome we have given Him here on earth? Suppose He is indifferent to our greeting, and turns away, leaving us standing there? Or, worse still, suppose He just isn't there at all? These are strange things to think about our Lord! perhaps too strange for Him to do in His loving-kindness, but just suppose He did do them, would He not merely be paying us in kind?

Isn't it about time that we humbly begged His pardon for the strange behaviour we have shown Him? If we had been only half as impolite and indifferent to a friend here on earth, what do you suppose would have happened to that friendship? Yet we expect our Lord to put up with all our shabby indifference and then still welcome us with open arms when we leave this earth! A mighty strange attitude, isn't it?

The important thing is—what are we going to do about it?—Bert Reichert.

The Golden Rule can never be realized in conduct until the spirit of the golden rule becomes the fountain of life that flows out of the heart.—Exchange.

OUR HOME CIRCLE

TELL ME A STORY

BY ERMA MILLER ERB

As a people, we have been accused of sacrificing the cultural side of life in favor of the material. Strict adherence to truth and the naturally industrious life of our Pennsylvania Dutch folk may make it appear so. Mennonite authors are few and produce not fiction but reliable historical or doctrinal works. Although good reading matter for children has been supplied for a number of years in both the "Words of Cheer" and "Beams of Light," books for little children by our own authors are also few.

We will not attempt to extol the one and denounce the other nor claim that one must prefer the "white hyacinth" to the "loaf of bread." We must have both. There is room for both in every well-balanced life, just as there is for spiritual, mental, and physical development in every normal human being. It is ridiculous for a sickly, dyspeptic individual, however bright mentally he may be, to cast reflection on the physically fit, or vice versa.

It is not a mere question of preference whether to have our children well fed, dressed in freshly starched clothing, properly exercised and taught to work with their hands and no time out for music and reading, etc., or whether we will neglect them physically, see them untidy, uncared for, and irregularly fed, because home duties are neglected, even to the extent of intemperance, as we indulge in reading and more reading. A proper proportion of both is in order. Angelo Patri says, "Nothing you put into a boy or a girl is ever lost. It is like the bread on the waters. It will come back after many days."

Once we have an inner conviction of the need and its accompanying opportunity, we need no further urge. There are myriad distractions today. Storytelling too often has been neglected by the parents and relegated to the teacher, the radio, or the children themselves. Prizes are being given yearly for the **most books** read with no especial regard for quality of book content, merely quantity. Librarians choose books that **many** will read. Children select their radio programs without restraint and it is appalling to learn what some of them are. The radio blares forth its daily gory recital of "good news." The daily paper adds its pictures to the news of the day. Yes, there is need, dire need, of supplying the eyes, ears, and minds of the younger generation with "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" that they may think on these things. Plenty of agencies are at work full time supplying the opposite.

One of our best mediums is the simple art of storytelling. The first excuse we mothers offer is that we haven't time. Mothers are very busy, but isn't it true that we have time for everything we really **want** to do? The will decides what we do with the portion of time allotted to us. The Israelites of old were instructed: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down." God could ask this of a creation so made that it could instruct even though at work. Evening is a good hour for the children. If it is true that we work so hard that we haven't time, then an hour's relaxation before attempting sleep is the right time to rest the body and enjoy a reading hour; then there is often a Sunday afternoon. What do we do with our leisure time?

Not so often do mothers say, "My children aren't interested in stories." This is unusual. How the eyes of a little tot, not old enough to walk, will brighten up as you recite some nursery rhyme! Perhaps it would be better to say that we are not interested enough in telling a story to gain much interest. Interest begets interest. How intently I listened to the story of how my poor great-great-grandfather when he was young with many other unfortunate conscripts never returned home from that fateful retreat from Moscow, of his young wife, Janet Kipper, left in Paris, and of the little son who became an Amish preacher, or again when my grandmother told of preserving the wild fruits in bottles and other interesting tales of old settler days.

However, in school, history was most dull and uninteresting. The retreat from Moscow became merely another date. Old settler days were more dates, wars, politics—all dry data to be memorized. My husband often refers to his history instructor. When not only one but two of our children away at school claimed their favorite instructor was the one who taught history, a visit to that classroom was made with a great deal of curiosity. After sitting through a most interesting class session, my conclusion was that history would have been interesting to me, also, with an instructor like that. And yet with her meager education, my grandmother possessed the two qualities that made it so interesting—that of being thoroughly interested in the things she told and in being able to humanize events. History need not be a dry collection of events and dates, but it is an account of real beings who lived and moved and had their being even as you and I. To get interest, the storyteller must be interested.

Another excuse is, "I am a poor storyteller." As a public speaker, maybe so, but we can always convey our meaning to those around us so why cannot we tell them stories also in our own way—Bible stories, childhood experiences, stories older people have told us, stories out of our good old readers which so often contain a good moral? If you are very sure you are a poor storyteller then read to them. One mother of several small children reads regularly a little Sunday-school paper and they eagerly listen as she reads. Stories need not be exciting or improbable. A junior now grown up tells how as a boy he listened to a leader's sensational stories and while they were interesting at the moment, he always knew they were exaggerated. Children recognize truth and untruth.

Read to your children even if you do tell stories. Take turns reading after they can read. Clip good stories out of papers and keep them in a box where you can get them easily. A good story bears repeating. If there is a certain truth that needs emphasis, tell it often.

The complaint that there is so much poor material today is more than an excuse; it is true. This presents all the more reason for careful selection of books and a quest for the best. Looking through the books which were changed a number of times throughout the year in one of the lower grades, we found that every one contained "The Three Billy Goats Gruff." Of course, they were learning to read, but was that particular grouping of words the most essential one that could be found? The aim of telling a story is not just telling a story. We do not read merely to be reading. Unless there is purpose, it is a waste of time. We can never hope to read everything in one short span of life. Why not learn in the beginning to make it a quest for the best? Children do not need stern dictators, but they accept our judgment gladly if we have their full confidence. Two little boys were playing out on a hill

* * *

A BOY'S MOTHER

When Sister was a little girl
So very good was she
That Mother used to say to Dad,
"I could have managed three!"

And when each day she talked to God,
She thanked Him o'er and o'er
And asked Him if He wouldn't send
Her, anyway, two more.

And then I came along—a boy—
And though I'm not yet three,
My mother says she needs two maids
To help keep up with me.

I asked her what she said to God
When once she'd prayed at length,
And she just smiled and squeezed me tight,
And answered, "Give me strength."

And so, I listened in, and, yes,
"Please give me strength," said Mother,
"And if you have a boy to spare,
Please, God, we'd like another!"

—Roberta Patterson.

late one evening. The first little boy said, "The sun is going down." The other boy answered, "No, the earth is going around." The first boy said, "No, it isn't because I saw the sun go down with my own eyes." How often seeing is believing! But the second boy replied, "Yes, the earth does go around, because my father said so and I believe it."

Keep no books in your library for which you must apologize. If you find a subtle contradiction of truth in a book that is otherwise good, mark it plainly on the margin of the page before you pass it on—give correct reference.

Of the making of books there is no end. Rather have few books of the best than many of doubtful value. First choice of all literature for all ages is the Bible and works about the Bible, such as, **Egermeier's Bible Story Book** with its questions at the end of each chapter, a few others like Spyri's **Heidi**, the delightful story of Swiss mountain life and the return of an old man's faith; bird guides and those instilling a life-long kindness to animals of which none are better than the series of five containing **Beautiful Joe** and **Black Beauty.** For older children, although a bit expensive, the **Little Colonel** books are well worth the money. Among the newer ones are those written by Kate Seredy especially **The Singing Tree,** based on the first World War. This is a book that every child could profitably read. One may always, with confidence, order children's books from our own Publishing House, and much help in making selections among the newer books can be procured from the normal training instructors of our church schools. Most of us buy books gradually, with time for examination and recommendations.

Mothers in many countries of the world today would indeed appreciate the privilege we have of even a simple story hour with their little ones. While it remains so, may we with humble gratitude use our golden opportunities before the time is spent.

Wellman, Iowa.

LETTERS AS A SERVICE

BY DOROTHY C. HASKIN

Have you ever considered letter-writing as a service to the Lord?

A recent illness, when for months I was permitted no outside activities, taught me that letters can be one's life, both from the standpoint of receiving them and of writing them. To receive one, is like having a door open, and to write one, is to share the thoughts that are pent up within one. Even the well and active enjoy letters. Think how much more a letter must cheer the sick, or the shut-in. And not only the sick, but to the missionary, letters are their own tie to those they love. A missionary from China once told me that nothing made her more homesick than an empty mailbox. The Lord set His seal upon the importance of letters when He used them to formulate one-third of the Bible, or one-half of the New Testament. "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25).

We all enjoy receiving letters, but few of us enjoy writing them. That is because we expect the ability to write a letter to be automatic like our ability to eat, but it is not. Letter-writing is a skill, as is drawing or playing the piano, and must be practiced and practiced to be well done. The more letters you write the easier it will be to write them. Put as much thought and time into writing letters as the average girl does in planning what to wear, and the letter will be interesting.

Many letters are meager and lacking in imagination. Often the first few lines consist of an apology for not having written sooner, followed by a few lines telling the recipient how much she is loved, and then a closing remark that the writer has nothing to write. Let us examine these points. Why should anyone have to start her letter with an apology? We should answer the letter as soon as we are able, and not apologize unless we have an honest one to make, such as sickness, or being away, or having examinations in school. It has always been considered good taste not to answer a letter until ten days after it has been received, because if one answers too quickly, the other person has nothing to reply so soon. It is considered equally poor taste to permit over a month to pass without a reply. If we have allowed over a month to pass then a brief word of explanation is due, but an honest effort should be made to not permit too much time to pass before replying. And all "thank-you" notes should be written immediately. It is proper to tell the recipient how much she is loved, but it is not necessary to stress it because it is concluded that you love her, else you would not have bothered to write her, but that is not all the letter should contain. No, it should also contain news! And do not conclude with the statement that you have nothing to write, for as you are writing a letter, make it your business to find something to write.

One friend of mine writes the most interesting letters because she starts at the top of the page, and without a paragraph, or any kind of a stop, she starts with herself, and continuing with her family, her neighbors, and every mutual friend we have, tells what each one has been doing. Why not follow her plan, and include a few paragraphs? Remember, no matter what you have been doing, it is news to the person who has heard nothing, and if they are your friends, why everything you do is interesting to them. Did you go anywhere? With whom? What did you wear? Have there been any changes about the house? How is everyone's health? Animals and children are a universal center of interest. Describe the cute thing your pet did, or something a child has said. If you recently attended a meeting where the preacher made a terse, well-pointed remark, quote it and pass it on. If you enjoyed it, your correspondent will also. Other Christians are always interested in the Lord's dealings with you. What verse has the Lord laid on your heart recently? What bit of service has He permitted you to perform for Him? What signs do you see of the spreading of His kingdom here on earth? Make it a habit to share the things you have enjoyed by enclosing tracts or bits of poetry. Into your stationery box slip bits of verse, missionary letters and such to pass on in your letters, and then the letter will be interesting not only because of what you have said, but also because of the enclosure.

When can you find time to write letters? Like everything else in life, you have to **take** time! There are always more things to do than there is time to do them, and you must decide which is the greatest service. Late Sunday afternoon is an ideal time to write to missionaries.

If the letter you are writing is a duty letter and you really do not have much to say, instead of using up the space by apologizing, write it on either one of the government postal cards which has enough space for the average message, or get special small-sized note paper for it.

It is in writing to those who are not close friends, such as missionaries or the sick that we must use our ingenuity. For six years I wrote to a missionary in China. What could I say to her? I decided she was most interested in her own family so if I ran into one of them on the street, I considered it material for a letter to tell her what they wore, how they looked and what they said. I visited the Sunday-school class her mother taught. Twice I visited her parents' home and described the visit to her. I realized that the most commonplace thing about her family, no matter how trivial it seemed to me, was news to a missionary in far-away China. And she was kind enough to tell me, when she returned home, that not even her own family supplied her with the intimate details, that she longed to hear, and only I wrote her.

Make notes of what you wish to write as the thoughts come to you during the week, then when the time comes to write the letter, you will find the letter half written when you know what you intend to say. The next time you receive a letter and enjoy it, remember so would the other person and write one. And if the person is sick, old, or a missionary, then writing them comes under the heading of definite Christian service.—(Cleveland) Gospel Herald.

Nothing draws along with it such a glory as the Sabbath. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been, from the first day till now, the sublime day of the church of God; still the outgoing of its morning and evening rejoice. Let us, then, remember the Sabbath day to keep it holy.—James Hamilton.

MISSIONS

THE LORD'S WORK IN THE ARKANSAS FIELD

In Memoriam—Joseph W. Emmett, 1860-1945

BY FRANK HORST

Although the name Joseph W. Emmett is new to many people in Mennonite circles, it is a name well known and beloved in this community. In the full meaning of the word, Bro. Emmett was a pioneer. He was among the early settlers and builders in this part of the Ozarks, and, though he was not one of the charter members, he is rightly counted among the pioneer members of the work of the church here.

Most of the people of this community are of British or Irish descent and Mr. Emmett was no exception. His personality embodied the pleasing and thrifty characteristics of his Irish forefathers. He was born December 23, 1860, in Pulaski County, Kentucky. His mother died when he was quite young and he was raised by the grandparents on his mother's side to the age of thirteen. After that he was on his own. His father traveled extensively for newspaper syndicate, covering such centers as New Orleans, Camden, Arkansas, St. Louis, Chicago, and New York.

While still quite young Mr. Emmett came to this section of Arkansas and worked at various jobs. Many different kinds of work in the early days were "by the month" and included board. This was his type of work until 1885, when he was married to Emma Bernice Payne. Later he homesteaded one hundred and sixty acres of land a few miles from where Culp now stands. He farmed on a small scale and worked part time at other jobs.

One of these odd jobs, the like of which would thrill many a young man today, was the piloting of various timber rafts from this area down White River to the trading centers of Batesville and New Port. These rafts were made up of cedar, pine, or other timber which would be hauled by wagon or "snaked" by team to a convenient location on the river. Here the timbers would be tied or fastened together otherwise until they were sufficient to form a raft large enough to be a safe and convenient-sized float but not too large to handle in the event that it lodged on a gravel bar or caught in brush or other snags along the water's edge. The only transportation available then was steamboat or team and wagon. Because of the lack of roads over the rough Ozark country it was almost unthinkable to attempt the transportation of commodities overland from these centers. However, he would occasionally be fortunate enough to find a steamboat coming up river and would get a load of supplies to bring back to the community. His spirit of community building and service combined with his gift as a trader brought him just naturally into position as a store operator. Gradually he left his farming for other work. In the early nineties he petitioned the Post Office Department to establish a post office in the community. He suggested the name Culp. The name was selected from the first four letters of a community physican by the name of Culpepper. The department acted favorably on the petition and accepted the suggested name. The post office has remained in the family from the date of origin to the present time with the exception of four years, during which time the office remained in the community.

In 1896 he constructed a tread-wheel cotton gin which he owned and operated until January, 1899, when it burned. It has never been rebuilt. At that time cotton seed was considered of no value; so it was hauled away from the gin and burned or just dumped out.

In 1900 he was one of the many men from the local community who helped on the construction of the Missouri-Pacific Railroad. This branch, known as the White River Division, was built along the bank of the White River through this community and made possible regular rail service between Memphis and Kansas City. This was a great boon to mail, passenger, and freight service in this community.

Mr. Emmett returned to the post office and in 1904 moved from the homestead which was the original location of the Culp Post Office to the present location. Due to the geographical location of hills, creeks, and the roads which follow them, this is a favorite location as a natural community center. It has various advantages from the standpoint of public service. And Mr. Emmett was a natural born public servant. As he saw the various needs in the community he endeavored to be a good servant in supplying them. He soon opened a grocery store in connection with the post office. Later he expanded to general merchandise, and then to farm implements, household furnishings, and feeds. At one time it was possible for families to get at Culp almost everything they needed in the way of food, clothing, drugs, household and farm supplies. In 1908 he bought an interest in a cotton gin, sawmill, and gristmill which was located about three hundred feet down the creek from the present post office and store location.

Mr. and Mrs. Joseph W. Emmett

Typical of people of the hills he was a lover of pets. At one time he had a pet rooster that was well trained. It would ride on his shoulder as he worked around the store, and would jump down on his hands at his invitation. The rooster loved to be petted and praised, and to prove its gratitude it would crow whenever he asked it to.

Of course there were the darker and more unpleasant times of life also. In 1917 Mrs. Emmett died. Two daughters also preceded him in death. He was later married to Mrs. Zelda Young (in 1921).

He was ready to be helpful and to aid in the promotion of what he believed to be a good cause. It was for these reasons the people learned to love and respect him. So established was his reputation that when he came out in revival meetings and consecrated himself anew to God, people expressed themselves thus, "He was a good man: he didn't need to confess." However, he sensed a need in his own life and recognized the value of the work of the Bethel Springs Church; and he had a desire to satisfy both. He had accepted Christ and become a church member earlier in life. He recognized the great need of the church and her work in this section and was a friendly promoter from the beginning.

The Emmetts were gracious as host and hostess. Many of those who visited here between 1936 and 1940 (ministers, Gospel teams, summer Bible school teachers, and others) have pleasant memories of a good visit, a good meal, and a general good time with the Emmetts at the Culp store. Visitors were always welcomed and very kindly entertained.

After Bro. and Sister Emmett were both in the church one of the changes they tried to make was to close the store on Sunday. But there were those in the community who persisted in Sunday trading, and by their unkind insistence made it next to impossible.

By 1940 Mr. Emmett felt he was getting too old to continue as postmaster and his eyesight was failing; so he resigned in favor of his daughter, Mrs. T. A. Marchant. He moved to the Galatia community near Norfork and built a home there. He used one room as a store and there sold feed and groceries until three days before his death. Here he made it a positive rule to lock up the store on Sunday and tell customers there was no trade, except in case of an emergency due to sickness. One man insisted that he sell to him, suggesting that no one else would know it. Bro. Emmett replied, "Yes, but God would know it."

On December 20, 1945, after a brief illness, Bro. Emmett passed peacefully and gladly on to his eternal reward. He was buried on his eighty-fifth birthday. Among the songs sung at his funeral was one entitled "A Dear One Gone." This song is quite well known and loved in this community. It was brought here by Bro. Emmett himself after he had heard it in Oklahoma at the funeral of one of his daughters. It was a favorite with him and it seemed particularly fitting that it should be sung at this last service for him.

Many other interesting and helpful things could be written if the firsthand knowledge and experience were not so limited. I trust that the material in this article is true and truly represented. May we who follow live a life that will be an inspiration and blessing as Bro. Emmett's has been to us.

Calico Rock, Ark.

RELIEF WORK IN BELGIUM

EXTRACTS FROM THE DIARY OF CLEO MANN

The work in Belgium is among the most recent to be started in Europe. Bro. Cleo Mann, Elkhart, Ind., is getting the work organized as rapidly as possible. Two other workers are to assist him soon. These extracts from his diary give us glimpses of conditions and needs.

Nov. 29.—Trip through Luxembourg.—Chauffeur called at 6:15, after which he called for Madame Brachet, who is connected with the Ministry of Health, and then stopped for Dr. Andre, director of Sanatorium Bruymarin at Aerembery, a suburb of Brussels. Dr. Andre is also National Director of Tuberculosis Work in Belgium. The purpose of the trip was to visit the children's welfare work, maternity centers, clinics, hospitals, old people's homes, children's homes of Luxembourg province. . . . I was invited along to view the present effort and see firsthand the needs of the province. . . .

Nov. 30. Arlon.—Called on Oeuvre Nationale de L'Enfance office, headquarters for Luxembourg Province. Visiting nurse Mme. Robaux was there and the lady supervisor of the office, Mlle. Bourger. In stating the needs of the O. N. E. Committee she gave the following as important: children's shoes, linens, soap, sweetened milk, tomato juice, orange juice. They received some layettes for babies, but feel that there is not enough in each bundle to supply the needs of each child. The committee serves children from one to three years of age. They also stated need for certain health-building foods and vitamins for children, three to six years of age, whom they find in the homes where the nurses call. . . .

Presented to the Governor of Luxembourg Province, to whom the mission of our church was stated and our desire to help in the best manner where the greatest need exists. The Governor's name is Van den Corput. He expressed the heartfelt thanks of the Belgian people for the kindness and the interest which the American people have shown in Belgium's disaster, or rather in their need. He suggested that we get in touch with the organizations already working in the province and thought that there would be work for us too. . . .

Dec. 2. Bastogne.—Scene of much destruction but was impressed with the way in which the people try to carry on in such a heap. Children going to school picking their way through the streets with destruction on every side. Stores and shops trying to get repairs enough to start up again. Windows boarded up, with small pieces of glass where large ones used to fill the windows. Tuberculosis clinic was operating in house which had suffered damage but was not completely destroyed. Rooms were located one back of the other in a row along a hall. We walked in at the door where signs denoted clinic and Dr. Andre rapped at each door as we passed down the hall. There was no answer, but we finally heard voices coming from upstairs, and we went up the back stairs to a room which they had for a dining room. They were gathered about the table for dinner, and it looked as if it were quite meager. The lady of the house came down with Dr. Andre and opened the clinic room to show how they were carrying on the work. The room had only the bare necessities, a sort of desk and chairs about the wall. The bricks had been filled in where some had been out before, but no plastering was done, for they could not get the plaster or some one to do the work. The X-ray room was very small and all the plaster had fallen from the ceiling. The X-ray had been damaged but was now repaired and in working order again. Dr. Andre said that the lady's spirit was marvelous, for she never complained once. . . .

For sixteen days they were hiding in the basement of the Catholic seminary which had also suffered bomb damage. They received only a cup of soup in the evening and one in the morning. When they were finally able to come out her daughter had an attack of appendicitis and it took all the money she could get together to pay for the operation, 12,000 francs. Her checks were sunken in and one could see the marks of suffering even now. When asked whether they could buy food now, she replied, "Yes, but it is so expensive."

Houffalize.—Perhaps in worse condition than Bastogne as far as property destroyed is concerned. Mr. Francois De Keghel in his report says that out of 500 pigs in this community, only one remains and of the 325 cows there were none remaining. . . .

Laroche.—About three-fifths of the homes of 2,000 persons have been destroyed. Streets are marked only by the basement holes where the houses once stood, and some magnificent hotels are completely wiped out.

Dec. 3.—Met Pastor C. Grikman (Latvian pastor interested in the Russian people). . . . He would like to know whether the Mennonites could sponsor colonization of Russians who are living in Belgium and those located in Germany near Cologne. He thinks there are about twenty in Belgium, four families and several single persons, who are Christians, living in Belgium, with three-month privilege, which has been graciously extended by the Belgians. Both these and Russian people living in Germany are expecting orders to return to Russia, which they do not want to do. Many are nonresistant in faith and may be shot when they return. He told of one young man working in Belgium on a farm for twenty francs a day (45 cents). His mother sold two cows in Russia to buy a Bible. This young man never reads his Bible except on his knees. . . .

Dec. 6.—Took train to Charleroi and Mr. Rene De Cooman, Depute Permanent of the Province of Hainaut, at the Maternite Reine Astrid. He received us cordially and took us to dinner in the hospital. Since he talks French, he provided an interpreter. It was a little difficult to converse, but information regarding the work was received. Each township has a committee of assistance and another special committee whose business it is to learn the need and distribute the materials received. . . .

Greatest needs which they have are underclothes (especially children's), warm clothes, blankets, shoes, soap, vitamin type foods, especially meat, vegetables, tomatoes, orange juice, and milk. I understand that their orphans' home and hospital received some of the cows which came over through the work of the Brethren Church. Illustrating the needs, Mr. De Cooman said that in one township there were at least 200 families who had received nothing from the materials they had been receiving for distribution. This could be repeated in other townships too. It is not possible to outfit a whole family but often only one or so when the whole family may need things.

7 Rue du Moniteur, Brussels, Belgium.

"SHUT THY DOOR"

One of the greatest difficulties today in this day of hurry and worry, is to shut out the world. When we enter into our closet all the world seems to crowd right into the very secret place. We preach sermons and do pulpit business on our knees. The place for worship becomes a house of merchandise and the place of devotion literally a den of thieves. It is half our victory when entering into the closet to **"shut thy door."**

It is said that a man was standing in a telephone booth trying to talk, but he could not understand the message. He kept saying, "I can't hear." The man at the other end said, rather sharply, "If you will shut the door you can hear." Not without a battle will we be able to shut the door, shut out the world, and shut our souls up to God. But unless we learn by pains in prayer to silence the world's din and detraction and get alone to get the ear of our God, we shall only be fighting as one that beateth the air—much ado about nothing. Only behind a shut door will fall showers of blessing from an open Heaven.—The Prairie Overcomer.

VISITING MISSION STATIONS IN INDIA

BY VERNA ZIMMERMAN

While awaiting authorization to enter China as a relief worker, Sister Zimmerman spent some time assisting in the medical work at the Mennonite Mission at Dhamtari, C. P., India. The following article is an account of her visit to several of the Mission stations.

—M. C. C. Publicity Editor.

It was with a great deal of pleasure that after three and a half weeks of travel half way around the world that I was met at the station at Dhamtari at 1:30 a.m. by Bro. and Sister Kaufman and Sister Graber, the first familiar faces I had seen after leaving Baltimore. It was quite exciting to have my first ride in a tonga, drawn by two oxen. Here, after reaching Miss Graber's bungalow, I had my first experience of sleeping under a mosquito net on a veranda. The extreme quietness of rural India was intensely outstanding in contrast to the constant roaring of the engines of the ship and the various noises and turmoil of present-day Indian train travel. In the stillness of the night could be heard the cracking sound of the chokidar's stick as he made his round on his night watchman's duties. In the distance could be heard the rhythmic beating of drums, which was a part of a holiday celebration of the Hindu New Year.

The hospital setup proved to be quite different from that in the States. The rigid caste system is partly responsible for this condition. The main hospital building contains the operating room, dressing rooms, drug rooms, and administration offices. The wards consist of a number of separate buildings. The rooms in the wards have kitchens attached to them so that the members of the family can prepare the patient's food. The hospital does not have a dietary department. The patients would not eat food that was not prepared by their own caste or a lower caste. So then when a patient enters the hospital members of his family come with him. This type of a setup is not without its problems, as members of the family sometimes interfere with the patient's treatment.

The beds are not the convenient beds that we are accustomed to, but the typical Indian bed. The bedding usually consists of some type of sheet and sometimes a pillow and a blanket. This may be furnished by the family or the hospital. The male patients are cared for by the male student compounders, and the female by native nurses and nurse helpers. Here, as in our hospitals at home, the shortage of competent help is very evident. During my visit here I witnessed the loss of a mother and baby. The infant and maternal death rate is appalling, and much of it quite unnecessary. It is because so many of these people are bound down by superstition and Hindu custom that they wait until it is too late to receive any help.

Bro. and Sister A. C. Brunk took me out to the Leper Asylum at Shantipur. Bro. Brunk is in charge of the work. Most of the lepers have accepted their unfortunate state of life. This is due to the fatalistic philosophy of the Indian. The medical aspect of this work is under the direction of an Indian doctor and an Indian nurse. Most of the patients live in native mud houses, and two or three are usually assigned to one house. Most of the patients are neat and tidy and take good care of their houses. It was rather interesting to observe how they cooked rice in earthen pots over the open fires in mud stoves.

The patients who are able to work have some form of occupation. This not only helps to share the burden but helps to keep them happy. Several women were grinding grain to make flour on a small hand-turned millstone. Everything seems to be done the hard way, because this is a land of many people who need work to make a living. Another woman was making a mud charcoal burner. These are used to keep warm at night during the cool season. They are set under the bed at night which proves to be rather dangerous at times. Sometimes the bed catches fire, and unfortunately the lepers do not always feel heat or burning because of the areas of anesthesia caused by the leprosy. There were a number of bed patients. They are being cared for by fellow lepers who are well on the road to recovery. Many of the patients were minus fingers and toes. Here difference of caste is not observed.

The Sunday morning service was much different from anything I had ever seen, and even though I could not understand a word that was spoken I felt the presence of the Spirit of Christ. The lepers filed in on both sides of the church, the men and women taking their respective sides and the children taking the seats to the front of the church. A cement ridge about four inches high marked the dividing line between the seating space of the lepers and nonlepers. The untainted children and other young people occupied the seats in front. The older children were very helpful to the little tots. One little fellow about eighteen months old was sitting alone and just about fell off his seat as his eyelids became too heavy, but one of the older folks came to his rescue. As the children were approaching the church they sang Christian songs set to Indian music. Instead of the usual Sunday-school service both children and adults gave a program which they seemed to enjoy very much. After the service everyone greeted us with a smile and the customary "Salaam." The lepers who had untainted children formed a row and their children lined up opposite them at about a distance of a foot. This was their only opportunity of the week to see and visit with their children. At the end of the visit the parents gave each child a small coin. These people are given an allowance from which to buy their food.

I visited the high school at Sundarganj in Dhamtari. Bro. Wilbur Hostetler is principal of the school work here. It was a pleasant surprise to learn that these dark-skinned boys and girls who lived in a land so far different from our own were able to understand me in my own tongue. In the chapel service in a few words I tried to tell them that it was only because of the love of Christ that I was there.

Bro. and Sister Hostetler took me to Sankra where Bro. and Sister S. Paul Miller are located. At the time a normal for native evangelists was being held and Bro. John Friesen and Sister Esther Vogt were there assisting with the normal. Here Bro. and Sister Miller, along with their many other duties, are trying to run a dispensary without the aid of a compounder. There is a great call for medical aid and very few people to do it.

From Sankra we proceeded about fifty miles farther on to Dondi, where the Edwin Weaver family is located. Needless to say they were very much surprised and delighted to see familiar faces, especially since they are more isolated than some of the rest of the missionaries. They had just moved into their bungalow several weeks before and had not become completely settled yet.

Dr. Singh Examining a Patient in the Hospital at Dhamtari

After tea we went to visit some of the people near the bungalow. One of the mothers complained that her baby had an earache, so later in the evening the mother brought the baby over to the house and we tried to remedy the situation. A very well-equipped dispensary and two bed wards are located here. Sister Weaver, assisted by a compounder, is in charge of the medical work here. She had one case she thought might be smallpox. The patient responded to treatment, and then she was not sure of her diagnosis. The land at this station was given by the queen with the promise that we would provide medical help. Medical service offers a wonderful point of contact for the missionary.

After leaving the Weavers I proceeded to Drug by the way of an Indian bus. Being about the only English-speaking person on board, it gave me a rather queer feeling to be jolting along on an extremely overcrowded bus in a strange country all by myself. En route I saw a great variety of brightly colored birds of all shades and descriptions. As I alighted from the bus at Drug two coolies were waiting for me, and we got a gharry and soon arrived at the Mission bungalow. Mrs. Friesen and the three little boys gave me a very hearty welcome. After hazri we took a tour through the village and I met some of the Christians. I might mention that hazri is our big breakfast or noonday meal. That day it consisted of real Indian rice and curry. One of the converts here came from the Brahman caste and had indeed forsaken all to take on the name of Christ. At the end of the day Mrs. Friesen and the boys accompanied me to the station, and before long I was on my way to Calcutta.

Via M.C.C. Headquarters, Akron, Pa.

ENTERING CHINA

BY S. F. PANNABECKER

At last the door is opening for the admission of relief workers into China. A cable dated January 2 brought the news that Wilhelmina Kuyf, Lawrence Burkholder, and Clayton Beyler have also entered China and are proceeding to Hankow to do refugee work. Titus Lehman, Verna Zimmerman, and Vera Yoder, all of whom are waiting in India, will no doubt follow soon. "A great door and effectual" seems to be opening up in China for our Mennonite workers.

Of course we are glad to be in China though conditions in Chungking are very much abnormal. Living quarters are hard to find and on occasion second rate quarters have to be accepted. The first place I stayed two days was definitely inferior—dirty, bedbugs, rather poor menu and unsanitary kitchen. Since getting out of the hospital I have been able to get accommodations with Bro. Baltzer at the National Bible Society of Scotland residence and that is satisfactory.

Chungking is CHINA now. The presence of Chinese from other parts of the country has been both an irritation and a blessing to the local people. They have resented the coming of thousands of outsiders, who have milked them economically. In church work a highly trained man from down the river has sometimes been a problem for the local pastor who possesses less training, but nevertheless does not feel like relinquishing his position for the better man. So, relations between local and "down-river" people have not always been the best. Yet the interior has profited in many ways and, when in another six months most of the outsiders will have left, the local people will experience a district depression.

Down-River Movement

The movement down-river is just beginning. Several have already left Chungking and others will be leaving soon. Even the Chinese are aching to get out of this damp, hilly, expensive, unpleasant place and back to the happy homes they used to know. One suspects there will be much disappointment when they get there, but that is another matter. Both boats and planes going east are reserved full.

Refugees crowd the river bank where down-river boats are scheduled to leave. They sit on their baggage in the open, while the man of the family goes out to buy tickets. Scalpers purchase blocks of tickets and resell to the poor folks who have no way but to buy from them. Food sellers hold them up for exorbitant prices, and since they dare not leave their baggage it is either buy or die.

As to conditions in other parts of the country, the report is that cities like Shanghai appear superficially quite normal—stores open with good stocks, electric lights, street cars running, streets quiet and crowded with people, Chinese administration operating in reasonable fashion. In the interior, however, the Communist Central Government competion for control is on. It is not called civil war, but it has begun. The fighting in northern Honan is continuing and growing worse. It looks as if this were the beginning and more to come.

A Chinese Welcoming Smile

The Mennonite China Unit

Two Mennonite appointees, P. P. Baltzer and the writer have been in China for close to two months working out a suitable relief program with the American Advisory Committee and making necessary contacts with relief agencies already in the field. The area we hope to center our work in is that in northern Honan to the east and north of Kaifeng. This should be an important refugee area and for immediate work there is need of such services as minor medical care, supervision of shelters, provision of food and drinking water, sanitation and epidemic prevention, information and general welfare.

In view of the fighting going on in northeast Honan it may be necessary to modify the suggested plan somewhat or postpone action on it. If so, we have an alternate plan which provides for establishing headquarters at Hankow and assisting in relief work with refugees in that city. Hankow has suffered probably worse than any other large city in China and now is crowded with refugees trying to return home but unable to proceed. Local relief agencies are unable to cope with the problem and need help.

Plans for Mennonite work are being based on three central ideas: first, co-operation with other agencies now in the field; secondly, an immediate program of relief and rehabilitation for refugees on the fringe of formerly occupied areas; and thirdly, a longer term program of medical and public health work combined with industrial and agricultural rehabilitation. Our present plans call for Bro. Baltzer and me to leave for Honan at the first opportunity where we will be engaged in organizing the relief program of the American Advisory Committee for the province and preparing for opening the Mennonite work. How soon our unit will start operation depends only upon how soon the appointees in Calcutta can get the necessary permission to proceed. We hope for a few of them during the next month. The workers in Calcutta awaiting authorization to come to China are Wilhelmina Kuyf, Vera Yoder, Verna Zimmerman, Clayton Beyler, Lawrence Burkholder, and Titus Lehman.—War Sufferers' Relief Bulletin.

THE POWER OF FRIENDSHIP

There is no power in this world like friendship. There is nothing, as you look upon your life, that has shaped you, made you what you are today, so completely as the friendships in which you have been living from your boyhood up. Now, Christianity seems to be simply the perfection of this power of friendship. It seems to be simply the opening of the sky so we can see that, above every other friendship, above everything that shapes our lives, there is the power of God made manifest in Jesus Christ, so that he who passes his life in utter and entire obedience to that of the Great Master enters in to the character of that Master more and more.—Phillips Brooks.

Those fruit-trees bear most fruit that stand in the sun. So do the souls that stand in the sunlight of divine love, praising God. Fear and selfishness are winter.—Exchange.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIV. Regeneration

BY THE BIBLE STUDY EDITOR

Another doctrine of Christian experience, along with that of repentance, is the teaching of the Bible regarding **regeneration.** Again must we note that it is not possible to set apart the distinct steps of a Christian experience, since all such doctrines belong to the whole of a Christian life. One may not say that repentance is the first step, always, in one's approach to the faith and life that link him with the Lord in salvation. It is a primary experience; and so also is the matter of regeneration. It may follow repentance in a logical expression of the new life in Christ, since repentance is a turning away from the sins and unbelief which separate the soul from the Lord. There may be a repentance that comes short of that faith which lays hold of the promises and provisions of salvation leading to a new life in Christ. When one truly turns from his life of sin and seeks a life of righteousness, he must necessarily invite the Spirit of the Lord into his own soul and thus begin a regenerated life. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess. 1:8-10).

While repentance is a characteristic of a life in salvation it is true also of regeneration. The life that begins within the heart with all the characteristics of the faith of Christ, continues thus with all of its manifestations of Christian character. A regenerated life would include the character of repentance. It would lead one to regret the sins of the past and would constantly urge the laying aside of every evil thing and the adoption into life of every virtue of godliness. That is, it would bring one to the constant experience of purging himself from the evil and adding to his life the virtues of holiness. ". . . That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Pet. 1:2-7).

Every life has its own characteristics, and that may be said of the life which is renewed in the Holy Spirit. Because of its origin in the Spirit it takes the nature of the Spirit, and continues under the life and power of the Holy Spirit. The new life is associated with God, with Christ, and therefore also with the Word of God. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. . . . Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:3, 23). The sustenance and perpetuation of this new life are dependent on the Word of God. It is not a life which becomes independent of direction, of correction, and of the will of Him who ordained it for, and gave it to, men.

Because the new life is spiritual, it depends on spiritual sources for its existence. It is associated with the flesh, in that those who possess the new life are still in the flesh. It is possible that the flesh and Spirit often come into conflict. It is possible, in view of the admonitions of the Word and the examples of the Scripture, that men will walk after the flesh and lose their fellowship with the Spirit, and the new nature be lost to them. Phil. 3:16-19; II Pet. 2:1-3.

The Significance of the Term "Regeneration"

The word, as we have become accustomed to using it, is not used in its compound form, for we use it in the sense that Jesus spoke to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). The term "born" is of the same root as that used in Matt. 1, where the record of father **begetting** son is given repeatedly. It does signify the imparting of life by a father, but in the statement of Jesus it signifies a birth that proceeds from God and from the Spirit of God. "That which is born of the Spirit is spirit." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The marginal reading in both the Authorized and Revised Versions suggests the rendering of the passage as "Born from above." This rendering is in perfect accord with the use of the term which is translated "again" in verse 3, and in verse 31, it is used as "above"—"He that cometh from **above** is above all." The literal rendering suggests the use of the term "anew" instead of "again." According to the uses of these terms, the new birth or spiritual birth to which Jesus referred is one that has its origin from above, and from a heavenly source and power. It is not related to the natural begetting, only in the fact that it is a spiritual generation of a life that is related to the things of heaven and from God.

The first birth of man is that of the flesh and after the nature of the flesh. "That which is born of the flesh is flesh." Men may desire to live over the life which they had lived. But, having the same flesh and nature could not change the character of their lives. Nicodemus did not understand the possibility of a new birth, or a rebirth. Jesus pointed out the truth to him, that, not only would a rebirth after the flesh be impossible and unnecessary, but also, that a rebirth after the flesh would be of no value in attaining to the kingdom of God.

Men may lay a great deal of stress on eugenics, as a means of the improvement of character, but the best results of the methods of that science would never produce the character that would qualify for the kingdom of God. "That which is born of the flesh is flesh." The best of flesh that the world ever knew of was that of our first parents, Adam and Eve. Their sin was that of disobedience in the eating of the tree of good and evil; but because of their transgression death passed upon all flesh. There has been no method after the flesh that has been able to restore that state of righteousness which enables man to regain the kingdom of heaven after the flesh, or in the flesh.

The significance of the expression "born again," "born anew," or "born from above" —whichever terminology one should choose to use—is that a new life and nature must be imparted in the being of man before he can enter into the kingdom of God. As there is no new man before that life is begotten from man, so there is no new life of the Spirit in man before it is begotten anew from the Spirit of God. This fact makes impossible the theory that there is some good in every man, which, if developed, will bring him into the life of the kingdom of heaven and qualify him for a place in God's eternal kingdom. The flesh or being of man is utterly barren of any of that divine life and character which is heavenly or godly. It cannot produce, neither reproduce, the life of the Spirit through any power or prowess. Education may enlighten the mind and broaden man's perceptions and appreciations; it may open realms of thought and explore every phase of life and the secrets of the world and nature; but how to find and possess eternal life outside of the revelation of the will and Word of God, human understanding cannot discover.

Culture may raise the standards of human appreciation and learn to enjoy the higher experiences of human existence. It may cleanse itself from the defilements of lusts, may curb the gross and sensual instincts of the flesh and dwell in the loftiest atmosphere of human purity and in the midst of human and earthly splendor, and still be blinded to the fact that heaven is not of the flesh nor can it be framed from the things of this present world. The heart of man, unchanged, is deceitful above all things and desperately wicked. As Paul expressed it, "In me (that is, in my flesh,) dwelleth no good thing." Good intent in the heart of man will find its antagonist and its destruction in the lust and weakness of the flesh.

The only method of attaining to the kingdom of God is by being born again. According to the thought of Jesus as expressed to the ruler of the Jews, Nicodemus, there must be a spiritual birth within the life of man before there can be an attainment to the things of the Spirit. The flesh had proved to be a failure in the attainment of eternal life up to the time of the coming of Jesus, who brought life and immortality to light.

There had been and is an eternal existence to the soul of man. Abel, being dead, "yet speaketh." Abraham, Isaac, and Jacob are living; for God is their God, who is not the God of the dead but of the living. Enoch, Moses, and Elijah are with the Lord, alive and not dead. Fallen angels have lost their estate, but not their being. Lazarus lived and spoke after his death and burial. But even the body, which may return to dust, will be quickened. "The dead shall be raised incorruptible." This fact is stated concerning the body only, which is corruptible. But the fact that the spirit being of a man is existent after death does not prove that he does not need the eternal life which can come to him only by reason of his being born again. "I give unto them eternal life" (Jno. 10:28). "And this is the record, that God hath given to us eternal life, and this life is in his Son" (I Jno. 5:11). Where the Son of God is not, there is no eternal life. There is no life that can and will be with God in His kingdom and glory forever. There will be eternal existence in the lake of fire; but there will be eternal life only with God and the Son in heaven. This life can be received into the heart and soul only by the regenerating power of the Holy Spirit. The entering into the soul of man of the new life of the spirit is of the nature of that which entered into the being of Mary and begat that which was the Son of God. But, not as was the birth of the Son of God, the quickening of the Spirit is a new life within which makes of man a new creature, by the spiritual abiding of Christ in the heart, and the Comforter's abiding, whereby we live in the newness of a spiritual life.

Other Terms of Regeneration

Jesus spoke of being born again, as from above. Paul, in writing to Titus, used a term which signifies "born again"—a term which is translated "regeneration" as recorded by Matthew. Jesus spoke of the time when His disciples might be rewarded for their service for Him. Peter had asked the question, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here is suggested a repetition of a generating program. It cannot mean that the disciples have followed the Lord in regeneration, for the Lord was not regenerated. He referred to a time of readjustment of things, for He refers to a time when He shall sit upon a throne. That will be the time of His regenerating of conditions.

However the same term is used by Paul in his letter to Titus. "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Paul does not here speak of the power or method of the new life; but rather, concerning the effect of the new life as compared with the former life. The regeneration brought about a washing and a renewing of the Holy Ghost, which Holy Ghost was shed on the believer abundantly. Tit. 3:1-7. The purifying power and the renewing of the Holy Ghost constituted the foundation of the believer's righteousness and the basis of his justification. The believer is a new creature because of his new birth, and accordingly lives a new life becoming that regeneration. But the time of the Lord's generation will be different from that of the renewing of the individual's life by the Holy Ghost. The Son of man now sits at the right hand of the Father in heaven. The time of His glory He will sit upon the throne of His own glory. Those who are born again now will be with Him then. But this is not the time of our sitting on thrones as His twelve disciples will sit upon their twelve thrones. (To be continued)

YOUR MIND IN ORDER

The distinguishing mark of a superior mind is not necessarily originality or profundity, but method by which thoughts are habitually arranged in regular order. This promotes clearness of mental vision and the ability to secure maximum results without undue effort. Note these practical suggestions for systematizing your mind:

Carefully examine your general habits of thought. This mental stocktaking may take the form of questions; as, "Do I now conduct my thinking upon definite, common-sense lines? Is there any serious weakness in my thought habits? Do I take time to think out important subjects to a clear and satisfactory conclusion? In what respects can I further improve my thought habits?"

Form fixed mental habits. Be logical in your thought. Link your thoughts together in proper sequence. Get the facts. Know the reasons for your conclusions. Discriminate between mere opinion and knowledge. Constantly aim at clearness of thought. If you do not understand a subject, apply your mind to it until you do. Resolve a complex question into simple parts and consider each part separately.

Devote some time daily to careful and deliberate reflection. Think things out for yourself. Your mind grows through use. Look at all sides of a subject. Learn to take a comprehensive view of things. Aim to build force and clearness of thought rather than merely to accumulate information. Careful reflection will clarify your present ideas and bring many new ideas into view.

Review your thought habits at the close of the day. Thoroughly examine your mind and its methods that you may know what to encourage and what to repress. Ask yourself searching questions: as, "How much of my thought have I given today to matters of importance? How much of my thought have I squandered on trifles? Has my thought been clear, logical, and constructive? To what extent have I permitted my thought to be erroneously influenced by other men? Have I used my thought for the best possible results?"

Your most important thoughts may relate to matters such as these: (1) Business. (2) Money. (3) Associates. (4) Health. (5) World events. (6) Home. (7) Books. (8) Religion. (9) Ideals. (10) Future plans. Additional subjects will suggest themselves to you. Decide for yourself what proportion of your thought you should give daily to each of such subjects. Keep a small book in which to make notes of your daily progress in constructive thinking. It is just as valuable to keep account of your important thought as to keep an account of your money, since thought, like money, is power.—Grenville Kleiser.

THY WORD

Thy Word, dear Lord, a token is
Of love divine to me;
A voice of hope and peace and joy,
To all eternity.
A light along the path of life,
To guide me in the Way;
A fadeless beacon in the night,
To lead to endless day.

Thy Word reveals a sinner lost,
And how he may be found;
It lifts him from his low estate
To dwell on higher ground.
'Tis Bread of Life for hungry souls,
The manna from above;
The water gushing from the rock,
The healing stream of love.

—Dr. Robert F. Y. Pierce.

LEARN TO LISTEN

A father was once talking with his son, who had taken his first business position.

"The best advice I can give you, son, is to learn to listen," said the father. "More mistakes are caused by misunderstanding than in any other way. Listen closely, attentively, alertly, and interestedly, whether to instructions, to a general talk before a group, or in a conversation. Learn to listen well, and to like it, and you are bound to succeed."

Learn the art of listening. Be courteous enough to face the speaker. Keep your eyes open and train your ears to catch every word. Avoid the terrible habit of repeating "What?" whenever you are spoken to. Get the words the first time. By giving these rules and cautions careful attention, you will become a good listener, and others will find pleasure in speaking to you.—Unknown.

EDUCATIONAL

THE RIVER

BY SAMUEL A. YODER

Bro. Yoder has been engaged in relief work in Egypt and Ethiopia. We are glad for his vivid word pictures of Bible scenes which he has visited.

The oldest civilization on earth with an authentic written history is but a fertile furrow in an African desert. The full truth of Egypt's utter dependence upon the life-giving fluid flowing through her Nile veins and tributaries never comes fully home to one until he travels through her rich agricultural valley on the train, until he rides along her bumpy asphalt highways in a lorry, or walks along her dusty canal banks on foot. Everywhere is the evidence. Be it in the blue water buffalo sinking voluptuously in Nile ooze up to their horns during siesta time (an interesting pictorial comment on Gen. 41:18); be it in the soil so rich and of such excellent texture that a good seedbed is prepared with the most primitive instruments; be it in the vegetable-laden donkey carts, or the walking mountains of clover-laden camel; be it in the luxuriant fields of cabbages, onions, melons, or the tall groves of fragrant date palms with their rich clusters of ripening fruit yellowing in the August sun—everywhere one sees the fact that Egypt and the Nile are one. Wherever the Nile waters are channeled and permitted to flow, they do their magic work. Here there is vegetation—luxurious, green, tropical—at any season of the year. But where there is no Nile water there is death, sand, and salt! The line separating the agricultural land from the desert is sharp. There may be a luscious field of alfalfa; it grows rank and green to the line of irrigation. Directly it stops. One steps from it into thousands of miles of desert.

But it is not only the fertility and irrigational quality of Nile waters that made it "The River" of the ancient Pharaohs. It is also its dependability. With one notable exception (Gen. 41:54) Egypt is a land that has been singularly free from famine, and even in the time of that exception she had plenty of food laid in store. But when Abraham "went down into Egypt to sojourn there" (Gen. 12:10), he went because there was a famine in other parts. Apparently there was no famine in Egypt. Even in those early days, a fertile territory was compared to "the garden of the Lord, like the land of Egypt" (Gen. 13:10). And even then it was obviously irrigation that made it the rich farming country it still is. Deut. 11:10, 11.

Irrigation in the early days was not controlled as it is today. We have all read how the Nile at certain seasons of the year overflowed its banks, leaving behind the rich sediment which fertilized and watered the land. This likely explains why that Arab mud huts are even today crowded together on hillocks. It also helps to explain the scarcity of wood and of trees. British military outposts in Egypt use galvanized sheet metal, brick, stone, cement, prefabricated materials—anything except wood for construction and even furniture. I have stood on the banks of the Suez Canal and have heard the cry for wood go out to passing ocean liners; I have seen Arabs strip off their clothing and swim out in a mad race to collect an old wood box or board shoved overboard by the sailors. In Egypt wood is a luxury.

Today, however, irrigation is controlled. State dams and canals carefully regiment and direct each drop of the precious life-giving fluid. The fellahin have learned through the centuries just how to plot their small land holdings into a patchwork of perfectly level, sloping squares and rectangles, separated by small irrigation ditches. This gives the countryside a queer geometric beauty, while also accomplishing its purpose of insuring crop moisture and soil fertility.

A Scene Along the Nile. Note the Water Buffaloes

Yet it is not only the irrigational and fertilizing quality of the Nile, and its dependability, that have made Egypt the place of material security in times of famine; it is also her weather. There are perhaps few places in the world where day follows day in a succession of similarity more than here. Each morning the sun bounces up in the east amidst a halo of yellow and white light. The heavy dews of the chill night are soon evaporated as the violence of its rays increases. By noon all work ceases. The Arab peasant takes shelter in some slender strip of shade, perhaps in the small shadow cast by a date palm along a canal bank. The warmth and regularity of the weather make the tie between the Arab fellah and the soil very close. In the country his field is his home. In the summertime he lives in it, perhaps in a hovel of straw with a heap of rushes for a bed. He drinks from his earthenware jug and eats mostly onions and Egyptian bread. Even in the cities he is not averse to sitting anywhere he happens to feel the inclination, on the sidewalk or against the wall in some shady nook or alley. The complete destitution of many of the Arab peasantry is hard to conceive; yet in a land where artificial heat is not needed, where vegetables and other agricultural produce grow the year around, there is still a measure of security for the man on the land. The American farmer scans the sky and the weather forecasts for possible signs of an early or a late frost; in midsummer he anxiously looks for rain. The Egyptian concerns himself about neither. In his experience at least two things are certain: the weather and the Nile.

The weather is not exactly pleasant the year around. In January the nights are chill for the bare feet and hands and the poorly clad body. February and March bring their depressing sandstorms, "giblis," that penetrate every nook and cranny of the land. These are to be endured with a fatalistic acquiescence. But the Egyptian knows that the storm will pass; the hot tropical sun will shine again ere long.

The nights are glorious. The sun sets abruptly in a splendor equaled only by its rise. In the city the tempo of life increases in the cool of the evening, after the hot day. But out in the desert or on the open plain the sky is tremendous. Countless stars spangle the heaven's midnight blue, even as they did when Abraham of old gazed up to hear the awesome promise of an offspring equal to them in multitude. Gen. 15:5. Often the moon blanches the sand in a glory of mellow white light that reminds one of a quiet moonlight Christmas eve. The atmosphere cools quickly, leaving dews so heavy that they often drip from tent roofs; even in the desert these supply enough moisture to sustain life in the sparse bits of camel grass which appear. These are the morning dews spoken of in the Bible, which also accompanied the coming of the manna.

The Nile valley is narrow. Almost anywhere one can readily see across it. One is never far from the desert when one is in Egypt. But it is in this small strip of fertile soil, secure in its water supply and fertility, secure in its weather, that the most powerful of early human civilizations was built up. This stable agricultural environment furnished the basis for all the pride and grandeur that were ancient Egypt. No doubt the consternation of the Egyptians was the greater when the plagues came upon them because of their normally secure way of life.

Via M.C.C. Headquarters,

Akron, Pa.

MAKING LANGUAGE STUDY MEANINGFUL

BY EDWIN L. WEAVER

Some of the common experiences in the lives of young people relate to language. Although in early life many intellectual activities are under the direction of experienced teachers in schools, it is well for parents and young people themselves to analyze these activities and to become aware of their significance. This discussion pertains to language study in schools. The purpose is not primarily to discover the types of language courses the pupil should have, but rather to note some of the things that are or should be done in such courses. Our assumption is that language courses in schools should have two fundamental purposes in addition to the common one of developing skill in language usage: (1) to give the pupil information about language, and (2) to introduce him to general linguistic principles.

Even though language has been very closely connected with the child's experience, it has been so unconsciously acquired that he has little understanding of what it really is. In early years through association with the family group and playmates he has learned to talk; in the elementary school he has learned to read and write and has become aware of language sounds and symbols. Although he has acquired knowledge of words and word groups, he still has had little opportunity to know the larger meaning of language. He perceives the material objects of the universe, and they are very real to him. But language is intangible and, although daily used, is largely an unconscious element in his experience. It must become a meaningful and conscious element, and to become thus each individual needs a broad understanding of its fundamental characteristics and principles.

The study of a foreign language is most helpful in making one conscious of the concept of language; also it contributes to an understanding of the nature and structure of the mother tongue, but does not necessarily make the student aware of the significance of language as a social institution. In other words foreign language study is more valuable as an introduction to general linguistic principles than for the information it gives about language.

A necessary aim of a language course must be to arouse the pupil's interest in language study. Interest gives him the proper mind-set for enthusiastic and persevering work, and is incited largely by an intelligent choice and effective presentation of the materials of the course. In this connection, and as a first step in giving information about language, one of the chief elements is that of phonetics.

Through the study of phonetics the attention of the pupil is directed to what language really is. He is shown the difference between spoken and written language, and that the latter is but a means of recording the former. In the explanation of sound such physiological equipment for the production of sounds as furnished by the lungs, the larynx, the palate, the nose, the lips, the teeth, and the tongue are utilized. Each of these organs has a distinct effect upon the air passing through or by them, and upon the sound produced. Answers are made available as to the difference in formation of vowels and consonants, voiced, voiceless, and nasal speech sounds, and numerous other speech phenomena. Speech is thus presented as a system of sound symbols which have meaning, and one receives a better understanding of the relation between human thought and the ways and means of expressing thought. A following step is the historical study of language.

Investigations in phonetics arouse interest in regard to how sounds came to be symbols of thought, to the beginnings of speech, and to the social and psychological development of language. Because it is impossible to give a definite explanation of how sound came to be associated with sense, it is hardly necessary or advisable to give much consideration to various theories concerning the origin of parts of language. There is more profit in noting general characteristics of early speech in contrast with modern spoken language, for here the findings of modern research are more reliable. Such research reveals that primitive language was more used for the expression of emotion than for the expression of thought, contained more difficult sounds and longer words, had more irregularity in word formation, contained expressions for the concrete rather than for the abstract, and used gesture in a larger measure.

The development of writing and the origin of the alphabet present further and probably more interesting lines of study. Reading and writing, books, magazines, and newspapers are so familiar to the child that he is not aware of the significance of written language. As sound is the symbol of an idea for temporary use, writing is the symbol of ideas for permanent record. Early speech had the qualities of song, while primitive writing consisted of pictures; people had to agree that a certain sound meant a definite idea, and similarly was it necessary that all read a picture the same way. Such explanations are clarifying. The story of the development of the alphabet from the time when a picture stood for an object to the time when a single sound was designated by a sign is very interesting and enlightening. As illustrative examples the writing of the American Indians, the Chinese, and the Egyptians can be investigated. Progress in the use of pictograms, phonograms, and ideograms is thus made clear. The Semitic origin of our alphabet, its modification by Phoenicians, Greeks, and Romans, and its adaptation to many nations from ancient times to the present are fascinating fields of study and provide interesting points of contact with ancient and medieval history.

A general approach to an understanding of the relation between English and foreign languages can be made by a descriptive study of language families. By finding the location on the earth of the peoples who speak these languages geography and language can be properly correlated. Attention will be directed mostly to the Indo-European or Aryan group of languages. An observation of cognates will reveal resemblances among members of this language family. Here the way opens for investigations dealing with the relations between the language of a nation and its culture, customs, literature, government, and other phases of civilization. Thus can the progressive education principles of articulation, exploration, and integration be realized.

Language study therefore requires that language be considered a social institution: as such the student must learn about its history; its social, biological, and psychological backgrounds; its relation to geographical conditions; and its significance in ancient and modern civilizations.

General linguistic principles, through which the student becomes acquainted with the laws of language as manifested in the structure and development of language, can be acquired effectively by means of the laboratory study of language. A basis or starting point for such a study would best be the English language. Here the excellent theory may become pertinent that both Latin and the modern foreign languages should find their place in the curriculum primarily as an outgrowth of the study of the mother tongue. Laboratory study affords an opportunity for experiences ordinarily excluded from English and foreign language classes, although many of them would properly belong there. It deals with the structure of language, changes in form and meaning, and with etymology. It requires the pupil to work with derivation, affixation, inflection, position, syntax, and orthography. It enables him to make discoveries by working with language materials as he would by working with the materials of nature in a general science course. There is a necessity, however, that the work be simple and elementary in character, and that it be adapted to the immature capacities and experiences of the learner.

Classifications of structure are for the most part unnecessary, except that by using Latin and English as illustrations distinctions can be pointed out between **analytic** and **synthetic** languages. While some time may be devoted to the structure of sentences and phrases, more specific attention should be given to words. One can come to an understanding of language as a living and growing institution when he is made to realize that the form and meaning of words are constantly changing, and that the vocabulary also changes continually because of the loss of old words and the rise of new ones. A study of derivatives and loan words reveals the value of a study of Latin and modern foreign languages, and gives information about the vernacular from new angles. The use of Latin, Greek, and Old English prefixes, suffixes, and roots makes derivation and the building of word families an interesting activity.

Through increased familiarity with the more elementary aspects of language the desired language consciousness can be acquired by practically all pupils in the schools. Furthermore stronger foundations are laid for the limited number who later become speakers, writers, or more advanced students of linguistics or literary criticism.

Wakarusa, Ind.

WONDERS FROM NATURE'S WORKSHOP

Did you know that a tiny, rather despised insect made possible the digging of the world's great modern tunnels, thus revealing a secret lost to mankind for over four thousand years? This was the little wood borer known as the naval woodworm.

A little over forty centuries ago, the construction of the first known tunnel was under a great river. This was a passage three thousand feet long beneath the muddy Euphrates, extending from the royal palace of Babylon to the Temple of Jupiter. When this great project was completed, the art of river-tunneling declined, and presently its secret became lost to the world.

Four thousand years later, on a morning about seventy-five years ago, a celebrated engineer named Mark Isambert Brunel was pondering over a tremendous problem for which there seemed to be no solution—the construction of a tunnel under the Thames River.

Standing in a shipyard, staring absently at a large wooden beam, he noticed a tiny naval woodworm busily at work. He saw that the insect bored the timber with great skill and dispatch, and procured a microscope that he might better study its operations. He beheld a pair of valvular shields which, with its foot as purchase, the insect revolved like a gimlet, penetrating the wood. As the particles were loosened they were pressed through a fissure in the foot and thence through the body of the borer to its mouth, where they were expelled.

"Wonderful!" exclaimed Brunel to himself. "This is the kind of device I need. Can I reproduce it on a larger scale?"

He carefully followed the insect's method and, after much experimenting, succeeded in constructing a device that made possible the digging of the great Thames River tunnel. Thus was restored to the world the art of constructing tunnels.

From nature's workshop man has learned not only how to delve under great rivers but also how to span them with vast bridges. For he is indebted to nature's wonder-worker, the spider, for his conception of that marvel of engineering known as the suspension bridge.

It is related that Captain Samuel Brown, an Englishman, was occupied in studying the construction of bridges, with a view of building an inexpensive structure over the Tweed River near his home, when he observed a spider at work in his garden. He gazed intently at its silvery web suspended across his path and wondered if he could not construct in like fashion iron ropes or chains that would support his bridge. Out of this conjecture came the suspension bridge.

Now compare, if you will, the flimsy, almost invisible spider's web with the huge cables of the great San Francisco bridge, each measuring nearly twenty-nine inches in diameter, and weighing no less than a ton to the foot!

The study of an old deserted hornet's nest by an alert young mill-worker brought about the creation of a vast, new industry. Walking in a field one day, Heinrich Keller began kicking at an old hornet's nest, until at length becoming interested in its construction, he took it home for further examination. Until that time the only material deemed suitable for making paper was old rags, but out of Keller's endeavor to imitate the handiwork of the hornet came paper made of wood pulp, which, by providing a cheaper and more abundant supply of paper, brought immeasurable benefits to industry and education.

The Hornet Is Nature's Papermaker

Ito Etrich was still another to draw inspiration from nature's workshop. The idea for his Taube airplane, one of the most efficient flying machines of its day, he obtained from the seed of the Zenonia, a vine he saw in India. Its unusual shape suggested the design of the Taube plane.

In the vast, intricate workshop of nature, from the energetic beaver building his dam to the tailorbird spinning thread to form her nest (even carefully knotting each thread as she sews), we have discovered countless other ideas for wonderful creations. If we will continue to observe nature, we will find many others.—Selected.

SAVED THROUGH SERVING

Without doubt the greatest evangelist that India has produced was Sadhu Sundar Singh. On one occasion he was in Tibet during the winter, going home from one village to another. It was desperately cold, and when a Tibetan man offered to accompany him, Sundar Singh urged him not to go. However the man went along and before the journey was half over they were both feeling the effects of the intense cold.

They came upon a man who had been overcome by the cold, lying in the snow near the path. Sundar Singh, feeling his pulse, found him still living and asked his companion to help him in carrying the man to safety. The Tibetan was greatly surprised and said, "If we stop to help this fellow we ourselves will be overcome by the cold." Sundar Singh replied that as the man was living, they could not leave him by the road. But his companion would not tarry, saying. "If you are such a fool as that, I bid you good-by." Sundar Singh was left alone to carry the man. He got under the burden, with the man on his back. As he continued on the slippery mountain path, the effort brought new warmth to his body and soon he was aglow with the exercise. He had nearly completed his journey when he came upon the form of another man lying in the snow. Realizing that he could not carry a second man, he came up to him and noted that the man with glazed eyes was cold and stiff in death. The next instant he recognized that it was the Tibetan, his companion, who had refused to stay to help the man found in the snow. As he stood there with the burden on his back, he realized that he had saved his own life that day by being willing to help another.—Selected.

BE YE PERFECT

W. Y. Fullerton has told the impressive story of a lighthouse off the coast of Florida, which many years ago failed to act its accustomed part, and became the instrument of death and destruction rather than of preservation and safety. A window in the lamp room had broken. There was no time to repair it, and a piece of tin was substituted. That night during a furious storm, a vessel beating up the coast was sent astray by the one part dark, with results fatal to the crew. What a warning to Christian workers! We must see that the evidence of the Christ-controlled heart shines from every phase of our life.—Sword and Trowel.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The Christian in the world has the mighty weapons of God to meet the foes in his progress toward the heavenly country. Not the least of these weapons, when our life comes into conflict with the worldly-minded men of the world, whose lives are under the leadership of Satan, is the **weapon of love.** **Love** is a quality of character which moves the individual possessing it to act in a way that the character of the enemy, which has been entrenched in the hearts of men and women, is dislodged. Like a bird in the snare of a fowler, set free by the loosing of the snare, or like a prisoner behind the bars, who has the bands loosed and the doors opened, so the soul in bonds to Satan has the key set in the lock by the forces of love and kindness, and is enabled to become a free person, able to cease from the passions of hatred and self-will, and take upon him the way of love and submission to the Redeemer of men. II Tim. 2:24-26.

God is working among men in the world. **His glory** is to be properly shown forth so that men who have not learned to recognize it may become aware of it through the instrumentality of men and women who do know God. As Christians of whatever age or standing, we may become instruments of God by which He can show forth the glory of His being in us and by us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

Our place in the world, while separated from the evil, is not a place of exclusiveness in which we have no contact with others. God wants our lives to be of service to other lives in the world. Just as Jesus went about doing good, so His true disciples are engaged in a similar service. The compassions of Jesus led Him to relieve the sick and the suffering, to heal the brokenhearted, and to set the sin-bound captives free. So our compassions, kindled through His abiding presence in us, move us to feelings of pity for the needy, both of body and soul. In such a time as this we need to be awake to the opportunities about us to minister to the **relief of suffering** ones.

The foregoing, in February, will prepare us for the first topic in March, **"Honor All Men."** We cannot honor others without having a certain knowledge of our own unworthiness, which enables us to see the qualities of worth in others, no matter how lowly in the scale of human society and in the opinion of men they may be. A human soul is from the hand of the Creator. Though that soul's value may be obscured by the sin and degradation of the forces of evil in the world, it is the special privilege of the Christian to find that soul as it is viewed by the Creator and Redeemer. Having found its true value, we need to tender our respects to that soul in a way that it will become conscious of the heavenly view and of the great sacrifice which God made in its behalf. In this way there is hope of leading it to its true destiny.

CONQUERING BY LOVE

Rom. 12:17-21; Matt. 5:43-48

Topic for February 10

MOTTO

"Overcome evil with good."

MEDITATIONS ON THE TOPIC

I. The Victory Through Love has been exemplified by God in the work of Christ. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). This great act of love has brought those who were living in rebellion against God to the place where they have yielded their will to Him and have become ready in heart to love and serve Him. "We love him, because he first loved us" (I Jno. 4:19). Love prevailed over the spirit of rebellion and wrought conviction and opened the gates of light to the soul to see that it is God's desire to save and bless the sinner rather than to curse and condemn him.

The reconciling power of God's love paid the utmost price that the reconciliation might be effected. With the price paid, all the powers of divine grace are opened to draw and to operate upon the heart of the sinner that he may be made conscious of the love of God and of the opportunity placed before him. This same power which God used in bringing a lost world to Himself is imparted to the believer through His Spirit, enabling the believer to love all men with that same sacrificial love through which God works to win them from evil ways of hatefulness and revenge to ways of righteousness and kindness and forgiveness.

Love emanating from the divine nature within has a conquering power so strong that human souls who are under the bonds of Satan are overcome and made to change their attitude toward the believer. Even those who refuse to forgive and change their attitude are affected by the power of love so that they are not able to resist its convicting force without feeling its condemning power in contrast to their hate. Acts 6:10-15; 7:54-60.

II. **The Scripture.**—1. Rom. 12:17-21.—The life that has been presented to God as "a living sacrifice" and has been "transformed by the renewing of . . . [the] mind" is a life that gives full expression to a love "without dissimulation." When this love comes in contact with fellow men who are set on doing evil to the believer, it takes an attitude of nonresistance and peace. It uses the power to do good rather than the power to take vengeance, leaving vengeance in the hands of God whose right it is.

2. **Matt. 5:43-48**—Jesus reveals that there is a difference between the **law of hatred,** as the writers of old time taught, and the **law of love,** which Christ commands His followers to exercise toward those who are enemies. Instead of seeking to administer **the just dues** of those who have hatefully smitten, love prompts to love and do good, to bless and pray.

OUTLINE STUDY

I. **The Example of Christ.**
  1. In redeeming us.—Tit. 2:14.
  2. In praying for persecutors.—Luke 23:34.
  3. In seeking the lost.—Luke 19:10.

II. **The Teaching of Christ.**
  1. To endure evil without resistance.—Matt. 5:38-41; I Pet. 3:17.
  2. To bless, do good, and pray.—Matt. 5:43, 44.
  3. To follow the example of the Father.—Matt. 5:45, 48.
  4. To do more than others.—Matt. 5:46, 47.

III. **The Teaching of the Apostles.**
  1. Peter.—I Pet. 3:9, 11, 16.
  2. Paul.—Rom. 12:14, 17-21; Heb. 12:14.
  3. John.—I John 4:21.
  4. James.—Jas. 2:13.

IV. **The Example of Saints.**
  1. Stephen.—Acts 7:57-60.
  2. Paul and Silas.—Acts 16:22, 23.
  3. Wives.—I Pet. 3:1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Love."
2. The Victory of Love.
   a. Heaping "coals" of good for evil.
   b. Doing loving deeds to win souls.
   c. Not resisting evil.
   d. Bless and curse not.
   e. A prayer for persecutors.
   f. Men who conquered by love.

For Seniors
1. The Source of Power in Conquering by Love.
2. The Practical Expression of Victorious Love.
3. The Perfect Pattern of Victorious Love.

PERSONAL THOUGHT

"Ye yourselves are taught of God to love one another" (I Thess. 4:9). Has the Lord wrought the work of regeneration within us so that there is a law of love in our heart that teaches us to love?

SEED THOUGHTS

The victory of love is not only a victory over those who oppose and hate us but a victory over the self-life in which Satan would prevail if we were not clad with the armor of spiritual power which is mighty through God. II Cor. 10:3-6.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

* * *

"For the wrath of man worketh not the righteousness of God" (Jas. 1:20).

Love is never lost. If not reciprocated it will flow back and soften and purify the heart. —The Gideon.

Love lives on and has a power to bless when they who loved are hidden in the grave.—Lowell.

How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
But render only love again!
This spirit not to earth is given—
One had it, but He came from heaven.

Reviled, rejected, and betrayed,
No curse He breathed, no plaint He made.
But when in death's deep pang He sighed,
Prayed for His murderers, and died.
—Selected.

I pray you, do not use this thing
For vengeance; but if questioning
What would, when dealt your humankind,
Go deepest—surely he shall find
Who wrongs you, loving him no less—
There's nothing hurts like tenderness.
—J. Whitcomb Riley.

HIS GLORY AMONG MEN

Psalm 96

Topic for February 17

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. **God Is Worthy of Praise Among Men.**—Psalm 96 is a part of the psalm of thanksgiving which David delivered to Asaph to sing as they brought the ark of God into the tabernacle which David had prepared for it in the city of David. I Chron. 16:23-33. The words of this psalm express the conception which the Holy Spirit gave to David concerning the greatness and glory of God.

He seeks to bring such words of praise as are suited as an appeal to all the people of the earth. He wants the words that declare God's glory to go out to all nations and to make an impression of the superiority of God above the gods of the nations, which are only idols. The Lord is the creator of the heavens. He is a living God who can command the respect and obedience of all. He has strength and beauty in all His surroundings. Men should give Him the glory and honor that are His due. They are to approach Him with an offering and to worship Him "in the beauty of holiness."

He is the ruler over all because He has the right of rulership on account of His power in creation and in the preservation of all things. He is a righteous judge. It is but fitting that, in recognition of what God is in heaven and in earth, all beings in heaven and earth should rejoice in Him. The works of His creation speak out the joy that His presence brings in bringing righteousness and truth to bear in all the judgments which He executes.

David saw in the occasion of the bringing up of the ark of God the triumph of God in His creation and the glory that is in store for God in His dealing with all mankind in the future in and through Jesus Christ.

II. **Applications for Our Theme: "The Christian in the World."**—God's people are the instruments through which He works to make Himself known to other people in the world. It is a sad fact that many people have so far departed from God's revelation to men in His Word that they are blind to the facts which God's creation declares of Him. Sin has separated men from God and has darkened their understanding so that they cannot conceive what He is like, nor can they conceive the greatness of His character.

There are many ways by which this duty of making God known can be performed. Our lives should speak out by the conduct that we show to those who see us. The great blessings that God has given should be credited to the goodness of God. Our words should give appropriate expression of the nature and character and glory of God. It is but fitting that men should go out among the people who do not know Him for the express purpose of teaching them about God and His worship. In our day, since God's great plan of redemption has been made known, it is a gracious service to the nations to carry the tidings of salvation to them and show them how they can really come into the presence of God and receive His favor through Jesus Christ and can share the blessings God has in store for His people.

OUTLINE STUDY

I. **The Whole Earth Is Called to Praise the Lord.**
- a. To sing a new song.—Ps. 96:1; Eph. 5:19.
- b. To bless His name.—Ps. 96:2.
- c. To show forth His salvation.—Ps. 96:2; Rom. 1:16.
- d. To declare His glory among the heathen.—Ps. 96:3; Mark 16:15.

II. **Reasons for Praising the Lord.**
- a. Because He is great.—Ps. 96:4.
- b. Because He is superior to idols.—Ps. 96:5; Acts 17:24.
- c. Because He created the heavens.—Ps. 96:5; John 1:3.
- d. Because of His attributes—honor, majesty, strength, beauty.—Ps. 96:6.

III. **How to Give Glory to the Lord.**
- a. By giving Him our strength.—Ps. 96:7; Rom. 12:1.
- b. By bringing an offering to Him.—Ps. 96:8.
- c. By worshiping Him in the beauty of holiness.—Ps. 96:9.
- d. By fearing Him.—Ps. 96:9.
- e. By declaring His name among the heathen.—Ps. 96:10; Matt. 28:19, 20.

IV. **All Nature Brings Glory to the Lord.**
- a. The heavens.—Ps. 96:11; 19:1.
- b. The earth.—Ps. 96:11.
- c. The fields.—Ps. 96:12.
- d. The trees of the wood.—Ps. 96:12.

V. **The Lord Deserves Praise and Glory Because of His Righteous and True Judgments.**—Ps. 96:13; Rev. 15:3; Rom. 11:33

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Praise."
2. Reasons for Praising the Lord:
   - a. For the beautiful world in which we live.
   - b. For Christian parents.
   - c. For food and clothing.
   - d. For the plan of salvation.
   - e. For Christian friends.
   - f. For the hope of heaven.

For Seniors
1. God's Purpose in Creating Man.
2. Glorifying God by Acceptable Worship.
3. Glorifying God in Daily Living.

PERSONAL THOUGHT

Have we sensed the responsibility resting upon us as representatives or ambassadors for the Lord Jesus Christ? Do our words and our deeds give a consistent expression of what God would have all people know of Him?

SEED THOUGHTS

The supreme need of the world is a real God—not the Great Perhaps, but the great I AM.—Josiah Strong.

Our Father dwells in tents as well as in temples, but His favorite abiding place is in the hearts of mankind.—J. Fred Jones.

Tell it again! Tell it again!
Salvation's story repeat o'er and o'er,
'Til none can say of the children of men,
Nobody ever has told me before.
—Mrs. M. B. C. Slade.

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

Ignorance is a crime these days. But the ignorance of the heathen may be your crime.—Sel.

If you cannot speak like angels,
If you cannot preach like Paul;
You can tell the love of Jesus,
You can say, "He died for all."
—Selected.

OPPORTUNITIES FOR RELIEF WORK

II Cor. 9:1-15

Topic for February 24

MOTTO

"As we have therefore opportunity, let us do good."

MEDITATIONS ON THE TOPIC

Relief Work.—The Christians of Paul's day responded to the needs of the poor saints at Jerusalem. The church at Antioch sent Barnabas and Saul with their offerings of relief. Later Paul led the brethren in Macedonia to do the same thing, when the needs of the brethren continued to be sore. The good response of the Macedonians became a source of inspiration to the believers at Corinth to whom Paul appealed for a contribution.

Relief work is a Christian grace in which the believer should abound. Such a service is as an offering to God which is pleasing to Him. There is always some form of opportunity for doing good and giving relief in every place. Just at this time in the world's history there is possibly as great an opportunity for relief service as there ever has been in the history of the world. The door is opening to send food and clothing and other needed goods and material to bring relief to the hungry and the naked and to help provide means by which people in destitution can provide for themselves in their own land by cultivation of crops and the raising of animals for help in sustaining life.

There are many innocent victims of war-torn countries. Children are made orphans and families and parts of families are made homeless. Thousands are being only scantily fed; consequently their bodies are undernourished and made subject to disease and are so weakened that they are unable to do the work that they might otherwise do for their own support. All such conditions cause compassion in the hearts of the people of God and stir them to do something in the way of relief as God has put it into their power.

Opportunities for relief work can be learned from a regular reading of the Gospel Herald and the Christian Monitor; also from noting the special circulars that are being sent out by our Relief Committee from time to time. Occasionally some of us may have opportunity to hear a returned worker or representative tell in person what he has seen and knows. Those with open eyes and ears and hearts will see opportunities both at home and in other countries that will suggest some things they can do to bring relief.

OUTLINE STUDY

I. **Exhortations to Give Relief.**
1. Completing what is lacking.—Matt. 19:21.
2. Providing heavenly riches.—Luke 12:33.
3. Rich in good works.—I Tim. 6:18.
4. An acceptable sacrifice to God.—Heb. 13:16.
5. An evidence of indwelling love.—I John 3:17.

II. **Kinds of People Who Present Opportunities.**
1. The poor.—Ps. 41:1; Acts 11:29, 30.
2. An enemy in need.—Prov. 25:21, 22; Rom. 12:20, 21.
3. Those of the household of faith.—Gal. 6:10; Mark 9:41; Rom. 12:13.
4. Dependents.—Jas. 1:27; I Tim. 5:16; Job 29:12.
5. Unfortunate.—Jas. 2:15.
6. Afflicted.—Phil. 4:14; I Tim. 5:10.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Kindness."
2. Giving Relief to the Needy.
    a. Food for the hungry.
    b. Clothing for the naked.
    c. Help for the sick.
    d. Encouragement for the downcast.
    e. Comfort to the sorrowing.
    f. God's Word to the deprived.

For Seniors

1. War Devastated Peoples.
2. The Needy Conditions Near Us.
3. The Spiritual Needs of the Unfortunate.

PERSONAL THOUGHT

May we never shut up our compassions for the needs we see and know. True consecration in the service of God will open to us the place and the kind of service we can render.

SEED THOUGHTS

Blest are the hands that toil to aid
The great world's ceaseless need—
The hands that never are afraid
To do a kindly deed.—Sel.

To be in relation, not with God alone, but with one's fellows and to serve God in serving them, that is to be a Christian.—McGiffert.

You may lose your own imaginary troubles by helping others out of their misery. —Sel.

No one is useless in this world who lightens the burdens of another.—D.

Jesus went about doing good—His true followers will do the same.—Sel.

In the harvest field there is work to do,
For the grain is ripe, and the reapers few;
And the Master's voice bids the workers true
Heed the call that He gives today.
—C. R. Blackall

Life is eternity's seedtime.—Spaulding.

HONOR ALL MEN

I Pet. 2:17-20; Phil. 2:1-8

Topic for March 3

MOTTO

"Render . . . honour to whom honour [is due]."

MEDITATIONS ON THE TOPIC

I. **Honor to All Men.**—When we honor anyone we pay the esteem due to the worth that is in him. The command would imply that there is something of worth in every man. It is a worth-while study for us to make of fellow men to discover the worth that is in them to which we may pay our respect. Men readily recognize the value of respecting men in positions of authority, such as kings and governors. But they are not so quick to discern values in persons in smaller positions of life. The Christian spirit gives one a feeling of esteem for the personality of other individuals and unselfishly places them above self in honor. Rom. 12:10. That lowliness of mind which all need to exercise in the Spirit will enable us to esteem others better than ourselves and by such conduct cut off all occasion to strife and vainglory. Phil. 2:3.

It is easier to respect a good person who, by his conduct, enters into our affection and stirs up our admiration. But we should endeavor to find in individuals, in spite of their evil-doings, that which we can honestly esteem as valuable. We should never let the evil-doings of individuals overshadow our minds to an honest evaluation of the talents and capacities that are in them that could be put to account in the kingdom of God if they were won for Christ. Jesus saw in the publican Zacchaeus what the public did not see and brought salvation to his home. He saw fit to disregard the esteem of the Pharisees by eating with publicans and sinners that He might become a physician to heal their moral affliction.

II. **The Text.—I Pet. 2:17-20.**—In our relationships in the world we as Christians can exercise a spirit of humility, enabling us to **honor all men.** Our relation to brethren is a little greater than mere esteem. But our relation to those over us in the world can be one of submissiveness and respect, whether they be good or perverse. God sees us as His servants and approves us in our suffering while we are true to our conscience under the rule of men or governments that punish us for our well-doing.

Phil. 2:1-8.—The Holy Spirit is the inward power and consolation of the believer. This Spirit gives a unifying quality among the believers. He enables men to humble themselves in their relation to others so that there is nothing done through strife and vainglory. The unselfish spirit gives men an humble mind. Jesus is the pattern of true humility and unselfish service. He took the lowest place to become a servant of salvation to us.

OUTLINE STUDY

I. **Persons to Whom Honor Is Due.**

1. The aged.—Lev. 19:32; I Tim. 5:1.
2. Young men.—I Tim. 5:1.
3. Elder women.—I Tim. 5:2.
4. Younger women.—I Tim. 5:2.
5. Widows.—I Tim. 5:3.
6. Fathers and mothers.—Ex. 20:12; Eph. 6:1-3.
7. Children.— Eph. 6:4; Col. 3:21.
8. Masters.—Col. 3:22; Eph. 6:5.
9. Servants.—Col. 4:1; Eph. 6:9; I Pet. 2:18-20.
10. Elders.—I Pet. 5:5; Heb. 13:7, 17.
11. The flock of God.—I Pet. 5:1-4; Acts 20:28.
12. Husbands.—Eph. 5:22-24; Col. 3:18; I Pet. 3:7.
13. Wives.—Col. 2:19; Eph. 5:25-33; I Pet. 3:1-6.
14. Rulers and kings.—Tit. 3:1, 2; I Pet. 2: 13-17.
15. One toward another.—I Pet. 3:8-11; Phil. 2:3; Rom. 12:10.
16. The poor.—Prov. 14:31; 17:5; Rom. 12:16; Prov. 22:2.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Honour."
2. Respecting Everyone in His Place.
    a. Older people.
    b. Younger people.
    c. Parents.
    d. Teachers.
    e. Rulers.
    f. Poor.
    g. Others.

For Seniors

1. The Meaning of Honor.
2. Applying Honor to Others in Their Place in Life.
3. Unseemly Honors.

PERSONAL THOUGHT

The humble soul sees values in others that are hidden from the proud, because the proud can see nothing but themselves.—Anderson.

SEED THOUGHTS

Think about yourselves; about what **you** want, what **you** like, what respect people ought to pay to **you,** what people think of **you;** and then to you nothing will be pure. May God keep our hearts pure from selfishness which is the root of all sin.—Chas. Kingsley.

If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved of none but itself. The voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength nor reason can prevail.—Francis Quarles.

To be humble to superiors is duty; to equals, is courtesy; to inferiors, nobleness; and to all, safety; it being a virtue that, for all its lowliness, commandeth those it stoops to.—Sir T. More.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that are broken will vibrate once more.—F. J. Crosby.

YOU!

Did it ever occur to you that there is no person in the world just like you? Of the millions of human beings who have trod the face of the earth since the dawn of creation there have never been any two just exactly alike.

Two brothers attended their mother's funeral. One made no attempt to conceal the tears that came in abundance, while the other showed not the slightest sign of emotion. Yet no one doubted that the latter loved his mother just as much as the other. They were just different.

Just as different as two other brothers who looked enough alike to be twins. Their voices were similar; they walked alike and exhibited other physical characteristics that were much the same. Yet, one is conceited, overbearing and aggressive. He has a superiority complex. His brother is timid and prone to take life as it comes. He has an inferiority complex.

The Dionne quintuplets are as much alike as five peas in a pod—outwardly, but their natures are entirely different. So it is with other boys and girls—brothers and sisters, as well as those not related.

There is only one "you." There never has been anybody like you, and there never will be. You may drop out of this life's existence and others may attempt to take your place, but no one will ever do your job exactly as you did it. No one will ever really take your place.

God has a purpose with every human being, no matter what his station or circumstances. He has a purpose in your life. Have you found out what it is?—Selected.

BE SWEET-TONED

The sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong cannot be so touched as not to respond with a jangle. There is the same difference in people.

From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity, and kindess and truth.—Publisher Unknown.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

A PEOPLE DISCIPLINED (Temperance Lesson).—Numbers. Printed Portion, Numbers 14:11-24

Lesson for February 10, 1946

Golden Text.—For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.—Prov. 3:12.

In the events just preceding those recounted in the printed portion of our lesson Moses had, by the request of the people, sent twelve spies to spy out the land of Canaan. The people wanted to know what was ahead. These twelve men were leaders in Israel and their testimony naturally carried great weight with their followers. They all spoke highly of the land, and of its desirability for a home, but ten of them gave it as their opinion that the obstacles in the way were insuperable. They left God entirely out of their calculations. The other two had seen the same things; but being men of faith, they did not magnify the obstacles until they were frightening, nor did they belittle God to make Him appear helpless before the giants. Men of faith, like Caleb and Joshua, are practical men and uniformly successful in the battle of life. Faith in God is an invaluable asset in the struggles of life, either to the individual or to the group.

The multitude doubted when they asked Moses to send out the spies; and when the spies returned they were more willing to follow those who questioned God than those who trusted Him.

Num. 14:11, 12. You may not know it, but to doubt God is to despise Him. Every generation from Adam to now is replete with proofs that God cannot and will not lie, and that those who obey Him by faith are so kept and strengthened by Him that they never need to know the shame of defeat; and yet the masses of every generation close their eyes to all those proofs and go their own way of murmuring, complaining, and rebellion to an ignoble end.

God held a tempting bait before Moses: I am going to destroy these people, and make a great nation out of your family. Had Moses been like us he would not have prayed God to spare Israel. Rather, he would have thanked God for His consideration in giving his own family a place. He might have hesitated to ask the Lord how soon He would destroy Israel so that his children could get a start, but he would probably have said as he saw judgment falling: "Serves the rebels right." But would he then have been fit for so great an honor? No. And neither are you. No man who is not grieved at another's calamity, even though that other man's ill wind may blow him good, is fit for the kingdom of God.

And here is one of the temperance lesson thoughts: The profits that come to you from the sale of those things that unbelieving men and women use to the damnation of their souls will be a curse to you and your offspring. Your only proper course is to take a stand with such men as Moses and Caleb and Joshua against their evil course, praying mightily in the meanwhile to spare them in spite of themselves.

Verses 13-19. Jehovah did not want to destroy Israel, but He wanted to bring out of Moses the prayer that would prove Moses to be the man to whom He could talk face to face as to an equal, and to whom Israel meant more than any personal gain. Brother, how do you feel toward the people whom God has chosen for His own, and whom He has called you to lead toward the heavenly Canaan?

Verses 20-24. All the earth shall be filled with the glory of the Lord. I can add to that greatness of glory by becoming like Him and shining for Him; He will also be glorified by His judgments upon me and mine if I take the opposite course, but I shall never see that land where holy angels and all the redeemed will glorify Him day and night throughout ceaseless ages.

Carnal men lust and strive for meat and drink; but the kingdom of God is not found on that plane of existence, but on the higher plane of righteousness, peace, and joy in the Holy Ghost. On the three days before New Year's $3,000,000 worth of liquor was sold in Miami, Florida. Much of that went down the throats of so-called Christians. In their hearts they are turning back to Egypt, and all the wealth of Wall Street will not help them one step on the way to Canaan. Only when the old man with all his affections and lusts is crucified and daily denied do we make progress heavenward.

TRUE TO A GREAT HERITAGE.—Deuteronomy, Chapters 1-4

Lesson for February 17, 1946

Golden Text.—He hath made his wonderful works to be remembered.—Psa. 111:4.

Deut. 4:1. I am unable to see the fitness of the lesson title. On the part of Moses it was an appeal to the nation of Israel to be true to the Jehovah who had so miraculously delivered them from Egypt and for years had just as miraculously kept and led them; but apart from a very small percentage of the nation I see but little evidence of loyalty. Due to the singleness of aim which war usually brings there was obedience to Joshua during the period of the conquest; but after his death there was a rapid departure from the faith, and the gods of the heathen gained many Jewish adherents. But let us look at the appeal.

God is, and no attitude of mine on morals and religion can change that fact. And since He is, I am accountable to Him. And since I must give an accounting to Him, reason dictates that I should listen and hear what He has to say to me. A homeland in which to dwell, with life and security from all foes, while engaged in wresting from kind Mother Nature the necessities for the body for themselves and their loved ones is the Utopia that all men seek. These are the things that Jehovah promises to all those who hearken and obey His commandments.

No nation has ever met those conditions for long, but during the short periods when men and communities have done so, God always gave proof that He kept His pledges to the full. And why have men failed to be true for long? Because the unregenerate heart and the old carnal nature are so much in love with sin that no amount of rewards can wean a man for long from the things that damn the soul.

Verses 32-35. No tribe or nation has ever existed without having God or a god. And frequently the nations have had and worshiped many gods. But always the fact was demonstrated that these gods were helpless to aid man in his distress. Standing over against the utter failure of the gods of the nations to help and deliver their worshipers, we see Jehovah, the only God, accomplishing the impossible: able to do exceeding abundantly above all that we ask or think; and doing it more easily than a child can lift its toy whenever those who are His are in need. Jehovah has proved beyond possibility of honest contradiction that He only is God; and that beside Him there is no other. All the gods of the earth are vanity and less than nothing. All that doubt God do so because they close their eyes to all evidence. They disbelieve in spite of the facts and not because of the lack of them. In this respect unbelieving men take an attitude worse than that of demons. All devils believe and tremble.

The most stupendous miracle of history was the deliverance of Israel from the bondage of Egypt. Having delivered them He brought them to Sinai where He gave them a moral law that is basic for the regulation of conduct in all human relations. None like it has ever been produced through human reason.

Verse 36. In order that Israel might know beyond possibility of doubt, God spoke from heaven with a voice that brought terror to their souls; and at the same time spoke from the midst of the burning mountain until in awe Israel begged Moses to take the message of God for them, for they could not bear to hear it. This He did, not to scare them but to impress indelibly upon their minds the sacredness of His law.

Verse 37. The Jew is as unchangeable as time. And he has always been the most hated of the tribes of men. But God loved him. If God loved the most hated of men, surely there is a place in His heart full of love for you. And if, out of the great love He had for Israel, He could and did take a race of slaves and lift them high above all nations in name and praise and honor, will He do less for you if you seek in and through Him for the inheritance which He has prepared for His saints?

Verses 38-40. Know thou this day and take it to heart. It is not enough to know. That knowledge must transform the heart. Then all other gods will be expelled from your life and Christ alone will be enthroned. He must be all in all. Then you will live according to all His commandments; then it will go well with you; with your children after you; and the land wherein you dwell will have peace and security, for God will be your shield and your exceeding great reward. Only in God are blessings eternal.

WHAT MAKES A NATION GREAT? RELIGION IN THE HOME.—

Deuteronomy, Chapters 5-24

Lesson for February 24, 1946

Golden Text.—Every day will I bless thee; and I will praise thy name for ever and ever.—Psa. 145:2.

"Righteousness exalteth a nation: but sin is a reproach to any people." But righteousness is more than an ethical theory; nor is it only something imputed because of what some other person did. Righteousness is character, demonstrated by a life of daily righteous deeds.

A nation of wicked men may, like a "nova" in the heavens, blaze to spectacular heights; but it just as quickly collapses and sinks again into the oblivion from which it sprang. True enduring greatness is not of such spectacular growth; as the growth of character in the individual is not. Character is a tree of slow growth and will develop into greatness only as the result of long fidelity to godly ideals. If we had the obedience of faith we could go as far in eleven days as the average person goes in forty years (see Deut. I), but even then it is true that things that endure for long are slow in maturing.

Deut. 6:4. They that worship idols worship devils; and as there are many imps loose in this present world it means that there are many false gods; but Jehovah stands alone in a light and glory unapproachable.

Such a One alone is worthy of our worship; and by keeping our eyes constantly fixed upon Him we become ever more like Him as we approach His august presence. As God is great, so that nation whose God is the Lord will also become great.

Verse 5. Only when your affections are set upon one God can you love God with all your heart. No matter how small may be your love for the god of this world, that little makes it impossible for you to obey this first and great commandment. And unless you resolutely root out that little love for the god of this world it will not be long until it has grown to the point that it will drive out the love of God. The camel's head is followed by its entire body.

He who loves God with all his heart has no place in his affections for any other; he who loves God with all his soul has no place in his mind or spirit to think about or to worship any other; and he who loves God with all his might has neither time nor energy to run after the gods of this world. And do not overlook the fact that every man has many latent powers of which he is hardly aware. It is only when these hidden powers are also used that it can be truly said that you are loving God with all your might. A man like that God calls "great."

Verses 6-9. The fact that the father was a great man does not mean that the son will reach the same stature spiritually and morally; but if the son avails himself of the same means with the same zeal there is no reason why the son should not become as great as his father. In order that the child may acquire the same love and zeal for holy things it is necessary that he be under that environment in the home. Such a spirit is contagious. But no dead germs ever gave a child the measles; and if you are dead to holy things it would be strange indeed if your child would get religion. He might get it from outside influences but not from you.

Holiness is not a cloak; it is a state. And if it is a state, then all the emanations from your person will be holy. Holy lips will speak of holy things and sing praises to a holy God; holy hands will do holy deeds; and holy feet will walk only on the highway of holiness. Holy parents beget and train children unto holiness.

Verses 10-12. The children of God are the heirs of the best of earth as well as of the glories of heaven. Righteousness and peace are Siamese twins. Wherever you find one you find the other. And wherever you find them you find prosperity. All blessings have accompanying dangers. The danger of material prosperity is that the cares of this world and the deceitfulness of riches may choke the Word. Parents will take less time to teach their children, and children will be drawn into the maelstrom of worldliness. These are real dangers and unless prosperous saints contend earnestly to keep themselves in the love of God it will not be long until they forget God. Then begins the toboggan ride to perdition. "The wicked shall be turned into hell, and all the nations that forget God.

A PEOPLE FINDING A HOMELAND.—

Joshua

Lesson for March 3, 1946

Golden Text.—Thou shalt bless the Lord thy God for the good land which he hath given thee.—Deut. 8:10.

Josh. 1:1-4. Several years ago complaint was made that the International Bible Course laid out for study in the Sunday school skipped too much of the Bible. The revised outlines cannot be blamed for that now. To me the big problem is to condense the nuggets for the small space we have; and I am inclined to think that most of you will not read any but a very small part of the assigned lessons. Did you read the entire Book of Numbers several weeks ago? and are you reading the Book of Joshua in connection with the study of this lesson? Please do so. There is no danger that you will read too much of the Bible.

The history of any nation is largely the history of its great men. Moses spent one year in getting Israel out of Egypt. He spent forty years training them in the faith and law of Jehovah. Under his leadership they became a nation whose God was the Lord. His farewell address was an appeal to them for faithfulness in belief and practice.

Moses led Israel to the borders of Canaan; Joshua, the captain whose captain was captain of the Lord's host, crossed the Jordan and conquered the degenerate tribes of Canaan whose cup of iniquity at last had filled, requiring a just God to decree their extermination. Men may die but God lives on. And His eternal counsels move on majestically toward their fulfillment. Nothing that I can do will change that. By unbelief and rebellion I may frustrate the grace of God to myself as an individual. I may never fully gain all that I could have in Christ; but God keeps marching on.

God promised to Israel all the territory of Palestine from the brook of Egypt to Lebanon, and from the Mediterranean Sea east to the Euphrates. He first made that promise to Abraham. He repeated it to Joshua at the time of the beginning of the conquest. Many claim that that is yet to be fulfilled. Joshua did not think so. Josh. 23:14. The conquest had been made, but the number of the children of Israel was too small to immediately occupy all of it. And by the time the numbers had increased they had so far drifted away from God that they were no longer worthy of their inheritance.

Chapter 23:1. In order that Israel might gain possession of Canaan they had to do more than just claim the promises. They had to fight together with God until they had victory. And by the time the last of thirty-one kings had been conquered they had to begin all over again, for the descendants of the defeated nations were risen again, ready to fight to hold their old homes. Canaan is not free from enemies and temptation. It is a desirable land but can be gained only through bitter fighting; and it must be held the same way. Faith and faithfulness to God will enable me to do both.

The normal way of life for the ungodly should never be the normal way for the saint. And yet is it not too sadly true that evils and vice lose their ugliness, and even become desirable if endured and seen too long? A frog is never safe in the presence of a serpent. Presently her charms will paralyze his nerves so that he cannot hop away from her open mouth which will soon take him in. Man in the presence of sin is in like danger.

Turning aside. It seems so much smoother walking in the side paths that seem to run parallel to the highway of holiness. And then you can walk in the shade there. And surely you expect to get back on the main path before the sun sinks in the west. So reason millions as they continue the journey of life. And the records of the ages convince us that those side paths diverge ever more and more from the straight and narrow, so that few ever return. Watch your first step away from the path and never take it.

It takes courage to stay true to all the will of God when those who should walk with you have a rollicking time in the flowery meadows that stretch afar to the right and left of the true pathway. But deadly serpents lurk among those beautiful flowers. You are safe where you are; they are not where they are.

It isn't far from taking the name of an idol god into your vocabulary of daily speech until it becomes an object of daily worship.

One man with God is stronger than a thousand, but two with God multiply their individual strength by five. Let the saints stand together with God. Be so conscious of your need of God and your brother that you will never allow anything to mar your fellowship.

THE SUNDAY SCHOOL WE NEED

BY W. H. HYGEMA

WHY WE NEED IT—HOW TO SECURE IT

The thing that we want, why we want it, and how to secure it has been the greatest problem of all ages. We face this more seriously in religious activities. The fact that some Sunday schools go uphill, others go downhill, and some stay just the same the year through, has brought this tremendous problem before us. The matter of a thrifty and spiritual Sunday school is paramount to any material ambition. In spite of the books, essays, and discourses presented on the subject there is much to be said and put to practice. It is not always more light and better methods that we need. More real devotion and ready action may solve our problem.

I. The Sunday-School That We Need

1. We need a visionary Sunday school. "Where there is no vision, the people perish," arrests our sincere attention. We need a clear conception of our responsibilities and glorious possibilities in this phase of religious work. To be satisfied with present achievements will paralyze the Sunday school. There is a critical side to our limited efforts to maintain a worthy so-called Sunday school. To realize that the Protestant Bible schools have slumped in attendance an average of twenty per cent in the past few years arouses us to action. Among boys and girls and young people alone, this means that we have lost 3,400,000 of them. It is said that there are approximately 17,000,000 boys and girls in America from four to eighteen years of age not in Sunday school. This does not include adults who could be and ought to be in the Sunday school. Judges testify that of the youth convicted of crime ninety-seven per cent have had no religious training. To save our youth from a life of shame and defeat is our task. To aim to save them for Christ and the church will make us visionary.

2. We need life in our Sunday school. Life! Life! is needed. Physical life motivated by divine life will help. Children, young people, and adults are attracted by life. The Sunday school should throb with the life that thrills and moves both saint and sinner. From the cradle roll to the head of the Sunday school we should see and feel life. The opening song service will influence the whole morning session. The morning prayer breathed with adoration, communion, and strong entreaty will create a helpful spirit of devotion. The life-giving Scriptures should generate comfort, consolation, information, inspiration, and the rich experiences of life that appeal to the youth as well as the aged.

3. We need a progressive Sunday school. This should grip and move the entire Sunday school, from the superintendent to the youngest possible active scholar. Sunday-school attendance may become simply a force of habit. We may become weekly visitors rather than untiring workers. There is great danger of becoming self-satisfied with our present setup, our general interest, and our achievements. We need to stir ourselves out of our easy and satisfied way. To see new faces each Sunday morning adds interest and inspiration; yes, it thrills the wide-awake Sunday school of its golden opportunity to help and bless others.

4. We need an evangelistic spirit in our Sunday school. Back to the original aim of the Sunday school should be our ultimate aim. Nothing would so enrich the Sunday school like heart evangelism. This divine obligation and privilege should rest upon and move to action every Christian member of the Sunday school. Evangelism should be the center and circumference of every activity of the Sunday school. Every additional feature of the school's program should make her become a stronger and more efficient soul-winning institution. To discipline and coach parents, young people, and children to become Christian and enter into the experience of a deeper Christian life should be the ultimate ambition of every local school.

5. We need a united effort in connection with the whole church program. It would be fatal to divorce the Sunday school from the regular services. Where this exists the evangelistic spirit is lost. The good spirit and the attendance of the Sunday school should extend into the service that is to follow. At the dismissal of the Sunday school is no time to relax. The Sunday school should be the preparation for the great service of the day. Too many have never witnessed a morning devotional period. Especially should every teacher make plans to stay for church services. Their responsibility does not close at the benediction of the Sunday school. For a teacher to leave the church at the close of the Sunday school is a tragedy. The lack of spiritual life and the influence left cannot help but destroy the objective of an ideal Sunday school. No one should want to teach or be allowed to teach who is not interested in the regular program of the church. If we are going to save the church from formalism, lukewarmness, stagnation, and even death, we will need to install teachers with an experience of grace, a vision of a lost world, and loyalty to the church and her principles.

The members of the church should get this matter of unity upon their hearts. To leave habitually after the Sunday school is a sure sign of spiritual declension. To turn your back and walk away from God's message will bring leanness to the soul, and leave the wrong influence upon the church and the unsaved. What we need is a revival of loyalty and devotion to the church that reaches beyond the Sunday school.

6. We need a profound sense of the value of the Scriptures. The lesson text should be carefully considered by every adult member of the Sunday school before appearing in the class. Christian parents should see to it that the text is well established in the minds of each of the family prior to the Sunday-school period. Far too many leave this responsibility wholly to the teacher. Such a parent or adult should check his or her experience with the Lord. We should recognize the fact that the Scripture is God's message for a needy world. It has power to convict and convert, it has power to sanctify and edify, it has power to reveal, unveil, magnify and glorify God. This seen under the pure light of God would give those who are able to search and understand God's message for the people, a greater concern. Back to the Bible should be our motto.

II. Why We Need Such A Sunday School

1. Because of its important position in the community. It represents the highest ideals in this life. There is no surer or safer guide for personal and social conduct than the fundamental truths of religion based upon the Scriptures. The Sunday school is the place where millions first learn to think about God. If we were to subtract from our church rolls all who entered the church through the Sunday school, only a minority would be left. Many were beyond the reach of the church by any other of its arms or agencies. The Sunday school is the traditional teacher of religious truth. It gives children that too often have no religious background or teacher of things eternal, a fair knowledge of the origin and history of religion. It often inspires to higher living from the great lives who founded and lived by that religion that purifies both individual and society.

2. Because of its influence over children. This concrete fact needs no further proof. We cannot fully realize the extent of this impact upon children. The least that can be said is that the Sunday school gives the boys and girls something worthwhile to do for one hour on the Lord's Day. The usual child rises on Sunday morning with a desire to do something. The Sunday school fills a very important gap. This brief period should be, and can be the greatest hour of the week to the child. To reach the children is profitable, and should have a vital place in our program.

3. Because of its wholesome effect upon the family life. Any program that deals with less than the family life is inadequate. The spiritual is far more important than health or education. No one could estimate the true value of the Sunday school on family life. One member of the family has often revolutionized the entire family. The first suspension bridge built over the Niagara River was begun by flying a boy's kite over the torrent and securing its one string so that other strings were passed over, then wires twisted into cables, then the large bridge proper. Many chasms between the family and the Sunday school have been bridged by a little child. "A little child shall lead them," is still true.

4. Because of its value to the church. The Sunday school that we anticipate is part of the church which is divinely instituted. It is used as an agency which has continued to the unbuilding of the church. Every Sunday school should exercise its recruiting function to that end. It is not working for the church of today alone, but also for the church that is to be. We quite largely look to the Sunday school for additional Christians and substantial church members. We expect a gradual flow of ministers, missionaries, and Christian leaders that shall serve the church in coming years. Six Sunday schools in a certain township have a record of sending twenty-three young men into the ministry and a dozen young people as missionaries to foreign lands. No Sunday school should be satisfied with a record that does not show some such fruitage.

III. How to Secure A Sunday School of This Type Is Our Task

1. Organize to the highest efficiency. No worth-while task can hope to be accomplished, or even continued, without real leaders. Great care should be exercised here. We look to the superintendent for leadership. He must have this special quality. His heart and soul must enter this assigned position. He must devise plans, urge continually, make personal sacrifice of time, and be devoted to his task. In spite of discouragements he must lead on, push hard, and persist much if others are to get and keep the vision. The leaders, although well qualified, need the respect and co-operation of the entire Sunday school.

The most efficient leader is not the one who tries to carry the work alone, but rather the one who knows how to fit others into the program of the Sunday school. The superintendent and teachers should always be on the lookout for competent leaders.

2. Maintain a high standard of spirituality. A very serious responsibility rests upon the Sunday school. In spite of the cost, the Sunday school must be kept spiritual. If we fail here the church will feel the reaction. The Sunday school may organize and promote an extensive program, yet fail to reach its members spiritually. The proper place to begin a worth-while Sunday school is in the hearts of the leaders. If the leaders are not prepared spiritually to give their best, it is useless to ask others to do so. The setting of religious standards must begin with the leaders and then impart to the pupils, the parents, and the community. The standard of the church must not be in question, for it is indeed precious, constructive, and necessary to full and free salvation. Keep spirituality ever before the Sunday school, for it is a soul-saving institution.

3. Reach the unreached. Near by our Sunday schools are some seventeen million children and young people that are without religious instruction. Fifty-nine per cent of the children of grammar school age are not in classes of religious teaching. Forty per cent of our population are not even nominally connected with any church. To reach this great host of people is our job. This accomplished, would more than fill our churches. Most persons are won to the Sunday school by personal contact with those who are spiritual. Let us do our part and see the Sunday school grow. Let's begin now to touch others. We will not do much about it until we get a vision of an ideal Sunday school. Make it a matter of prayer until it grips our hearts. We should be in a live campaign for others continually.

4. A special goal set is advantageous. The supreme goal should always be kept before the Sunday school. A concern for numbers, equipment, organization, attendance records, and a varied program are profitable, but our first and most important goal is to win the members of our Sunday school to Christ, and shape Christian character. The Sunday school that fails here has come short of its intended mission. The Sunday school provides a rich field of Christian experience. Here seed-sowing, cultivating, and harvesting are simultaneously carried on. "Now is the accepted time, now is the day of salvation," should ever be before the sucessful Sunday school. We would do well to enrich our evangelistic program.

5. Suitable plans should be carefully laid. Might we suggest a few. Organize the school occasionally for a special campaign. Arouse the interest of the Christian forces. Make a thorough canvas of the community. Call for the consecration and training of workers. Arouse a general interest among the unreached. Hold the interest of those who attend. Take advantage of special days, and ever keep Christ and His kingdom before us in our activities.

6. Christian character should be evident. Never feel important. Be brave and unselfish. Give proper credit to others. Find fault with no one. Never be found to scold. Never say "no" to responsibility. Never fail to fill your place, and may Christian love and earnestness for the cause always prevail.—Gospel Banner.

The world is full of sorrow, and they that have known its bitterness and healing are God's ministers of consolation to a weeping world.—Selected.

"IF"

(Continued from page 34)

has neither. Why should she continue to give when she can get nothing in return. No, it would be dangerous—"

"But what will she do?"

"She must find diversion through some profession, or if the Lord leads seek happiness in serving others."

"Oh dear, and Merna would be such an ideal wife and mother!"

"Yes, since no other young man who was interested in Merna has shared certain convictions, it seems as though Harold failed to follow God's leading."

Quite suddenly Verna began to cough. "Ch-ristine! Thank you so much for this confidence. I-er, I really came over to discuss my breaking with Dave and going with John Davis. In fact I already promised John a date."

"Verna!"

"Well, John has so much more personality than Dave, and I get tired sitting around and just writing. Oh, I'm very sorry I was so impatient, but it may be two years before he can be released from C.P.S., and now that he has left for foreign relief work it may be longer. Why suppose he would do like some others and marry a strange girl! But, no, Dave wouldn't. In his last letter he said, 'I'm praying that the Lord will lead us into His will.'"

"Yes, I think you can trust Dave. Remember John Burroughs' poem, 'Waiting'? 'I stand amid the eternal ways,' and in another verse, 'Nor time, nor space, nor deep, nor high, Can keep mine own away from me.'"

"Christine, do you mind if I run home now? I have a phone call to make and a big letter to write, and I know you want to write your story."

"Goodnight, Christine."

"Goodnight, Verna."

HOW FAR?

Oftentimes, earnest people who read the book of Revelation attach great importance to such phrases as "the mark of the beast" and "the number of the beast," and discussions about the meaning of these terms are likely to contain more heat than light. Here is an explanation that is simple rather than mysterious, personal rather than evasive. Joseph Parker, while preaching at the great City Temple, London, said, "The mark of the beast is the capital I, the number of the beast is Number One." If you have these identifications, beware! Look at some life, perhaps older than yours, which bears them. Do you like the results they produce? The capital letter I is one of the simplest in our alphabet, but the person who has not gone beyond that has not been educated, or "led out" into real life. Number 1 is an easy figure to make, but it is the beginning, not the end, of the science which gives us a scale of values for judging material objects. Do you keep a childish pre-occupation with Capital I and Number 1, or have you learned to spell J-o-y, by considering Jesus first, others second, and yourself last? How far have you advanced in the school of life?—Elinor Lennen.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

WORLD TROUBLE SPOTS

Am I my brother's keeper?—Cain.

The problem of a lasting peace faces the world today in an unprecedent way. Two world wars are now history. They stand out in the background of history as the dual deadly carnages of men. They indeed fulfilled the prophetic forecast of the Lord Jesus Christ when He spoke in answer to the query, "What shall be the sign of thy coming?" "Ye shall hear of wars and rumors of wars: . . . but the end is not yet." On the heels of this He gave an infallible sign, as He spoke of a world carnage thus: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. **All these are the beginning of sorrows."** Consequently, none of us can look for eternal peace—a warless world. All this may be forerunner of the endtime of the age.

However, we are exhorted to "occupy" until He come. That is, the Lord's servants are to stay at the task of **preaching the gospel,** to "all nations"—"to every creature." Alongside this commission, we are instructed to **teach the all things—"whatsoever I have commanded you."** Included among those commands is the only solution for a semblance of peace in the world.

Forces that Make for War

It has been pointed out that the following six dynamic forces make for war. They are:

First, **Ideologies.** The problem of lasting peace is endangered by men's political beliefs. The nations are interested in their self-protection. They also want to expand. For this dual self-protection and the possibility of expansion, millions are ready to fight for the ideals which they think will make these realities. For some it is imperialism, others democracy, and still others communism, fascism, and nazism. These ideologies make the keeping of the peace difficult.

Second, **Economic Forces.** These play a large part in peace and war. The insistence that "trades follow the flag" has cost rivers of blood. The word "tariff" has a sinister sound. It is one of the chief barriers to trade. Its half brother is the refusal to grant "access to raw material." It is the old story of the "have's" and the "have-not's." In this direction most of the nations are in the same boat, although some may have rocked the boat of civilization somewhat more roughly than others.

Third, **Nationalism.** This is roughly speaking, "My country when she is right—but my country right or wrong." It is a false patriotism. It gathers its forces from a thousand springs—religion, language, tradition, folklore, ideals, hates, fears, tribal loyalties. They cannot be silenced by battle or defeat. They are deep-seated. They are the cauldron that has brewed many a war.

Fourth, **Imperialism.** This root of war is as old as the Chaldeans, and as modern as the morning. It springs from excessive nationalism. It is the deep-seated desire to find a place in the sun for ourselves. It is one of the major forces that lead to conflicts. In our own day, this is what took Japan into Manchuria; Italy into Ethiopia, and led to World War No. 2. Earlier, some of the so-called more respectable nations indulged in the same methods of expansion. The later ones have been penalized; the earlier ones were tolerated. Time was the healer, but the wounds are becoming somewhat open these days. They have a way all their own of making it difficult to grow healthy flesh over the wounds.

Fifth, **Militarism.** There is something in man quite responsive to war. Man is naturally combative, loves a contest, and hates easily. The pomp and glory of war appeal to millions. The steps of marching men and the sounding of the drums make the blood to tingle. Youth loves adventure. In war there is a wholesale relief from monotony—so it falsely appears. Uniforms, medals, ribbons, and the rest of the trappings of war appeal to the eye. Through the eye the individual is won over to militarism.

Sixth, **War's Triumvirate.** These three—**hate, fear, revenge**—play a large part, in the causes of war. Europe was and still is a smoldering cauldron of these evil emotions. These emotions cause war. Hate is deep-seated; fear drives to strange reactions; revenge will make a brute out of any man.

Thus ends this brief diagnosis of the causes of war. There are others, but these are the mainsprings of the whole bloody business. The question that rises naturally is, "What shall we do about it?"

The Way of Peace

Merely to seek to uproot the causes of war would be a negative approach, although it certainly would do that much good. Still there would be nothing permanent in the negative approach; there must be a positive attack on war.

This brings us to the text at the head of the article, "Am I my brother's keeper?" Cain's answer was **"No."** This **"no"** in the heart of Cain led to bloodshedding. It still does. The answer is still, **"Yes."** This right attitude taken in human relationships would end the business of war. It would remove the causes.

Jesus Christ brought a new concept of peace into the world. It is the will to peace. It is stated thus, **"Good will toward men."** This inner attitude of heart would end war.

There is enough for the world's "need"—not "greed." The world needs a fundamental change of heart. The world must turn from physical to moral force. This only is possible by a surrender to the will of God. That is a willingness to follow the teachings of Jesus Christ, who declares Himself to be the **"Light of the World."**

This done, it would end the unbridled quest for material things. It would begin the sharing of the commodities of life. The years of our so-called ownership of material things is brief. Only the human soul is eternal. Many tell us that what we need is a vast superstate, a **"UNITED STATES OF THE WORLD."** But to roof the world with such a government, the foundations must be laid firmly in the nations that compose the structure. Concentrating on war never gave us peace, in the national or the international sphere. Concentrating on the suggestion of Jesus—**"Good will toward men"** lays the basis for peace in human relations. That is true in the home, the community, the city, the state, the nation, and internationally.

GOD'S DECLARED COVENANT AND THE BALFOUR DECLARATION

At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered into it, to the name of the Lord, to Jerusalem.—Jer. 3:17.

World darkness is deepening all over the world. The British Premier, Mr. Clement Atlee, recently told the United Nations Organization delegates in London, that they are today choosing **"life or death."** In the midst of this gloom is the baffling problem of what to do with the remaining refugee Jews. The statesmen of the world are thus groping, striving by every possible and impossible means, to find a way out of the impasse that they very largely have created. They truly are perplexed. Perplexity is the word that Jesus Christ used in foretelling the confusion of the last days.

However, Christians need not be perplexed, nor baffled. We have a "more sure word of prophecy; . . . a light that shineth in a dark place, until the day dawn." The Word of God is an infallible guide. The Jewish question is only man's problem. The Almighty has thought through this difficult situation that now confronts the nations. Man's covenant to Israel—the highest degree of which found expression in the Balfour Declaration—has been smashed to atoms. The pro-Arab forces are on the march. The anti-Jewish elements are on the rampage. A neutral observer, the noted Mr. Einstein, seeks to straddle the fence in his report to President Truman, "that the Jews must be provided for, but it is not necessary to make Palestine a Jewish state but a Jewish homeland." Most of the people of the world belong to the pan-Jewish group. They feel that everything will **"pan"** out quite well, if we give it time.

The Inviolable Covenant

Did God ever give the Jews some grounds for the expectation which they still carry within their breasts universally? Here are but some of those promises:

> **"Behold, the days come saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;**
>
> **"But, the Lord liveth, that brought up the children of Israel from the lands of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jer. 16:14, 15).**
>
> **"For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.**
>
> **"And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart" (Jer. 24:6, 7).**

However, it is good to refresh our memories. It is possible to summon two outstanding witnesses. Allow us to call: **Isaiah and Jeremiah!** Hear the Word of God through them (various passages):

> **"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land.**
>
> **"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.**

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

"Thou shalt no more be termed Forsaken; neither shall thy hand any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. . . . I will bring them again into the land that I gave unto their fathers . . . they shall dwell in their own land.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

These and many other passages make the final and inevitable solution crystal clear.

The Present Picture

The promises of God certainly brighten their future, but the present outlook is exceedingly dark. To state the situation as it is, they are wanted nowhere. They are still the football of the nations. Their terrible sufferings during the war make some of the blackest pages of reading; and their sorrows do not seem to have abated to any large extent. The Word of God speaks of the time of **"Jacob's trouble."** This is a symbolic expression which historically takes us back to the time of the heartbreaking experiences of the ancient Jewish patriarch, Jacob. It also points us to the future and foretells a time of trouble which the nation in its unregenerate state must face. There is in the world today a rising tide of anti-Semitism. Increasingly in all lands there is a flood of ill-will and hatred of anything Jewish. All this is still part and parcel of their ancient curse, which they brought upon themselves in the day they cried, **"His blood be on us, and on our children"** (Matt. 27:25).

However, this curse, self-inflicted, does not give grounds for Christians and so-called Christian nations to pounce upon the Jews. In the first place we are Christians. In the second place, we are instructed not to take vengeance. If there is to be any paying in kind, we are to leave that to the Lord. If He decrees to use the unregenerate to do it, well and good. But let none of that spirit dwell in our hearts; or, any such course of action mar our conduct. The Jews need to feel the love of Christ for them, through us. They need to see through us, that God's program is still, **"first to the Jew."** The Christian song reads as follow:

"First to the Jew" was the order He gave;
First to the Jew came Jesus to save;
First to the Jew when sins He forgave;
  What are you doing for them?

How Jesus loved them! but we have despised,
Forgotten, neglected, in scorn undisguised.
Think you to face Him and hear His, "Well
    done,"
With Israel, His chosen, left dying alone?

No Jewish State, but a National Home

The present events, and some illuminating comments are from the pen of Agnes Scott Kent:

Before its election to office the Attlee Labor Party gave definite pledges to support the Jewish aspirations to Palestine. On October 28 a resolution was presented to the United States Senate by influential leaders urging that "The United States shall use its good offices to the end that the doors of Palestine shall be opened for free entry of Jews into that country and that there shall be full opportunity for colonization so that they may reconstitute Palestine as a free and democratic commonwealth in which all men, regardless of race or creed shall enjoy full rights." President Truman supported this resolution.

On August 31 the President recommended to Prime Minister Attlee that permission be granted for the immediate admission of 100,000 more Jews to Palestine. Mr. Attlee replied that the British Government "was not in a position to adopt this policy" which the Arab kingdom and the Moslems of India "threaten to oppose with violence." Other factors, besides fear of the Arabs, are fear of Russian influence in the Middle East and anxiety for the lifeline between Britain and India.

On November 13 Foreign Secretary Ernest Bevin announced in the House of Commons that Britain and the United States jointly would attempt to solve the Jewish problem in Palestine and Europe; and that Palestine eventually would be placed under an Anglo-American "trusteeship." In the meantime, until the joint commission report has been received and acted upon, the present rate of Jewish immigration into Palestine—1,500 per month—will be continued, and any attempt to settle the Palestine problem by force will be "resolutely dealt with." Following his speech before the House of Commons Mr. Bevin told a press conference that **"Britain never undertook to establish a Jewish State in Palestine, but did promise to set up a Jewish national home there, and must fulfil that promise."**

President Truman immediately announced to the United States of the British proposal to name an Anglo-American Committee of Inquiry "to determine the facts in the Palestine situation and make both interim and long-term recommendations." In accepting the proposal, however, the President urged the greatest haste, declaring that "The situation faced by displaced Jews in Europe during the coming winter allows no delay in this matter." He suggested 120 days as the maximum time to be granted before presentation of the joint report.

Within 48 hours Palestine was seething. The Jewish National Council (Vaad Leumi), meeting in Jerusalem on November 15, called a general strike throughout Palestine in protest against the British proposal of the Anglo-American Committee of Inquiry as "a well-known trick to postpone action." The strike was followed by a day of fasting and prayer, and a curfew was imposed on all Jewish towns and villages.

Street rioting started when a crowd of unruly Jewish youths broke up an orderly parade of Jews returning from a mass protest demonstration. In Tel Aviv two days of rioting resulted in six Jews killed, fifty-six injured and thirteen Palestine police and ten soldiers injured. Property damage was estimated at $900,000. In Tel Aviv and Jerusalem Government buildings were set on fire and other atrocities were committed. In Haifa signs were displayed emblazoned with the slogans: "Down With Attlee," "Down With Bevin," "Down With the White Paper."

Mass meetings were held in Jerusalem, Tel Aviv, and Haifa with thousands of Jews in attendance. The climax of the disorders came when the authorities captured a Greek schooner bringing 200 illegal Jewish immigrants to the Palestine coast. In the riot that followed coast guard stations were wrecked and heavy casualties were sustained. An unexploded bomb was found after the raid. British airborne troops were called out and three British ships patrolled the Haifa harbour. While planes roared overhead Parachute troops poured into Tel Aviv by truckloads, and surrounded outlying towns. For the first time since the riots of 1936 and 1939 British soldiers fired on Palestine citizens. Within a few days the rioting was quelled. Not so the Jewish indignation. Fierce fires of resentment still are burning. Zionist leaders openly charge that the Anglo-American Commission plan is a "stalling tactic" designed merely to postpone final settlement of the urgent Jewish plea for entry of stateless people into the Holy Land. Rabbi Baruch Korff of New York, who led a procession of protesting Rabbis to the United States Capitol declared: **"This is a death sentence to European Jewry."**

The greatest blow of all to Jewish aspirations —and to lovers of Israel, the saddest note in the whole sorrowful picture—is the fact that President Truman, on November 29 withdrew his support of the U.S. Senate resolution to which, formerly, he had been so strongly committed. His defense of his altered position is that "Conditions have changed"—also that he desired to "give a free hand to the projected Anglo-United States Commission investigating the whole Jewish problem in Europe and the Middle East."

It is not for us Christians to tell statesmen what to do, nor to insist that a Jewish state be established. But "they must have a **Homeland."** Common decency urges this. Ordinary justice requires it. The Spirit of Christ requires the same. In respect to the great ancient fathers of the Jewish race, to the great characters they gave us, to the Bible they sacredly brought down to us, to the Saviour who sprang from their loins, we should have a real interest in their welfare. All this demands something better than machine gun bullets for their desperate situation. Their needs must be granted some consideration. They should have a "Homeland"—if not Palestine, as yet, then **SOMEWHERE**, till the **"Better Day."**

THE WORLD'S NEED

"I will command, and I will sift the house of Israel among all nations" (Amos 9:9) That has been fulfilled.

"I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards" (Amos 9:14). This is being fulfilled before our very eyes in Palestine today.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). This will be fulfilled in the near future.

In that day "it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

The world is waiting for this day in which the Hebrew people will become a "kingdom of priests, and an holy nation," proclaiming to the world Jesus the Messiah, and bringing salvation to the Gentiles. In the words of Saul of Tarsus, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. 11:15)?

"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us" (Lam. 5:21, 22). Jesus the Messiah came to reconcile us to God, and to the nations, "that he might reconcile both [Jew and Gentile] unto God in one body by the cross" (Eph. 2:16). Neither the Hebrew people nor the Gentiles can ever hope to enjoy peace without the Saar Shalom (the Prince of Peace) (Isa. 9:6) even Jesus, the Incarnate Son of God.

May God speedily grant the day when the Jewish people as a nation will greet Him, "Baruch Habboh BeShem Adoinai," "Blessed is he that cometh in the name of God." Hallelujah! Amen.

JAPANESE C.O.'s

Further trickles of information from Japan have given additional evidence of the presence of Japanese conscientious objectors.

A young Korean theological student who escaped to Chungking from the Japanese army was quoted in the **"Friends Intelligencer"** as saying that numerous leaders of the Holiness Church and the Seventh-Day Adventists were thrown in jail by the end of 1944 for their opposition to the war.

This was confirmed later in an interview given to a Time Magazine correspondent by Toyohiko Kagawa who said that all Seventh-Day Adventist males were arrested.

(Seventh-Day Adventist headquarters in Takoma Park, Md, estimated they had between four and five thousand members in Japan at the beginning of the war.)

Kagawa himself was jailed three times for his public opposition to the war, in 1941, 1943, and 1944. Since the Japanese surrender he has been serving as an adviser to Premier Prince Higashi-Kuni.

Accounts differed as to the interpretation of Kagawa's personal attitude. Time Magazine still called him a "militant pacifist." Chicago Daily News Correspondent Gerald R. Thorp

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Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

We have here Christ's discourse with his disciples upon the way, as they were going to the mount of Olives. Observe, I. A prediction of the trial which both he and his disciples were now to go through. He here foretells,

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quoted him as replying to the question, "Are you still a pacifist?"

"When ten million people lose their houses, you can't be a pacifist. We had to defend ourselves. Jesus went to the temple to destroy the money changers. I respect and love America, but there are two kinds of Americans—heaven and hell."

He said he was already working to eliminate all warlike sentences from Japanese school books and would ask other nations to do the same.

BIBLE INSTITUTE OPENS IN DETROIT

Detroit, Mich.—A full-fledged Bible Institute with day classes opened in Detroit, September 24. A three-year standard Bible Institute course is offered.

Detroit has been the only large city in the country without a full-time Bible Institute. Many prayers are being answered and a great need is being met in the opening of this new school. A large representative group of pastors and Christian laymen and churches is backing the new venture. The name adopted is, "The Detroit Bible Institute."

The faculty will include Dr. Wm. G. Coltman, Dr. W. S. Hottel, Dr. Albert J. Lindsey, Rev. David D. Allen, Dr. E. W. Palmer, Dr. Henry Savage, Dr. Roy L. Aldrich, Prof. Talmage Bittikofer, Rev. Rex M. Dixon, and Mrs. Florence Kee.

The old Detroit Bible Institute, which met in the Central Presbyterian Church and which offered only evening classes, has been dissolved by unanimous vote of its board in the interest of co-operation with the new school.

There might have been no Pearl Harbor disaster had the United States spent as much on **missionary work in Japan** as it spends on cosmetics and gum. This is the observation of a Chinese Christian professor from Nanking University. He says that the annual cosmetics and chewing gum bill in the United States is large enough to provide one hundred times as many Christian missionaries as ever were sent to Japan at one time.

"Look what you've run down!" It was a venerable gentleman who spoke these words. The man to whom they were spoken was a driver who, without necessity, was hauling freight one Lord's Day. The driver impressed by the serious mien of the man who had stopped him, halted his horses at once, fearing that a child had gotten under the wagon. Not seeing anything, he asked, "What is it I have driven over?" Looking at the man, who was offending the Lord, squarely in the eye, he replied: "The third commandment."—Fuel for the Fire.

A pastor calls upon a dying member of his church. He plies him with searching questions. To his astonishment he finds that, though the sick man has been at church almost every Sunday, he does not know anything at all about the plan of salvation. "How can it be," the pastor asked at last, "that you know so little of the gospel after all these years of listening to sermons?" He describes his amazement when the church member answered: "Well, sir, I have been in church, but I never heard you preach. The moment you began, the business of the past week went through my head; and when I was done with that, I took up the business of the coming week. I settled difficult business problems, as I always wanted to become rich; but I never heard you preach."—C. B. Gohdes.

Enoch was no recluse or dreamy mystic, for the record is that he "walked with God after he begat Methuselah three hundred years, and begat sons and daughters." He entered into ordinary human life and knew all the usual trials and vexations, as well as the joys, of bringing up a family, and families in those days of vigorous longevity were usually large.

In spite of that he walked with God, not by fits and starts, but with steady persistency for three centuries! A wonderful walk, the longest walk on record was that! Moreover, while walking with God in spirit, he walked amongst men in bodily presence and well knew their ways and their sins, and bore trenchant witness to God and against them. —F. B. Hole.

There are no disappointments to those whose wills are buried in the will of God.—Faber.

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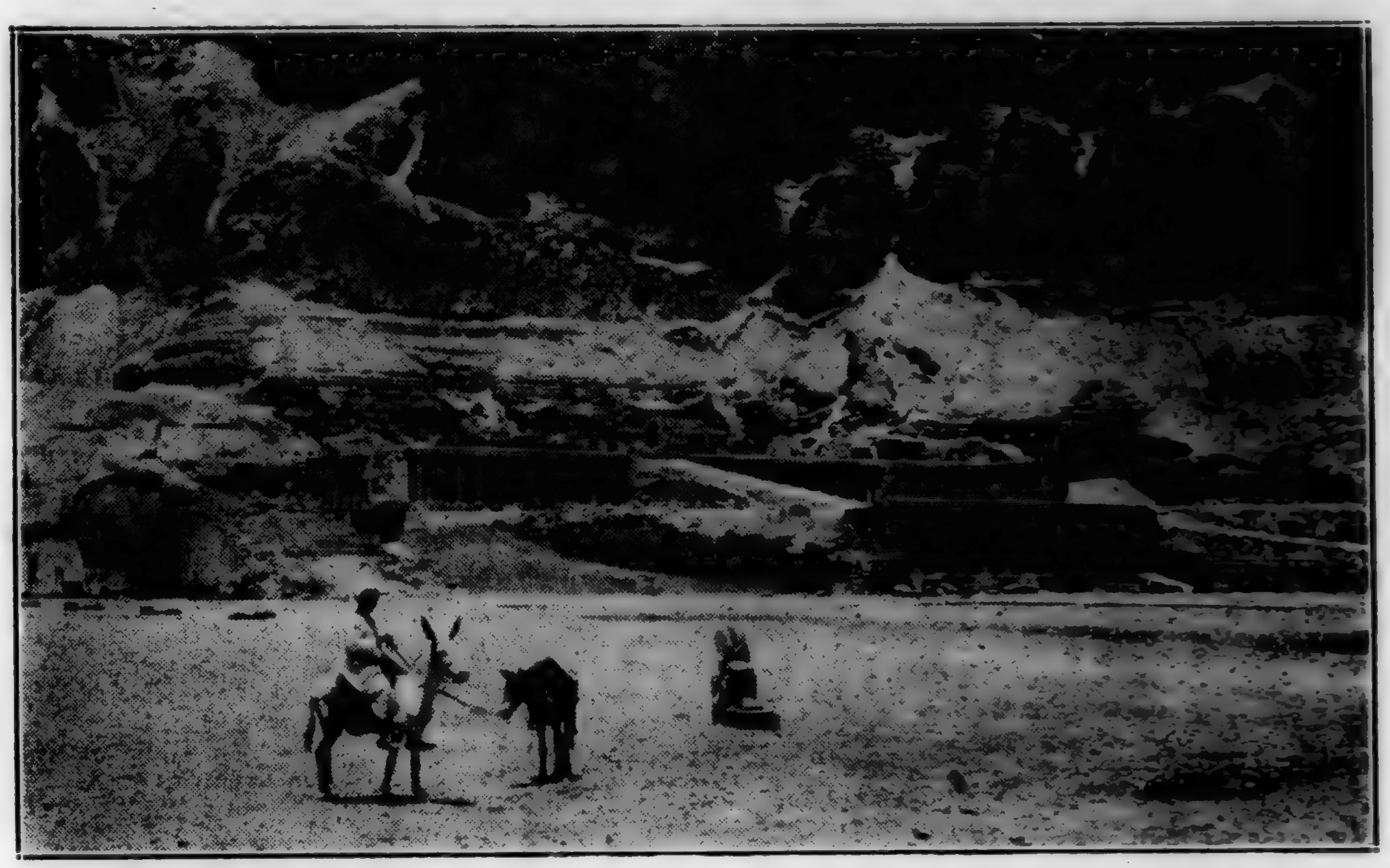

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SURPRISES

"COME on over," she called hospitably. "I want you to see my delphinium."

Since I was a newcomer in the town, the cordiality of my white-haired neighbor was delightful indeed, so I went over promptly to see the lovely flowers that seemed to have heaven's own blue. There was more than the delphinium to admire, a copper-colored rose and some exquisite gladioli.

"What a beautiful place you have here!" I said with enthusiasm as we seated ourselves on a rustic bench that was gay with blue and orange cushions.

She smiled as she drew off her canvas gardening gloves.

"This was one of the Lord's generous surprises for me. Don't you remember the old hymn our grandparents loved?

> "'Sometimes a Light surprises
> The Christian while he sings;
> It is the Lord who rises
> With healing in His wings!'"

"Tell me about it," I urged. So on that perfect morning in the gay little garden, while a breeze was blowing, that by its faint saltiness suggested the distant Pacific, she told me her experience.

"A few years ago," she began, "I was left a widow with little money. My three children were all married, and they planned for me to live with each of them in turn, sort of visiting around. They're good, all of them," she added with quick loyalty; "but Phil and Betty had a little apartment for themselves and the baby; Ruth and Dick had a small house and three children; and Helen and Roy had Roy's mother living with them. It would have been hard on any of them to have one more, and—well, you know how an older person does like quiet!

"So I determined to ask my Heavenly Father for a place to myself, and I pictured just a rented room where I would do light housekeeping. Then came the idea. My Father would surely help me, and I need not tell Him how that help should be given. Instead I would trustfully leave it to Him."

She left me a moment to move the garden hose which had been watering the copper-colored roses.

"Then came the Lord's lovely surprise. Jack, my nephew"—I knew tall, bronzed Jack Holden of course—"was out here on the Pacific coast. He was like a son to me, for he had lived with our family after his parents died. He was always good as gold but one of these roving boys. He went to sea for a while, then worked in different parts of the country, and finally settled down to a steady job out here."

"When my children were debating my future, one day a letter came from him. He had written when my husband died, and now he sent by air mail his plan for my future."

"I've just had a raise, Aunt Phœbe, and now I have a splendid idea. I am tired of rented rooms and restaurant meals. Why don't you come out here and keep house for me, and make a nice little home for both of us? There's a bungalow I have my eye on, with a garden, reasonable rent, and it would make a lovely home for you and me. If you'll say yes, I'll send your traveling expenses right away. You love flowers and those geraniums you coddle, grow in hedges out here!"

"That was the Lord's beautiful surprise! Likely you know for yourself how happy Jack and I are. He loves his home and it's a joy to me to care for it. He keeps up the expenses, and I earn my pocket money selling flowers."

There was the Lord's surprising solution, a far better one than any she would have asked for. Haven't we all had "surprises" like this when we left all in His hands and did not try to direct Him?

It reminds me of another experience, something that had happened sometime before. When Jim Bartley was in college, he won quite a reputation for himself by his clever cartoons, and after graduating he hoped to secure work where he could use his talent. But available jobs along this line seemed to be not only scarce but absolutely nonexistent. So through the influence of a classmate he procured a position as salesman in a men's shop. The salary was fair, and after a year he married. Things went well for a while, but finally the store merged with another, and Jim lost his job at a time when there was widespread unemployment.

Then began the search for work while Margie in the little apartment did her best to cheer and encourage him. "White-collar" job, "no-collar" job, any kind of job—the search seemed all in vain. "Your job is somewhere," she told him bravely, "and you'll be led to it."

One morning scanning the meager "Wanted" advertisements, Jim read of a publishing firm needing young men to push hand trucks. He sprang up and reached for his hat.

"I'm going straight down there," he called. "Pray that I get the job."

But Margie answered as she helped him on with his shabby overcoat, "I'll pray that you are led to your job!"

Two blocks down the street he met a friend carrying a portfolio.

"Hi, Jim!" he called. "I was going to leave these cartoons of yours at your house, but I see my street car coming. Will you take them? We've enjoyed them a lot. Thanks!" He thrust the portfolio of cartoons into Jim's hands and hurried away. Well, it was not exactly convenient to take along the collection of college cartoons that his friends borrowed now and then, but there was no help for it, so he tucked it under his arm and went on his way. The waiting room for men applicants was thronged with young men, strong, husky, and eager. His turn for an interview came, and the manager shook his head.

"You aren't strong enough to push heavy hand trucks loaded with magazines. You wouldn't last a day at it."

"I'm stronger than I look," pleaded Jim desperately.

"No, son, it takes much more muscle than you have. I'm sorry."

"Was there anything else?" Jim grasped at a forlorn hope.

The manager scanned his requisition list. "Not a thing." But to soften the refusal he took a moment to chat with Jim.

"What have you there?" indicating the portfolio.

Jim opened it up. "I used to draw cartoons in college. A friend borrowed this and handed it back to me as I was on my way here."

The manager glanced at the drawings, taking up one after another. He smiled, and the smile broadened and then became a chuckle.

"So you did these? Why, they're great!"

"I tried to get work along this line, but there was nothing doing," admitted Jim ruefully.

Then manager reflected a few moments, then picked up his pencil and wrote a brief note.

"Don't raise your hopes too high; but I'm giving you a note to the art department. I'd like them to see these sketches of yours. I think they're good."

Then came one of the Lord's glorious surprises, for Jim returned to the main office radiant. His cartoons had been praised, and he was engaged to illustrate some of the sales-promotion material that was sent out. And how wise his wife had been in not praying for the trucking job but for guidance to the right job. By leaving it to the Father in heaven she got the answer, a splendid surprise.

(Continued on page 70)

MARCH

The March wind whistles through the somber pines,
Whose sable crests show on the mountain ridge,
Like band of specters, gaunt and gray and grim,
Against the cold blue sky; cold, clear, and blue
Without one fleecy cloud.

From furrows brown
The green blades shoot, that shall hereafter glow,
'Neath August sun-rays into molten gold,
And fill our garners with the bounteous store
That crowns man's labor, and rewards his toil.
March, with his stern, grand brow, frowning, yet kind,
Front of a Titan; of imperious will,
King March rides blustering o'er dale and mead,
And with his chastening rule, prepares the way,
For green-robed April, with her showers soft,
The pure warm sunshine, and her opening buds
Of yellow cowslip bells.

And jocund May,
Crowned with white blossoms, scatters in her track
Hawthorns all odorous, pink apple-blooms,
And all the gorgeous beauty of her dower,
That glads our humble homes. So in our life,
Our truest joys must be from trial reaped,
And as March winds foreshadow April sun,
Our dross through furnace passing, comes out—gold.

—All The Year Round.

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DANNY'S DADDY

BY ANNA WEAVER YODER

"There, honey, don't cry! Please, don't cry!"

"But I want my Daddy!" sobbed Danny Doeble, Jr.

"Let's go home, Mommie," begged his older sister, Shirley.

"No, dear, we're not going home." Mildred Doeble's voice was definitely final. "Daddy's been bad, and we can't live with him that way. Grammie's letting us stay here for now, and see, how nice and quiet it is. Why, children, tonight we can go to bed and sleep all night without Daddy's coming in drunk and making such a noise."

"It was awful last night, wasn't it, Mommie?" sighed Shirley.

"It certainly was, and we're not going to stay where that can happen again," soothed the mother.

"But I do want my Daddy," and Junior refused to be comforted. But he finally whined himself to sleep. A three-year-old can soon forget his troubles, especially with his mother near by to comfort and console. Shirley, too, soon dropped off to sleep. Only Mildred lay wakeful through the long night hours, thinking, thinking, thinking.

Dan had tried her patience to the utmost. His repeated pleas for her forgiveness had become mere words, idly uttered in sober moments. Just an hour with his chums, on the way home from work or out for an evening, and he would always drink—more often be drunk. He was one of those men who, when drunk, would become wild and unmanageable. Last night's affair settled it for Mildred. She resolved she would no longer put herself and the children's lives in such danger. She marveled that they had come through that experience whole.

Lying there in the night she recalled how she had left Dan once before, and how, then, he had promised to do better, and she believed him. Oh, yes, he was very humble and penitent then! She smiled to herself when she remembered how he had feigned "religion" and fooled her, too. She never knew him to pray, but she knew his mother was a Protestant churchgoer, and Mildred guessed she had taught him to speak so familiarly with God. Anyway, that prayer down there in her mother's living room that night had convinced her and her family that Dan surely "got religion" and he'd be all right.

But when she went back to him his religion faded, and gradually diminished into nothing. He had promised to take her and the children to church. But he never did. And he took to drinking again.

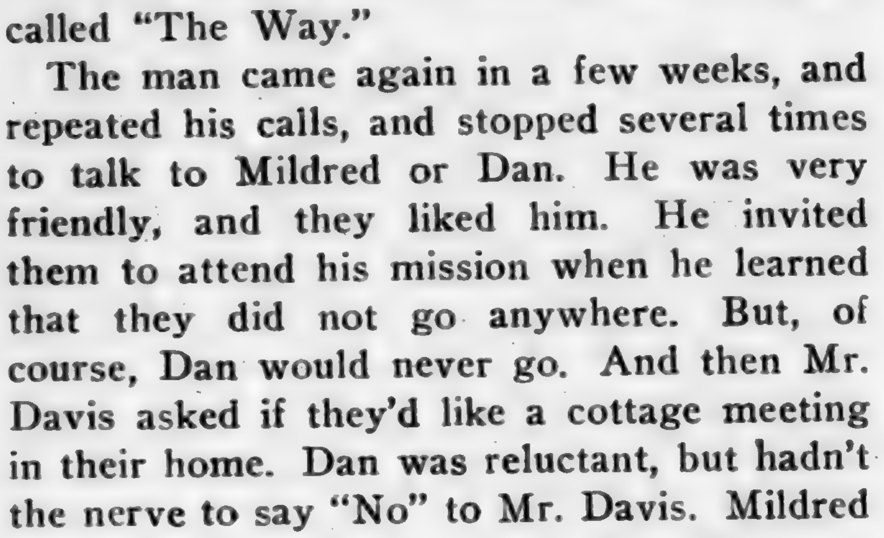
Mildred and her folks were Catholic, but Dan wouldn't take her to her church. So her religious life was stagnant. However, neither did he take her to his mother's church, or any other Protestant church. Mildred was hungry, spiritually, and wished there were some church near by where she could take the children, even if Dan didn't go.

Then her thoughts went back to the day when a strange man dressed in clerical garb stopped by the gate and offered the children some religious literature. They accepted it, as children would, and the man was off. Mildred had read them the stories, and absorbed the articles herself. There were some tracts, Sunday-school papers, and another called "The Way."

The man came again in a few weeks, and repeated his calls, and stopped several times to talk to Mildred or Dan. He was very friendly, and they liked him. He invited them to attend his mission when he learned that they did not go anywhere. But, of course, Dan would never go. And then Mr. Davis asked if they'd like a cottage meeting in their home. Dan was reluctant, but hadn't the nerve to say "No" to Mr. Davis. Mildred was glad and enjoyed the meeting. She marveled at the way those people could pray "impromptu" prayers—hers were all memorized. Several other meetings followed at intervals, and twice Mildred consented to the Davis' coming for her when they had revival meetings (and how she had yearned to know Jesus as those folks did!). But Dan forbade her to go any more, accusing her of liking the preacher too well, while he himself drank heavier.

And now this! Mildred then laid mental plans for a talk with a lawyer and a settlement by law.

"I'm definitely through with him this time," she told herself, and dozed off into a troubled sleep.



True to her promise to herself, Mildred hastened to town early the next morning. The interview with the lawyer proved a real humiliation, for she hated very much to have to air their unhappy family life "before the law." But she spared no detail to reveal Dan's trying behavior. He had beaten her and attempted to kill her and the children, and the lawyer agreed she had plenty of reason for separation and divorce.

* * *

Dan Doeble was slowly awaking. It was early afternoon, but he didn't know it. At first he thought it was too early in the morning for Mildred and the children to be stirring, but as his dull mind gradually returned to consciousness, he became aware of the fact that he was alone. The house was strangely quiet. Curiosity got the best of him, and he rose to his feet, found himself still unable to maintain a balanced walk, and half staggered to the kitchen. Pieces of broken dishes, a wrecked chair, and mutilated toys bore silent but glaring witness to last night's fracas.

Dan realized what it all meant; but it was unlike kind, patient Mildred to leave such an untidy mess in her kitchen. He stepped out on the porch and looked into the garden, even though he knew Mildred never worked in the garden on Sunday. But neither his wife nor the children were about. He sat down on the top step and tried to think, but his mind was too dull to try to solve the mystery.

"Oh, hang it all!" he muttered and rose unsteadily, found his way back to the kitchen where he rummaged through the refrigerator for something to eat, and then crept dejectedly back into bed to await results while he slept some more.

When Dan next awoke it was dark. Still no sound of Mildred or the children. His mind was a trifle clearer now, and a fear began creeping upon him that perhaps Mildred had gone to stay. He arose, hunted for some note, or some evidence. Then he discovered that most of her clothes and the children's were missing from the closets and dresser drawers, and the bold truth stared him in the face. At first it angered him to think that Mildred would leave him again, when all he had done was drink a little (?)! Wasn't he, as a rule, good to her? Didn't he provide well enough for her and the children? Why should she go running off just because he drank a little once in a while? All the rest of the fellows did, and their wives didn't go "running back to Mother" about it; in fact, most of them drank with their men, and liked it! But not Mildred! She wouldn't. But then, he conceded, he wasn't sure he'd want Mildred to drink like those others did. Nor smoke. Which reminded him, he needed a smoke. Sitting on the edge of the bed, he puffed on his cigarette and thought some more. While he was thinking, conscience began waking up—coming to life again, as it were, after it had been burned and seared until quite dead. Dan was beginning to see Dan Doeble as he really was—as his wife saw him. The sight shamed him, and he tried to shake it off. He walked out into the brisk night air, got a drink at the pump, and returned to the kitchen where he gathered together another snack from the refrigerator. He resolved to go to bed and wait until morning before thinking any more about the situation.

"Mildred'll be sorry enough and be back by then," he said aloud, but knew it was a lie.

It was no easy task to get his own breakfast the next morning, pack his own lunch, and do the few chores, neglected all day Sunday, but Dan got through the hour some way, and at seven o'clock found himself in line at the foundry gate as usual. Within him he did not, decidedly, feel "as usual." Conscience, which had begun its revival the night before, was increasingly quickened in these waking hours. All through the day he felt its accusing finger pointing at him in no uncertain gestures, and by evening even his chums detected trouble.

"Come on, Dan," they teased, "Have a li'l drink an' fergit all yer troubles!"

"Not tonight," Dan replied rather uncertainly.

"Aw, whassamatter with Mammie's li'l honey boy?" they chided.

"Well, why not?" the Tempter argued. "Mildred is gone. So who cares? Might as well drink all you want!"

But this time Dan listened to his newly awakened conscience, and refused to go along into "Sally's Inn." Instead, he drove on home, got himself a bite of supper, and then drove over to Mildred's folks, where he was sure she must have gone.

Sure enough, there was Danny, Jr., in the yard, playing with Shirley and Grampa's dog.

"Hi, Son," Dan called as he stopped the car at the gate.

Danny bounded toward his Daddy. "O Daddy, Daddy!" he cried, "Did you tum for us? Are we doin' home now?"

"If Mamma says so," Dan promised, gathering his precious son in his arms. Shirley stood back a trifle shyly, not knowing whether she should give her disgraceful parent such a welcome.

"Hi, Shirley! Have a kiss for Daddy?" How Dan did love his children! In his sober hours he was everything a loving father could be to them. "Where's Mamma?"

"In the house,". Shirley replied.

"Go tell her to come out, Sweetheart. Daddy wants to talk to her."

Shirley disappeared into the house, while Dan and Junior reveled in each other's company for the few minutes that followed. Then Shirley reappeared.

"Mother says she's not coming out to talk to you," she repeated quite importantly, and with a suddenly acquired superior air. "She said there isn't any need of your coming here; she's through with you, forever. And Danny, Mother says you're to come along into the house and not talk to Daddy."

His small daughter's words stung him to the heart, and his spirit wilted as a parched plant in midsummer's heat. Danny stood rooted to the ground, unable to believe that he must so soon again leave his Daddy's arms.

"Come on, Danny," Shirley commanded in her newly acquired tone of voice.

"Good-by, Son." Dan hastily kissed the little fellow and turned dejectedly to his car, while a deep groan escaped his being. He drove home quickly, and conscience continued its blistering accusations.

"Has it come to this?" Dan asked himself, as he busied himself picking up the broken dishes, toys, and furniture, and putting the place to rights. "Has my own little girl turned against me? Am I to be denied my rightful place in my son's heart? Won't Mildred speak to me even enough to reason this thing out? What have I done to her, more than drink a little, to deserve such treatment?"

Even then, the broken pieces in his hands answered his question partially. There must have been a severe struggle. He recalled hazily, having crashed the chair. What if he had hurt them—killed them?

"O God!" he groaned, covering his face in shame, and then started suddenly. What had he done now? called upon God? That was it! He needed God! God! God!

For a long while he sat thus at the table, his head upon his folded arms, while conscience turned the work of conviction over to the Holy Spirit, who strove earnestly to bring a wanderer's thoughts back to the Father. All through the night the work went on, while the soul struggled, fought, hoped, and even prayed, by turns. At dawn the victory was not won, but the struggle was more intense. The loneliness of the empty house, the mute appeal of some forgotten toys, and a half-soiled apron hung back of the kitchen door, together with the awful heart-hunger of a man who really did love his wife and babies, brought with the struggle an awful suffering.

But it is not easy to give up, no light thing to yield to the Spirit of God when sin has one so bound as Dan Doeble was. Satan does not easily relinquish his hold on a soul so long conquered. Dan felt he could not go to work; he must reach some decision; he must keep away from the fellows today until he knew what he would do next.

So he set to work cleaning out the shed, a task long neglected. Towards noon he was surprised to see a strange car turn in at the drive, and then his heart went to his throat, as it were, when he recognized Sheriff Sheeley.

"Hi-ya, Dan," Sheeley greeted amiably enough.

Dan only nodded. His tongue seemed to freeze to the roof of his mouth. What was happening now?

Sheeley handed Dan a long envelope. "Something for you, Dan," he said, and then talked about the weather and the war, and was gone.

Dan sat on the top porch step again and opened the envelope. It was a notice from Mildred's lawyer, informing him of her accusations and application for alimony and custody of the children. The notice claimed that he had beaten her and attempted to kill her and the children. He was to appear at a hearing the following Monday.

Dan felt his humiliation was nearing a climax. Had Mildred actually gone so far as to take their troubles to the law? And the paper in his hand said that he had attempted to kill Mildred and the children! He groaned again. If he tried that, he certainly didn't remember it; but he wasn't responsible then, he was drunk! That's it, drunk! He was a slave to that demon, and it's a wonder he didn't have to face murder charges right now! For murdering his wife! His own dear Mildred! And Shirley and Danny!

Hot, stinging tears blinded him as he got to his feet and staggered into the house.

"O God," he moaned, "I need help! I want deliverance from this awful sin!"

Ah, precious Holy Spirit, Thou hast wrought Thy great work of conviction! The Wanderer is now ready to come back to God! Show him the way!

In the living room was a small desk which Dan and Mildred shared. In it he deposited the strange new document, and was about to close the desk when his eye caught a small folded paper. He picked it up. It was "The Way," left by Mr. Davis on one of his visits. Mr. Davis! Of course, he's the one now!

Dan sank upon his knees beside the desk. "O God," he prayed, "Thank You for telling me about Mr. Davis. I believe he and his wife can help me. Lord, take me to them this very afternoon, and, O God, if it's Your will for me to be saved, please make them be at home when I come. I know I need salvation, and that's what I want. Amen."

There was the ghost of a smile playing about his mouth as Dan finished his shed-cleaning job, and then shaved and bathed and dressed to go to the Davis home. All the while he kept praying fervently under his breath, that they would be at home and show him the way to God. He had never been there before, but he had learned where they lived, and so he lost no time on the way. The place looked strangely quiet. Weren't they at home, after all? Dan's hopes began sinking. He knocked at the door, his heart pounding. Presently, to his great relief, Mrs. Davis appeared, smiled as she recognized him, and invited him in.

"Well-a, is Mr. Davis home?" Dan stammered.

"No, he isn't." Dan's hopes sank farther. "Where is he?"

"I think you'll find him over at the Green place. He went there to help Mr. Green with some painting this afternoon." Davis was the kind of preacher who helped in his own financial support.

"Which place is that?"

Mrs. Davis explained and pointed out the farm. Dan still hesitated. He looked at his watch.

"He'll soon be home for supper, now, won't he?"

"Not before six. You can wait here if you want to. But I'm sure Mr. Green won't mind if you stop in there to talk to Mr. Davis."

"You see," Dan blurted, "I'm in trouble again."

"I thought maybe."

"My wife left me."

"I see." The Davises knew all about that other time, and they knew, too, how he had gone back to drinking. So he really didn't expect much sympathy. Neither did he want it, now!

"I'll go over to Greens and see Mr. Davis," Dan suddenly said and was gone.

He found the preacher with little difficulty, and briefly told him his trouble. The preacher listened closely and sympathetically.

"Mr. Doeble," he said kindly, "You need the Lord more than you need your wife."

That touched Dan, for that's what he knew. Why that's what he came for!

"Yes, sir, I know it, Mr. Davis," he said. "I really want to get saved."

"I'll be through here in about half an hour, and then we'll go on over home, and let's pray about this, Mr. Doeble."

"Yes, sir; if you will, sir."

Dan helped around what he could and then when the job was finished went home with Mr. Davis. He was glad he could hope for relief from his soul misery.

In his study Mr. Davis spoke a few more words with Dan and then called in his wife to help pray with him.

"Now you really see that your greatest need is salvation for your own soul, do you?" the preacher questioned Dan.

"Yes, I do. I want to live so as I'll be fit to live with. I've just got to have my dear wife and kiddies back. I can't stand it without them. I'll die if she don't come back!"

"But would you be willing to let the Lord save you even if Mrs. Doeble would never come back to you again?"

"Yes, sir. I do want deliverance from this awful sin."

"You realize only Jesus can save you?"

"Yes, sir. And I want Him to do it now."

"Well, let's pray. Mamma, you begin, and then—" turning to Dan, "You see if you can pray for yourself, Mr. Doeble. I'll close."

Mrs. Davis began praying softly, yet fervently for the soul seeking God; but no sooner had she mentioned the man's name, than he interrupted her and began crying unto God for himself. Such crying for mercy! Such pleading for forgiveness! Such confessing of sins! Such promises of service in exchange for salvation! And then he seemed more quiet while he waited for the preacher to pray. When Mr. Davis finished his prayer, Dan jumped to his feet and cried triumphantly, "I'm saved! Glory to God! He did it for me!"

"Praise the Lord!" the Davises both responded heartily.

Suddenly Dan began fumbling in his pockets. "Here," he exclaimed, pulling out his cigarettes, and handing them to Mrs. Davis, "Burn them! I don't want them any more! I'm through with them and drinking! They've helped to drag me down."

"You really mean I should burn this in the stove?" Mrs. Davis asked.

"Yes, ma'am. I do mean it. And I never want any more of them."

Mrs. Davis promptly obeyed by dropping the package of cigarettes into the fire of her cookstove. Dan was then urged to remain for supper and accompany the Davises to prayer meeting. He accepted the invitation and ate heartily. He had a great burden lifted from his heart, and life looked so much different now!

"Oh," he said with feeling, "if only Mildred would become a Christian now and we could have a happy home! I feel like going to her right away and telling her what has happened to me."

"It might be better to wait a little," his host suggested. "She may not be ready to take your word for it. Perhaps you'll have to prove by your life that you're changed, before she'll really trust you again."

"Yes, I guess that's so. I've broken my word so many times. I wouldn't blame her if she wouldn't believe me. But I hope she does."

WHAT IS THE SECRET?

When home is a happy, harmonious nest
Of work, and laughter, and play,
Where each thinks first of all the rest,
And they live in companionable way,
What is the secret? Of course you know—
For love in the heart makes such homes grow.

When you look in a face and see kind eyes,
And you know that person each day
Is helpful, and patient, and always tries
To act in a friendly way,
What is the secret? We know full well
There's love in that heart—for actions tell.

—Veda Group.

In the prayer meeting Dan gave his testimony how the Lord saved him, and asked the Christians to pray for him and for Mildred, which they all did gladly. His testimony was so real that Mrs. Troll, a backslider, said wistfully, "I want you to pray for me, too. I'd like to be a Christian again and live victoriously."

"You can, only by taking God's promises by faith," the minister assured her.

Several days later the Davises decided to visit Mildred Doeble and see if they could in any way help her to believe that Dan had truly found the Lord, and to assure her that they were interested in her and praying for her.

"No, indeed. I'm through with that boy," she averred feelingly. "You can't kid me about his praying; I heard him pray before. He was over here the other night and told me he turned over a new leaf, but I don't believe it. He's lied to me so many times. I'm done with believing him any more."

"But I'm sure this time he really found the Lord," Mrs. Davis said.

"Sure, he can make you believe that; but not me!"

"How long has he been drinking?"

"Oh, I don't really know."

"Did he drink before you married him?"

"Oh, sure. Everybody did. You could never find a man who doesn't drink at all!"

Mrs. Davis was too surprised to speak. She knew many people drank, but couldn't believe it included "everybody," even in Mrs. Doeble's circle of friends.

Mr. Davis smiled. "Well," he drolled, "I don't know if Mrs. Davis would have married me or not, if I'd have been a drinking man!"

"But I know!" emphatically declared his wife, and they all laughed, and Mildred wondered.

"Well, we want you to know we are praying for you both," the minister told her. "We want you to have a Christian home, and you must both be Christians for that."

"I'd like to be a Christian," Mildred said wistfully, "but it's hard to understand your way. I can't understand your way of praying. We memorize all our prayers and repeat them when we need them. I couldn't pray like you do."

"When you know the Lord, it isn't hard to talk to Him. Did you ever find it hard to talk to your father or mother?"

"Oh, no! Of course not!"

"When we become children of God, He is our Father, and we recognize all He has done for us, and we find it easy to commune with Him."

Mildred shrugged her shoulders. "It's hard to understand," she insisted.

"We are praying for you," the Davises assured her again and left.

Several days passed, including Sunday. Dan attended services at the little country church where Mr. Davis preached, and vowed he'd bring Mildred and the children every Sunday, after they got together again. On Monday was the hearing. Dan was quiet and let Mildred make all the accusations she could think of. He resisted in nothing. The court ruled that he should pay her twenty-five dollars a week, and let her have the home and the children. Dan consented, hoping that in some way he might convince Mildred he really was serving the Lord now. That evening he moved out of the house and let her come in, but never a word would she speak to him.

Dan kept praying, as did his friends also. He had great faith in the God who had so marvelously saved him from his awful sins. It was a joy to be able to go by "Sally's Inn" and other beer joints and not even be tempted to go in. So he felt sure his newly found Father would also give him back his wife and family. His whole aim was to live for the Lord now, and to convince Mildred this was not a sham. He attended church services whenever and wherever he could, going there week nights instead of lounging around in the way of temptation.

Then one evening he decided he'd invite Mildred to go with him.

"It's a revival meeting, Mildred," he told her; "And I thought you'd enjoy going. I enjoy it so much I've been going every night."

Mildred thought hard, and finally decided to go once, to test him out.

No young man ever escorted a pretty bride more proudly than Dan took Mildred and the children to church that night, carrying happy little Danny in his own arms. He tried not to be over-solicitous, but couldn't restrain a note of triumph in his voice when he introduced her to the evangelist saying, "This is my wife." And he did not miss Mrs. Davis' meaningful smile.

At the close of the sermon the minister asked for those who would like prayer for themselves to raise their hands.

"Mildred, don't you want them to pray for you?" Dan whispered.

"Why, yes, I do," replied Mildred.

"Then just raise your hand, dear."

Mildred's hand went up, timidly, but hopefully. In her heart she truly wished for peace and pardon. Dan's "dear" helped; it made her feel that he was really sincere.

The next evening Dan's car stopped by the little white gate again.

"Want to go to church again tonight, Mildred?" he called cheerfully, hopefully.

"I wouldn't mind, only we're not ready."

"Could I help? Dress Junior or something?"

"I guess you could."

Dan's heart leaped as he bounded from the car and joyously gathered his son in his arms.

"Are you donna stay home now?" Danny wanted to know as he let his Daddy dress him after Mildred had bathed him.

"I wish I could," Dan replied, rather wistfully.

"Why tan't you?" Junior quizzed.

"Daddy was bad, and Mamma doesn't want him any more," Dan confessed.

"Hey, Mommie! You **do** want Daddy, don't you?" Mildred was in the next room, dressing. Danny kept pleading his Daddy's case: "He'll be dood now, Mommie. Please let him stay!"

Mildred appeared in the doorway, putting the finishing touches to her hair. She looked at Dan, over Danny's head. His eyes were pleading, but he said nothing. But in her eyes he saw not the look of cold unforgiveness that had been there so long. In her relenting attitude he took hope. In another moment he was by her side, looking and longing for the forgiveness he had been praying for.

"Darling, will you forgive me? Will you let me have this one more chance to prove I do love you? Please, Mildred, say we'll start all over again, in a new way, with Christ as our Guide, our Head. Come and start tonight as a Christian, and let's have a Christian home this time."

Suddenly, Mildred's tense muscles relaxed, and she let him take her in his arms, and then before she realized it, she was crying on his shoulder.

"It wasn't all your fault, Dan, dear. I do want Christ in my heart, too, so I can work with you in making our home Christian, and successful."

Danny bounded into the bedroom where Shirley was tying her shoes.

"Daddy's gonna stay home now!" he shouted, clapping his fat hands gleefully.

"How do you know?" Shirley was still skeptical.

"Tause he 'n' Mommie are out there tissin' each other, an' I know he's donna stay!"

And Danny was right.

Bannock, Ohio.

AFRICAN DIARY

BY GEORGE R. SMOKER

Sit back in your chair, close your eyes, and imagine yourself to be in warmest Africa while I read you a few snatches from the family diary.

Sept. 11. Serious truck accident a half mile down the road when drunken driver smashed into tree. One man killed, we dress the wounds of another.

Sept. 17. Last evening those on the compound were invited to our house for the evening of fellowship—singing, hearing translations of news of revival in other parts of Africa, and prayer. This evening the Christians again met at our house to consider which believers should be examined for baptism, to complete work on formulating the rules of the compound, and to consider the matter of a reading class for women and girls.

Sept. 18. First day of school, with Nyerere and Timotheo teaching the first three grades and Dorothy and I the fourth grade. (Remember, though, that teaching fourth grade in Africa means that one is teaching grown young men, with some being married and the rest getting ready to be married if and when a bride can be found and also the necessary cows with which to buy a wife. How would you like to pay fifteen cows and ten goats for a wife? That's the new low price that the federation of native chiefs in the district are trying to get established, but the government has not consented to make such a price ceiling the law of the land.) Six young men from Jajita were sent up from Mugango for fourth-grade work because they had no teacher for them, and this fills our compound up to capacity.

Sept. 27. Today is the second time this month that relatives of Mirembe, wife of Nyerere, have attempted to carry her off the compound by force. This time the father and an uncle were here, and Dorothy, hearing Mirembe's cries, called Clyde and me, and we ran to the rescue. The relatives are of the Zanaki tribe and want to break up the marriage if possible and at the very least to have her stay at home until all the cows are paid. Another cow will be paid this week and then there will be only three more to pay.

Sept. 30. Werema Kabisya and Linus came this afternoon, asking me to come to talk to Werema's father, who, as the natives say it, is "wanting to die." I welcomed the opportunity to walk the six miles to that village, because I wanted the privilege of speaking to these two men who were once believers but have gone back to the world, the flesh, and the devil. Werema married a second wife for no greater reason than that he thought he wouldn't have to work so hard. For two months she evidently worked quite well, but after that he said that he found he had to work just as hard as ever or perhaps harder. I talked to the old man for a time, his son interpreting, and he was inclined to accept everything I said. I found, however, that he had no conception whatever of sin—an old man living in heathen Africa without a knowledge of God and yet he felt that he had never sinned against God! Truly it takes a knowledge of Law to bring a knowledge of sin, and we find it necessary to preach Law many times so that there may come a consciousness of sin.

Oct. 2. The Printshop is sufficiently completed so that today we began teaching the bigger boys there instead of in the little office. In the evening the church group gathered and we discussed the matter of going to Kyanyiboko and Nyankanga or "Crossroads" every Sunday morning with the Gospel. Everyone expressed willingness to go when called, so that, beginning immediately, we expect to be holding services each Sunday at four places, instead of two, besides caring for the services in Musoma from time to time. It means that every available Christian here must be a working Christian and that of course is as it should be.

Oct. 25. Three from Kiasuki examined for baptism today: Mtende, Warioba, and Wambura. It was decided unanimously that they should be baptized, but they will be taught for a few months yet. The Spirit is working at Kiasuki.—African Circle Letter, No. 78.

SURPRISES

(Continued from page 66)

True incidents? Indeed they are, for many a time I have sat in Mrs. Ridley's pretty garden. Jack is married now, but his cheery little Anne says they couldn't get along without "Mother." Many a time some of her lovely flowers have beautified my living room.

As for Jim, I was there, an employee in the department, when the incident happened; and after he had gone away so happy that we all noticed it, the manager told me about it.

So we can fearlessly and joyously bring our needs to our Father. The surprise? It is not that He will hear us, for He is sure to do that, but if we leave to Him the way the needs are to be met, time after time we shall have one of His surprises!—Forward.

* * *

Men ply me oft with questions hard,
  Who do not know my Lord;
My wisdom fails, I only point
  To God's unerring Word.
Perhaps they scorn and question it,
  But One with greater might
Has set His stamp upon it,
  And I know that it is right.

—V. S. T.

CHRISTIAN MONITOR PULPIT

CHRIST THE DOOR

BY GEORGE DOUGLASS REPP

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

In these blessed words seven beautiful thoughts are expressed by our Lord concerning the Gospel of salvation. It is no wonder that the messengers sent by the priests of the Temple to trap Him in His words should return and report, "Never man spake like this man" (John 7:46).

The ancient philosophers spoke many fine things and expressed many ennobling thoughts concerning this life and their sayings have been handed down to us in voluminous records, but their moral truisms simply exalted the ego in man and left no real hope for the life after death.

Jesus, alone, as the beloved Son and Representative of His Father in Heaven had the Divine authority to declare, "All things that I have heard of my Father I have made known unto you" (John 15:15). "For I have given unto them the words which thou gavest me" (John 17:8).

1. **I Am the Door**—The Simplicity of the Gospel.

The first thought, then, is in the simple statement, "I am the door."

What could be more simple? Even the smallest child, as soon as it begins to lisp, learns to say the word, "door," and what it means.

The majority of the people to whom Jesus spoke daily were unlearned and unlettered, therefore He spoke to them in the simple, everyday language around which their commonplace lives revolved, using words the meaning of which they could readily grasp. Hence, when He said, "I am the door," they understood that He meant something that had to be gone through, as to enter a house from the street, or, when inside, to pass from one room into another.

When we mention a door, we naturally think of an entrance, or exit to something. Anybody can locate a door. But Jesus was not referring to a material door encased in a frame of wood, brick, or stone. What He was seeking to convey to the minds of the people in the most simple manner was the way they might be saved.

However they were slow in grasping or understanding the purport of His mission. They looked upon Him as a great Teacher, vastly different from the rabbis and priests of the synagogues, and the Temple at Jerusalem, for He was not preaching Judaism, but salvation and eternal life—things they had never heard before from the lips of man. Jesus came not to preach the Law of Moses, although He kept the Law Himself and urged others to keep it, but to incite faith in Himself as the Son of God and Saviour of the world. He alluded to Himself as the **Door** through which they could enter into that eternal life. They were to enter by faith through Him. How simple to their untutored minds!

2. **By Me**—The Exclusiveness of the Gospel.

There is only one door to salvation, that is Christ. "Verily, verily, I say unto you, I am the Door of the sheep. All that ever came before me are thieves and robbers" (John 10:7, 8).

Many false teachers have arisen since Jesus' day, teaching it is not essential to salvation to believe in the Deity or Blood Atonement of Christ. Salvation, in one sense, is an exclusive proposition. Christ is the Author and Finisher of our salvation, therefore all other ways and methods to be saved are excluded by virtue of His death. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). That makes the way of salvation exclusive, for no man can be saved except by believing on the Lord Jesus Christ and His finished work on Calvary's cross. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

3. **If Any Man**—The Inclusiveness of the Gospel.

Whosoever will may come. No one need be left out. The key word is "whosoever." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). That leaves the door of salvation open to every one, Jew and Gentile, bond or free, for God is no respecter of persons.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Is. 55:1). Nothing whereby we can merit God's favor. All free. Hallelujah!

While salvation is exclusive, in that we can obtain it only through Christ, it is all-inclusive in that every man, woman and child can be saved by believing and complying with the conditions laid down in the Gospel. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

4. **Enter In**—The Condition of the Gospel.

This implies action on the seeker's part. He must do something. He must "enter in" through the Door. Christ being the Door, he must enter into the experience of personal salvation through Him.

Christ as the Door is only a figure of speech, but by faith we understand that we can only be saved through Him, and by faith we appropriate the salvation which He offers through His name. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

If salvation could be obtained by words, how men would strive after it! The Jews, in the Old Testament dispensation, sought to obtain it by works, but Jesus showed them that the law was only a schoolmaster for the time being, for when He died on the cross He annulled the old Mosiac law and the ordinances they had been taught to observe, for He, Himself, was the fulfilling, or the end of the law for salvation. The prodigal son had to arise and go back to his father's house.

The condition of the Gospel, therefore, is to "enter in"—"Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

But we must do that one thing by faith, that is, "enter in," for the time is coming when the door will be shut, and then it will be too late.

5. **He Shall Be Saved**—The Certainty of the Gospel.

Not the least doubt about it. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:20). "If it were not so, I would have told you" (John 14:2). God's Word is from everlasting to everlasting—unbreakable, as sure as God Himself.

But we must be saved through Christ. We must come through Him. "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). There is no other door but Christ through which we can enter and be saved. Blessed assurance!

6. **And Shall Go In and Out**—The Liberty of the Gospel.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Perfect liberty. Come and go as you please, for you please to do the will of God. From all bondage set free.

In and out signifies intimate fellowship with Christ and God. No time limit for coming or going. No latch-key needed, because the door is always wide open. Such are the privileges of God's children in the Gospel.

7. **And Find Pasture**—The Fullness of the Gospel.

That means an abundance of good things in Christ, plenty, above measure.

A good pasture is not a place of stony ground. A good pasture means food for the flock. The Christian finds pasture when he feeds upon the Word of God. He becomes filled with all the fullness of God. No malnutrition; instead, healthy, wholesome,

(Continued on page 75)

Editorials

"With Christ in His Sufferings"

This is the topic for the Young People's Bible meeting for April 28. It brings to our attention a great Christian principle that runs all through the New Testament and has its source and background in the Old Testament. The topic for the alternate program, "Persecution and Apostasy in the Progress of the Christian Church" gives the subject a historical setting that should be of great interest to us as a Mennonite Church.

Jesus enunciated the principle of Christian suffering in a number of emphatic pronouncements when He had occasion to state the conditions for discipleship, as for instance: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "He that taketh not his cross, and followeth after me, is not worthy of me." The cross plainly speaks of suffering, and Jesus demonstrated the principle of Christian suffering in the superlative degree. He pronounced a great blessing upon His people who suffer for His sake in the famous Beatitudes: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." And to show how this principle of suffering had its roots in Old Testament times, He adds, "For so persecuted they the prophets which were before you."

The apostles in their writings take up the same refrain of the certainty of suffering for the child of God and of the glorious rewards which it will bring, if endured patiently and for the sake of Christ. Note a few examples: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "If we suffer, we shall also reign with him" (II Tim. 2:12). "But and if ye suffer for righteousness' sake, happy are ye" (I Pet. 3:14).

In considering this subject historically, from the standpoint of the church since the time of the apostles, as suggested in the alternate program, some excellent source material is suggested, such as "Mennonites in Europe" by John Horsch, and other church histories. Another suggested source for material that will be found quite helpful is an article, "The Anabaptist Theology of Martyrdom," by Ethelbert Stauffer, printed in "The Mennonite Quarterly Review," in the July issue, 1945. In order to make this more widely available to our young people's Bible meeting workers we are reprinting a large part of it in the March and April issues of the Monitor. A few introductory pages have been omitted for the sake of brevity, but from there on it will appear in toto. Readers will find the article full of searching thoughts when they compare the Christian philosophy of Reformation times to the easygoing Christian outlook of today.

We as present-day Christians do not know much about what the martyr-saints of earlier times had to endure and suffer. But we must be willing to face the hardships of Christianity if we want to realize its true joys and blessings. There is a real danger to the church today that we mingle too much of the spirit of Hollywood in our individual lives and even in our public services. Some one has well said, "We are not saved to have a jolly good time. We are saved to sacrifice, to suffer, and to serve." Again, in the words of A. J. Gordon, "We dwell upon the attractions of Christianity, but rarely stop to think that it may also have repulsions which are vitally necessary to its purity and permanence . . . . If perchance the Church shall attract men without at the same time transforming them; if she shall attach them to her membership without assimilating them to her life—she has only weakened herself by her increase, and diminished herself by her additions."

It is well for the church of today to guard against popular so-called Christian movements that smack of Hollywoodism in their spirit and methods and to be faithful in the preaching of the Gospel of self-denial, repentance, restitution, sacrifice, and service, as taught and exemplified by Christ and the apostles and our own Anabaptist forebears. "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13).

A New New Testament

On February 11 the new Standard Revised Version of the New Testament was released to the public with publicity befitting the importance of the event. It will be recalled that the King James Version of the Bible, usually called the Authorized Version, was published in 1611, three hundred and thirty-five years ago. It was built on the work of a number of other versions that preceded it, dating back to that of John Wyclif, in 1380. The King James Version was a masterpiece of achievement, which has held the interest and affection of the English reading public for over three centuries. In the latter part of the nineteenth century there was considerable sentiment that since some of the words in the Authorized Version had become obsolete through the inevitable change of language over the years, and because of the discovery of important manuscripts which were not available earlier, there should be a revision of the text. This was done first by a committee of British scholars who published the English Revised Version of the New Testament in 1881. Later (1901) an American committee published the American Standard Revised New Testament. Old Testament versions of these revisions were also published as they were ready.

It was the fond hope of the revisers that these new and more modern versions would be generally adopted by the English and American people for public worship and private use. In this they were doomed to disappointment, for the revisions were not thus generally accepted. There were a number of reasons for this, one of which was the unfortunate renderings of II Tim. 3:16, and another was that, in attempting to follow the Greek language quite closely, they lost much of the beauty and force of the English of the Authorized Version.

Feeling that the English speaking public is entitled to a better version of the Scriptures in the speech of our times than had as yet been available, the International Council of Religious Education appointed a committee of scholars to undertake a new revision. The following quotation describes the need and the authorization to meet it as expressed by the Council: "There is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature. We therefore define the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

The New Testament is now on sale and no doubt many of our readers have copies of it. Whether it will fulfill the high hopes expressed for it the future alone can tell. The editor has examined his copy rather hastily and is not prepared to express his opinion concerning it as yet. It does seem to have some advantages over the American Standard edition of 1901. Next month we expect to have an article giving the results of a thorough study of it by Bro. John C. Wenger, of the Bible Department of Goshen College. In the meantime we welcome the new version as a valuable addition to our tools for Bible study.

CHRISTIAN LIFE

WAITING UPON GOD

BY L. J. LANTZ

"And the Spirit of God moved upon the face of the waters" (Gen. 1:2b).

These words suggest "the Spirit's brooding over the disorganized elements as a hen covers her eggs." It is the ageless story of God's dealings with the works of His hands.

Rome, we are told, was not built in a day; and the purposes of God are not always accomplished in a day, or in a year, or in a generation.

When "the mother of all living" beheld her firstborn son, she exclaimed, "I have gotten a man from the Lord" (Gen. 4:1). She was cruelly disappointed; her son, far from being the Redeemer of his race, became its first murderer. Gen. 4:8. "God's Anointed One" came into the world four thousand years later, and many were the works of God during that long period of waiting.

Jude describes the evil nature of sinners, and their final punishment; ". . . ungodly men . . . filthy dreamers . . . as brute beasts. . . . Woe unto them! for they have gone in the way of Cain. . . . "Raging waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness for ever" (Jude 4, 8, 10, 11, 13).

He writes further: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). See Gen. 5:22, 24. Today, in heaven, Enoch is still awaiting the fulfilment of his prophecy.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years" (Gen. 6:1-3).

A judgment is here pronounced against all men, but first there must be a "day of grace"; a time in which a way of escape is prepared for all who will accept it. Gen. 7.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

"And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made; and he sent forth a raven, which went to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

"And he stayed yet other seven days, and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not unto him any more.

"And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the earth was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried" (Gen. 8:1-14).

BECAUSE YOU PRAYED

BECAUSE YOU PRAYED—
God touched our weary bodies
with His power,
And gave us strength
for many a trying hour
In which we might have faltered;
Had not YOU—our intercessors—
Faithful been, . . . and true!

BECAUSE YOU PRAYED—
God touched our eager fingers
with His skill,—
Enabling us to do
His blessed will
With scalpel, suture, bandage;
Better still—
He healed the sick, the wounded,
Cured the ill!

BECAUSE YOU PRAYED—
God touched our lips with coal
from altar fire
Gave Spirit fulness,—and
did so inspire—
That when we spake: Sin-blinded
souls did see!
Sin-chains were broken;
Captives were made free!

BECAUSE YOU PRAYED—
The "dwellers in the dark"
Have found "THE LIGHT"!
The glad "good news" has
banished heathen night!
The message of THE CROSS,
so long delayed
Has brought them "LIFE" at last—
BECAUSE YOU PRAYED!

—C. Bailey Bowser.

The flood did not cleanse the human heart of its sinfulness. Gen. 8:21; Jer. 17:9; Matt. 15:19. Again from the very first men seemed to become more wicked as their numbers increased.

With the call of Abram another part of God's plan was revealed; a chosen nation was to be His alone, and through it the written Word of God and finally the Saviour, God's Anointed One, were to be given. Gen. 12:1-3. The faith life of Abraham was one long series of "waits." Heb. 11:8-12.

Again, when Abraham was planning a marriage for Isaac, Isaac "went out to meditate [R.V., to pray] in the field at the eventide" (Gen: 24:63). His prayers probably had something to do with the happiness of his married life. Gen: 24:67. Isaac and Rebekah remained childless twenty years (Gen. 25:20, 26), yet Isaac lived to see his grandchildren (Gen. 35:27).

Divided affections on the part of the parents caused some trouble in Isaac's home. After helping Jacob to deceive his father, Rebekah sent him away for fear of Esau. Gen. 27. "A few days" she said. But Jacob was absent from his home for twenty years; and there is no record of his ever seeing his mother again in this life.

Jacob's greatest crisis came when he had to face his brother again. All night he wrestled; but it was Jacob, not the Lord's angel, who needed to be conquered. Gen. 32:24-32.

The boy Joseph dreamed of power and greatness (Gen. 37:5-10); he did not see the long, hard road that lay between his dreams and his greatest accomplishments. Psalm 105: 17-22.

Moses, after he was called to deliver his brethren (Acts 7:25) had to go back into the wilderness for forty more years of training. Acts 7:30; Ex. 7:7.

Then, after God had led His people out of Egypt—when the Promised Land was almost in sight—Moses had to resign himself to another long delay. Num. 14:33, 34. Forty years with a flock of stupid sheep (Ex. 3:1); forty years at the head of an obstinate, murmurous mob of people; and at last, when the great task was nearly completed, **one sin** kept Moses and Aaron out of Canaan! Num. 20:10-12. Yet Moses, centuries later, stood upon the other side of Jordan. Matt. 17:3.

Consider the "rests" in the journeys of the Israelites as they followed the pillar of cloud and of fire (Num. 9:15-23), and in Joshua's campaigns of conquest. Josh. 3:2; 6:3; 10:12-14; 11:23; 18:1; 21:44; 23:1.

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jepthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 11:32-40; 12:1-2).

Gap, Pa.

THE SACRIFICE OF OBEDIENCE

BY MARGARET HORST

Some weeks back I heard Jimmy's father call him one Sunday afternoon to come and take his nap. Jimmy was having a good time playing with the neighbor's children and so he protested. The father was kind but firm and Jimmy obeyed.

Jesus said, "Come unto me, . . . and I will give you rest." We shook our heads at first. It wasn't rest that we wanted. Like Jimmy, we were having a good time, we thought, with associates who were also shaking their heads to God. What would they say if we would obey? Like Jimmy, we didn't want to rest; we loved activity. The precious heavenly Father said, "Come," with such a kind, firm voice that we yielded. The joy and peace that came to our hearts more than paid for the sacrifice it cost.

Once God began to speak to me about more preparation for service in the church that I professed to love. I was afraid to obey, for I wasn't quite sure where He would ask me to go. Teacher's salaries were getting good and I had been made an attractive offer in a community where we had no church. I argued that I could pay my tithe to the church and likely do more good with my money than in any other way. I explained this to an evangelist who had come to our community to hold meetings. I shall never forget what he said. It was something like this, "There are times when the Lord wants our lives much more than He wants our money." That advice helped me to a decision to go to one of our church schools. I am very glad that I obeyed the call of the Lord and the advice of a minister who loved my soul.

We make very grave mistakes sometimes. We know what the Lord wants us to do; but we are willing to do it only in part. In I Samuel 15 we have the story of a man who modified the Lord's directions to suit himself and his people. In the thirteenth verse of this chapter Saul said, "I have performed the commandment of the Lord." In verse twenty he explains that he did almost all that the Lord commanded. The people of Amalek were all killed except the king, and Saul goes on in the next verse to place a part of the responsibility upon his people. He said they reserved the best of the sheep and oxen to sacrifice unto the Lord. This, then, was how they obeyed—they killed all the people but the king, and all the animals but the best. Samuel, that man of God, said, in verse twenty-two, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

On a bulletin board near here I read these words, "The world at its worst, needs the church at its best." No church can be at its best without entire obedience to the will of God. The church is founded upon principles based on the Bible. It is made up of members who should, I dare say must, have convictions that are deep-seated. Unless these convictions are in harmony with the principles of the church, they are not Biblical. It means so much to be entirely obedient to the will of God. This drift so evident in our own church would be stayed if all of us would bow in loving obedience and pray honestly, "Lord, what wilt thou have me to do?"

The way the people served God under the law was different from the way we serve Him now. The life of sacrifice is made complete in Jesus. With what deep gratitude we should serve Him and with what implicit obedience we should follow Him! "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven" (Matt. 5:43-45a). Several years back an F.B.I. man came to our home. After he had secured the information necessary to his business he wanted to talk with me about our faith as Mennonites. He had come from one of the New England states and knew little about us. I couldn't tell him about our doctrines without mentioning nonresistance. To my surprise he said, "There is no doubt that you are right; but I am not willing to take the way." "That ye may be the children of your Father which is in heaven." This, then, is the test of discipleship.

At the call of God Abraham offered Isaac, Hannah gave Samuel, the widow contributed her two mites, and the Macedonians gave themselves. I wonder what you and I are doing to prove our love for Christ?

Reading, Pa.

FAITH ESSENTIAL TO PRAYER

BY SARAH MARIE PRINKEY

"Faith is the substance of things hoped for, the evidence of things not seen." Without faith there can be no prayer, no matter how great our helplessness. Helplessness united with faith produces prayer. In Heb. 11:6 the warning is given that "without faith it is impossible to be well-pleasing unto him."

Just what is the essence of faith? It is to come to Christ. The sinner who, instead of fleeing from God and his own responsibility, comes into the presence of Christ with all his sin and distress believes. John 11:40: "Said I not unto thee, that if thou believedst, thou shouldest see the glory of God?"

The words of Jesus, "Thy faith hath saved thee," applied in Jesus' time to both physical and spiritual conditions. This is clearly evident from Christ's many miracles of healing and cleansing sinful hearts as well. The woman who knew that she had but to touch the hem of His garment, is a striking example. A living faith sees its own need, acknowledges its own helplessness, goes to Jesus, tells Him just how bad things are and leaves everything with Him.

There is such a condition as unbelieving faith too. The incident recorded in Mark 9:14-30 is one example and corresponds to James 1:6-8: "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways" (R.V.). While Jesus and three of His disciples were experiencing the Transfiguration on the mountaintop, a man had brought his demon-possessed boy to the other nine. You know the result—the evil spirit could not be cast out.

When Christ returned from the mountain, the father brought the child to Him. Jesus questioned him: "How long is it ago since this came unto him?" The father replied, "Of a child," and also explained to Christ how terrible his suffering had been. In distress he cried, "If thou canst do anything, have compassion on us, and help us." He was not quite sure Christ could heal his son when the disciples had failed. Jesus answered: "If thou canst! All things are possible to him that believeth" (R.V.). The man grasped the seriousness of those words and cried out in distress: "I believe; help thou mine unbelief!" And his son was healed.

Just so can we, as did this father, come to Christ and begin telling Him about our doubts and weak faith, even though there be much doubt and little faith in our hearts at the same time. We are thus able to pray more confidently and need not be frightened by these doubts and weaknesses. God is seeking people today who will dare to believe Him for great things in order that He may do great things with and through them. Matt. 21:21, 22, R.V.: "If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The greatest test of faith mentioned in the Bible is the faith of the great patriarch, Abraham. He believed that God would provide a sacrifice in the stead of his son. His faith was tested even to the point of having his hand raised, ready to bring the knife down on his son who was tied to the altar of sacrifice. Still Abraham doubted not, and his prayer of faith was answered—God provided a ram. How many of us, God's children of today, have such faith in times of trial and temptation?

Mark 11:24: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Scottdale, Pa.

THE ESSENTIALS OF TRUE MANHOOD

BY ARCHDEACON MacFADYEN

Life is a great mystery. All the knowledge of all the scientists in every succeeding age has never yet given a complete and satisfactory definition of what "life" really is. Some have told us that "Life is consciousness." But that surely is one of the functions of life, and not life itself. Others have said that life is "the sum total of the forces that resist death." Others again, that life is "correspondence with environment." Nowhere do we find such a helpful definition of life as in the sacred Word of Truth. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

The subject of "True Manhood," is vital in these degenerate days. True manhood must concern itself with all the constituent parts of man's complex nature: physical, mental, moral, and spiritual.

With regard to natural life, we share that in common with the animal creation. Man is more than animal, although many are only living the animal life in these days.

Plato defined man thus: "A two-legged animal without feathers." Diogenes plucked the feathers from a cock, and said, "Behold, Plato's man!"

There are many living on the lowest plane of all. The body and its demands claiming all the thought and attention of the natural mind. It is absolutely necessary that bodily exercise should be taken for the preservation of health. But in these days we see athleticism run mad, and young men maimed for life, and even dying on the football field, for fame and name. A young man died in the Swansea Hospital as the result of a blow received in a football match. Just prior to his removal to the hospital, he called his mother to his bedside, and holding up his League medal, said, "Throw it in the bars of the grate; it has cost me my life." He expired after intense suffering.

It must be granted that a man with a healthy, vigorous body will have a more optimistic outlook on life than the man with a disordered liver. But it is quite possible to live a healthy life, as far as the body is concerned, and yet miss "true manhood."

In what way can "True Manhood" be attained and maintained, so that the great purposes of our being can be fulfilled?

1. A Sense of the Responsibility of Life (James 4:14). "What is your life?" Life is a sacred trust. Many love to trace their ancestry back to remote times. Trace your ancestry as far back as it is possible to go, and you will find the astounding statement, "In the beginning God."

Dr. Cuyler has said: "I go back to the origin of the globe. I find that for five days the creative hand of the Almighty is busy fitting up an abode of palatial splendor. He adorns it; He hollows the seas for man's highway, rears the mountains for his observatories, stores the mines for his magazines, pours the streams to give him drink, fertilizes the fields to give him daily bread." Then God comes to the grandest work of all—"God . . . breathed into his [man's] nostrils the breath of life; and man became a living soul."

Surely then, for all this mighty and majestic preparation, life must be a sacred and a solemn trust.

2. A Vision of the Possibilities of Life (Col. 3:1-4). What is the great purpose of life? Life is either the greatest of blessings, or the most stupendous of curses. To have a vision, an aim, an ambition, an ideal, towards which all the powers of the being should strive, is surely the surest and the most certain way of attaining the goal.

David Livingstone, the poor boy from Blantyre in Scotland, who became the ambassador of the Cross to the dark and benighted Africans, had this vision. Carey, the Baptist cobbler, who left England and went to India with the Calvary message, had the vision. Time would fail to tell of the splendid lives of Mackay of Uganda, Hudson Taylor of China, Barnardo of London, Quarrier of Scotland, and many others who had this transforming vision.

3. A Perception of the Dignity of Life (Matt. 12:12). "How much then is a man better than a sheep?" Infinitely so! Personality! Individuality! marks out man supremely from all other creatures. Life is a great and a glorious thing, a high and a holy trust, and woe betide the man who degrades the magnificent powers of his being.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" When the world of desire is attained it is found to be only Dead Sea fruit.

4. A Determination to Live the Highest Possible Life (I Cor. 2:2). Professor Henry Drummond once said that there were three classes of men. Those who lived on the lowest plane, the animal life. Then, those who lived a little higher up, and who lived on the mental plane. And then, those who lived in the spiritual realm, "mounting up with wings as eagles." There is only one possible way of living this life of the high altitudes, and that is by yielding allegiance to the Lord Jesus Christ, and bringing body, soul, and spirit under the reign and rule of His sovereignty and lordship. The Gospel makes for the highest possible type of humanity. It must be necessarily so, for the cardinal truth of the Gospel is "life" from Christ, and then "life" with Christ in all His abundant fullness. The eyes of the redeemed continually looking to Christ, and the life being transformed into the likeness of Christ.

5. A Devotion to the Best Interests of Other Lives (Rom. 10:1). This great desire follows in the train of the determination to live for Christ. His wonderful life and atoning death was "for others." His works of mercy and His words of power were "for others." Even whilst on the cross, His poor blinded enemies said, "He saved others; himself he cannot save."

"Live for self, you live in vain:
Live for Christ, you'll live again."

"Life is real, life is earnest,
And the grave is not our goal,
Dust thou art, to dust returnest,
Was not spoken of the soul."

Then, brethren, let us seek to know something of the sacredness and solemnity of life: its power and its preciousness, its reality and its reward, and in so doing, we shall be able to heed the Apostolic injunction,

"Quit you like men, be strong."

"We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle, face it; 'tis God's gift,
Be strong!

"It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on, to-morrow comes the song,
Be strong!"

—Selected.

CHRIST THE DOOR

(Continued from page 71)

spiritual food. "He maketh me to lie down in green pastures" (Ps. 23:2).

As we feed in the pasture land of God's Word our souls are refreshed—restored—and we derive new strength to live for Him. And so, having entered into the experience of personal salvation through Christ, the Door, may we abide in Him until we enter upon the heavenly pastures in the presence of God, to dwell with Him forevermore.—Christian Life.

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The Blessings of Prayer

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon, but let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:10-15).

OUR HOME CIRCLE

SICKNESS IN THE HOME

BY MARY KRATZ

These timely suggestions should prove helpful to all of us when sickness comes into the home, as it surely will, sooner or later.

Sickness, like God, is no respecter of persons. Though unwelcomed, uninvited, and unplanned for, this condition comes to the rich and poor, to the high and low, to the proud and humble, and to the learned and ignorant. In rare cases sickness might be welcomed, as, for example, the boy who is tired of school or a girl tired of her job. We might even invite sickness by not taking the proper care of our bodies. And why not plan for the times of illness, since those times come to almost every home?

Those who consider the possibility of sickness in their plans will first of all do nothing to invite it. By obeying health rules —balanced diet, temperance in work, sufficient rest, erect carriage of body, and body warmly clad in cold weather—the bodily resistance to disease is kept stronger, and one is not so apt to become ill. And if illness does overtake it is not likely to be so severe. We speak freely of the harmful effects of tobacco and alcholic drinks to the body. Are we just as free to speak of the harmful effects of too much candy, general overeating, or the habit of carrying the body slumped over, crowding the internal organs so they cannot properly function? We owe it to God, our fellow men, and ourselves to take the best possible care of the body, the temple of the Holy Spirit.

Plans for sickness should include a bedroom on the first floor, a medicine cabinet with a few simple remedies out of reach of small children, some choice fruit juices for the fever folks, a thermometer, an adjustable bedside table, and a healthy soul, kept in good condition by plenty of food from God's Word, exercise in obeying His commandments, living in close communion with the Lord, and allowing the Holy Spirit to abide. Keep the praying up to date as did the minister in a storm at sea. When all others were frightened to prayer, someone asked him why he was not praying. He answered, "I am prayed up to date."

Then one morning the family awakens to find two or three of the older children sick with the "flu." They are moved down to the handy bedroom where there is some heat and where they can be somewhat isolated. Then the three younger children add the whoop to their coughs and the mother finds her hands full, with six ailing. But she is thankful that not all are sick and that there are enough well to do the necessary duties about the farm and to care for the sick. She opens the studio couch in the living room, makes Grandmother Garber's cough syrup (half honey and half lemon juice), rubs little chests, takes temperatures, makes poultices, squeezes fruit juices, opens a bottle of grape juice, sterilizes dishes, tries to fix appetizing trays (just one blossom in a tiny vase brings a smile to the sick), fluffs pillows, adjusts covers, supplies clean bedclothes, keeps fires burning and entertains the convalescing. God gives special grace, strength, and courage. Soon the "flu" folks are better and it was not necessary to call a doctor. Thanks to God for His goodness. The "flu" folks are soon well enough to care for the whooping coughers, and even the mother can go to church on Sunday.

But sometimes the sick are seriously ill. Doctor books tell us to call the physician at the first signs of illness. When a doctor can be secured, his directions should be followed carefully. In the sick room there should be quietness, no loud laughing or talking, no alarm or great manifestation of sorrow. Be careful not to jar the bed. Do not whisper or speak in low tones within hearing distance of the patient, for he will conclude the conversation is about him, even if it is not. Control your moods; let the cheerful one be most prominent. Do not argue with a sick person. Do not be offended if he is faultfinding and irritable. Remember he is weak from illness and may even have some strange ideas. Show a concern for his comfort and make him realize you understand his condition and feel for him, but do not continually remind him of it. Bring in interesting outside things to help get his mind off his suffering or troubles. And most important of all is to point him to the One who suffered and was tempted in all points as we, yet was without sin, and who told us to cast all our care upon Him for He careth for us. Jesus had no bitterness in His suffering. He said, "The cup which my Father hath given me, shall I not drink it?"

Sickness calls for bravery in the well members of the family. The extra care, plus the lack of help, is a strain and drain on the strength. Perhaps the daughter must go ahead with the household work when the mother is ill, or the son must manage the farm while the father is ill. It might be more difficult than we realize since older folks are hardened to their tasks like an old horse is accustomed to the harness. Anyone might break down under the strain if he tried it by himself. But let us not forget our best Friend who wants to travel with us each day of our lives. He knows; He loves; He cares; and will send the "sufficient grace" which He has promised when we ask it. Sometimes when parents see a child suffering severe pain it causes them much distress and grief. Then we can, in a small way, realize how God must have loved us to send His beloved Son to suffer and even die in our place. How His heart must have yearned for His Son!

Added to the care of the sick, in the cases of serious illness, is the concern for recovery. But do not let that concern give way to anxiety. Do the best you can with God's help and trustingly leave the rest to Him. May this be your desire, "I delight to do thy will," or to be in the will of God. Even though death comes to our loved one we know it is God's will, because we have prayed for His will to be done. We know he is happier with the Lord and God will sooth the ache of heart at parting. How happy we can be in all circumstances if we are resigned to God's will! Even some worldly psychologists have come to the conclusion that the best way to bring healing to their mental patients is to teach them to be resigned to the will of God.

The sick folks themselves must bravely face the pain and discomforts of disease, must be patient in isolation or long convalescence. Surely those who are caring for you are doing all they possibly can for you. So be thoughtful in your requests. I think there are very few people who demand that someone come from another room to slide the cover up a few inches like one woman I have heard of.

Avoid if possible the making of decisions when you are ill. One dean who had so much deciding to do at the beginning of school actually had to take his bed, which shows how much strength it takes to make decisions. Deciding is the hardest work there is. One lady I know does not even decide what she thinks of an incident or a person at certain times in her life when she is not physically up to par. If she catches herself thinking unpleasant thoughts of someone she tells herself "I am not myself now. I will not decide what I think of him or her." Sickness makes the whole body weak, even the mind sometimes. Because of this many volumes have been written on psychology to be used with the sick. Psychologists write chapters and chapters to try to give suggestions to bring calmness and peace to a patient who is troubled, but the Christian has it in a nutshell—peace and joy in the Lord and resting in His sure promises.

God might see that it is best for us to have a lingering illness or a long convalescence to take us from the rush of activities to think of Him, to let the meditations of our hearts dwell on His goodness and wonderful works and to hold sweet communion with Him. It could be a time of soul feasting and soul growth. If we cannot read the Word ourselves, someone can read to us. If not too ill, precious portions might be memorized. This is a good time to practice looking on the cheerful side when human nature might tell us to be discouraged, to worry, and to complain. Surely worry, brooding, bitterness, nagging and irritableness will not exist when we are living with the Lord as our daily companion. Make a tune to some of those choice Scripture verses and have them sung in the home. It helps everyone to surely remember them. Write that poem which has been throbbing in your breast. Invite a friend or two for a short call. (Likely everyone knows not to visit long in a sick room unless specially instructed to do so.)

The family and friends can co-operate to make the time and place pleasant and entertaining for one who is confined to his room for a great length of time. Sometimes the hanging of a new picture or motto, or the cultivating of a sense of humor will help to keep boredom away. An entertaining book, a Viewmaster or scrap book or some handwork might help to cheer the days. And, of course, cards and flowers are reminders that other folks think of us.

We can lead ourselves on from trouble to more trouble when we cut loose from our Anchor which keeps us steady. One poor woman worked herself into the habit of nearly collapsing over life's difficulties. She said time after time, "If I just don't go crazy until the children are grown." And when the children grew up she did lose her sanity. We can train ourselves by God's help not to let our minds dwell on our fears and troubles. Many, many in this world have more to bear than we do. Let us be thankful for all things for God's message tells us, "In every thing give thanks." Let us also remember that "whom the Lord loveth he chasteneth" and rise above our affliction as the Apostle Paul did when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

If it is known that one we love cannot recover, tell him. He might have some things to attend to before leaving this world. Always be honest with the sick.

When Peter's wife's mother was sick of a fever, they quickly told the Great Physician of it. I like that word "anon." They did not wait as a last resort, but they told him the first thing. That is the secret of successfully meeting any difficulty. He will answer the prayer of faith with healing or He may have some other plan as in the case of the Apostle Paul who said, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." "Most gladly therefore will I glory in my infirmities, that the power of Christ might rest upon me."

"God has a tender reason for everything we we face,
Just as each change of season makes earth a sweeter place;
For every night, a morning, for every thorn, a flower,
His rainbow bright adorning the silver of the shower;
Unfailing, comes tomorrow, to work His will and tell—
God cares through joy or sorrow; God lives and all is well."

The Sunny Side of the Sickroom, by Joseph Taylor Britan, is a suggested book for the sick. "The sickroom is sunny only as the Sun of Righteousness shines in and illuminates the dark problems and eases the deep pains by the Word of His Grace and with His healing presence." Among other things, this book explains the origin of pain, why God permits it, why the good suffer, why God heals and why He does not heal. Many choice Scriptures on affliction are so beautifully and clearly explained that anyone can understand, and the sick are not easily fatigued in reading it.

Harrisonburg, Va.

THE OLD KITCHEN TABLE

BY MAUDE C. JONES

I sold it yesterday—the old kitchen table. And somehow I couldn't sleep last night—and perhaps I won't be able to sleep for several nights to come. Foolish? Yes, perhaps; but the intimate life of a family—my family—was woven round and about that table. Memories of that kind are not banished without a certain degree of pain and heartache.

It was an old table, marred and battered, but still as strong and sturdy as it was fifty-eight years ago, when as a young bride I rejoiced in its smooth white oaken surface along with the other few necessary furnishings of a newly founded home. And although it was capable of being extended across the old farm kitchen to accommodate threshers, wood sawers or a cavalcade of Sunday visitors or kins-folk, it could also be adjusted so that it took up but little space; and so that first year it was pushed back against the wall and two of us sat opposite each other at mealtime and planned for the future.

The next year a leaf was raised to make room for a little high chair. There were three of us then! And how blissfully happy we were as we sat at the old table and planned anew for the little son who had so richly blessed the home. Not only at mealtime was the kitchen table in use, for it served as moulding board, ironing board and all general utility purposes.

And ere long the second leaf was raised and two more plates were laid. A family of five bowed their heads as God's grace was invoked on the daily bread. Thus that old table became the pivot around which the family life revolved. Here it was that chairs were drawn up close, and perplexing problems discussed and settled—or left unsettled—as the case might be. Here, too, it was that many prayers were uttered for strength to carry on when the way was dark and uncertain.

Yes, the old table witnessed sickness and sorrows and heartaches aplenty; but it also witnessed joy and laughter and gladness through the years that sped so swiftly by. For one day the oldest son left his accustomed place at the family table and went away to build a new nest, and buy a new table—a much more modern one, by the way. So one plate was removed and one chair pushed back against the wall. The family circle was reduced to four.

And scarcely had we grown accustomed to his absence, till another followed in his steps. Then one leaf of the kitchen table was dropped, for there was room and to spare for the three of us that were left.

Then one September morn the last boy packed his grip and his father hitched up the team of bays and drove him to the station on his way to college. I followed him to the carriage, bade him good-by and watched him until they had turned the bend in the road and were out of sight. Then I went in and let down the other leaf of the old table and pushed it back against the wall. I laid my head on its marred surface and cried like a baby. I couldn't help it—I just couldn't help it!

Two of us again at the old table! Lonely? Y-e-s—sometimes—but always there were the children and grandchildren coming home and the old house rang with fun and laughter. There was merriment which all shared together.

And then one day came the cruelest blow of all! The Grim Reaper with his sickle exacted his toll. After it was all over, and the loved ones had gone back to their homes and their work, and kind friends and neighbors had removed the boards and dropped the leaves of the old kitchen table and pushed it back to its accustomed place against the wall, I choked back the sobs until I was alone. Then and again I laid my head on

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CHILDHOOD DAYS

In years that's past and gone
I linger there,
When days seemed twice as long
With time to spare;
When we as children played
In mud and sand,
And made each other pies and cakes so grand.

No fun could ever be
As great as ours,
When we blew time away
By hours and hours;
And never could we guess the reason why
The bubbles would not soar
Into the sky.

This small discouragement
Was laid aside,
When swing and "Teeter-Totter"
We espied;
Then swinging in and out with gleeful heart,
The "old cat died"
When "NEXT" was told to start.

The day was gone
But evening brought us joy,
When "Hide and seek"
The neighbors did annoy;
We crossed their gardens green
And fences high,
And shouted, "Who ain't ready Holler I!"

Then midst our play
We heard our mother's call,
No sadder words than these:
"Bedtime for all."
We sauntered home with whistle and a hum,
But wondered all the time
Why night had come.

—Effie York Embleton.

MISSIONS

A CHRISTIAN WITNESS THROUGH HOSPITAL SERVICE

BY J. D. GRABER

One of the largest projects sponsored by the Mennonite Church at this time is the new Hospital and School of Nursing referred to in the beginning of this article. We hope to have more detailed information concerning this project in a later article.

Why a Mennonite hospital? In our folder setting forth the proposed new Hospital and Nursing School to be built at Elkhart and Goshen, Indiana, we have given first place to the following answer, "For a witness to the saving power of Christ." Number two on this list of answers is, "For an expression of Christian love and the Christian spirit of service." Only in Number three do we get around to a consideration of technical and professional aspects. This is what we might term, "Evangelical priority," for primarily everything we do must bear witness to salvation; ours is a salvation-centered Gospel and our objectives, to be truly evangelical, must be soteriological. The service aspect is placed second by deliberate intent, for the will of God, which is that none may perish but that all should come to repentance, is more fundamental than the work of God, which is Christian service.

Why an Institution?

We need a clear apologetic for building centralized church institutions such as hospitals. We meet those who, while they believe in caring for the sick, helping the needy, and in doing good in general, feel that one does not organize this work and witness into an institution, lest the spiritual value of such service be lost. Theirs is a legitimate concern. Organization is an American fad. Where two or three Americans are gathered together, they say, there you will have a president and a board of directors. It is also true that spiritual meaning can be lost in a Christian service that is institutionalized. There is danger that the personal touch be lost and the service become a mere efficient turning of machinery.

But, having pointed out the dangers of Christian institutions, such as hospitals, we are still in favor of them. To be aware of the danger is the first essential in its avoidance. I believe the Good Samaritan story gives us teaching at both ends of this Christian service picture. The man going along the way and giving first aid to a wounded man is representative of the casual and personal type of Christian service. But we must note that this service did not stop here. The Good Samaritan took his "patient" to a "hospital"—to an "inn-stitution," where he could be cared for better, more efficiently, and over a longer period of convalescence. It is interesting to note that he also paid the hospital bill, as well as guaranteeing future costs. This is a remarkable parallel to a present-day Christian hospital.

The Good Samaritan did not take the man to the inn to escape further responsibility, but for the good of the patient, I believe. In the same way we do not want hospitals so that we can escape our responsibility of helping the physically ill—so that we can send them to an institution instead of giving personal help. There is something peculiarly Christian about the giving of personal aid to a fellow human being we find in need. Much of the service of Jesus was of this kind. But it is clear from the Good Samaritan story, as well as from our present-day experience, that this type of personal service should be supplemented and completed by a Christian service through a hospital. The doctor and the nurse can work more efficiently with the good equipment available in a hospital. The patient can be made more comfortable, and he can be cared for regularly over as long a period as necessary. But here emerges both the need and the opportunity for

The Christian Hospital

Unless the nurse, the doctor, the orderly, the administrator, in fact, everyone in the hospital is doing his or her task because of the motivation of Christian love, the service will be unsatisfactory and will be entirely void of spiritual significance. I do not know whether the innkeeper served the patient in the spirit of the Good Samaritan. If he did not the patient was able to detect the difference at once. The same holds true in our own day. Fine buildings and modern equipment do not make a good hospital, however useful and convenient these things may be. It is always admitted that when a Christian hospital is in competition with a state or municipal institution, despite the usually superior equipment of the latter, the majority of patients seek out the hospital where service is given with the Christlike touch.

A business man not at all acquainted with Mennonites had the rare good fortune of listening to a Mennonite young woman speak about her foreign relief experiences. Afterwards he remarked that he could now understand why a Mennonite hospital should be able to give a superior service. He said he has good friends who are nurses and he values them as friends, but he sees clearly now that they have the wrong philosophy of life to be good nurses. The Christian quality of a nurse makes her unique.

The Direct Witness

There are those who would say the type of witness through a Christian hospital, such as we have described, is an end in itself; that such service should not be supplemented but should be permitted to speak for itself. With this point of view we as a Mennonite Church emphatically do not agree. We hold that unless the service leads to spiritual healing it is barren. Patients coming to a hospital have an obvious physical need, but they have a less obvious but just as real spiritual need. It may be a need for encouragement, for a renewing of faith, for a reviving of the flame of love, and, very frequently, a need for the Saviour. As someone remarked, a nurse should be able to help people get well, but sometimes she needs to help people to get ready to die. The Gospel has a comforting and reassuring word to speak to the one approaching the valley of death, and Christ, through His resurrection power, can give life eternal to all who repent and believe. In what tragic contrast is the pagan frustration in the face of death as evidenced, for example, at the death of Madame Curie, the discoverer of radium! As she approached death her eyes were glassy with fear, and the best her daughter and her physician could do to comfort her was to give her injections for deadening the senses and to lie to her by trying to make her believe she was getting better, when they knew she was dying. Our Gospel has a message for life and for death, and the nurse in the hospital has many opportunities to impart this message to persons in peculiar need of it.

Besides this individual and personal witness to the patient a Christian hos-

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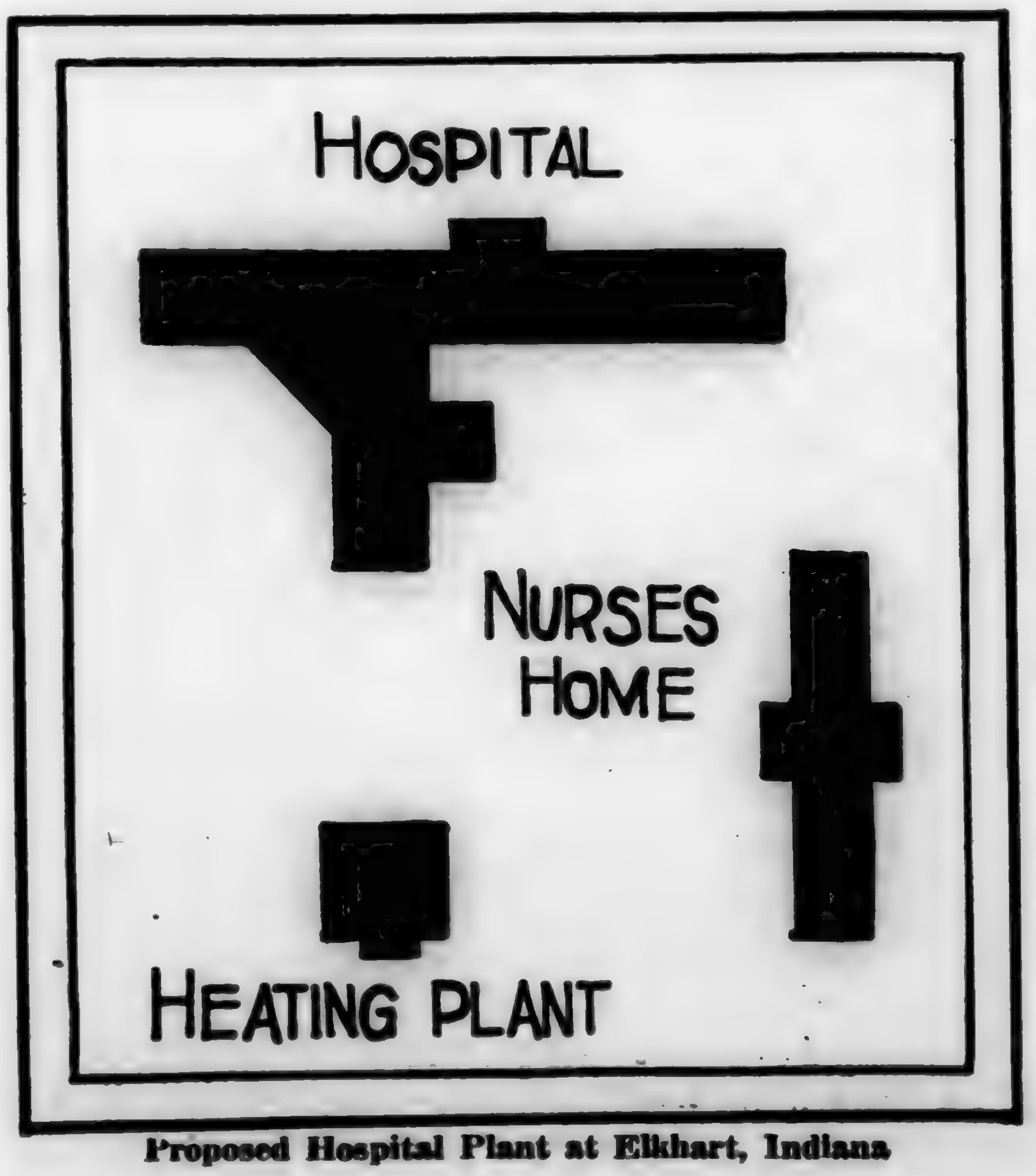

Proposed Hospital Plant at Elkhart, Indiana

THE LORD'S WORK IN THE ARKANSAS FIELD

Arts and Crafts

BY FRANK HORST

One of the first things that impresses a visitor to the Ozarks is that here is a people that have learned many skills in the art of doing things for themselves. People in many places pay well and work hard to build a rock garden and enclose it in a rustic fence. But what is luxury to many rich is commonplace in the Ozarks.

Many houses are covered with roof boards or shingles made by hand, and the yard fence is composed of pickets to match. Most of our people are good woodsmen. A man must know his timber and his tools if he is to do a good job of making shingles and pickets. He looks through his trees until he finds one that is apparently of a good straight grain and with few or no knots. He can usually tell by the outside appearance of the tree if it will split well and straight. The tree is cut down and the log measured for the length cut desired. The log is then cut into sections, and if these split straight then he can be reasonably sure of a good product. He trims the bark off and begins splitting the sections into the size strips desired for his pickets. Green timber of good quality splits easily and the workman soon has a large supply ready for use. He cuts cedar for his posts and often cuts long narrow cedar poles and splits them to use as rails on which to nail the pickets. The finished fence is not only attractive in appearance but is more durable than many much more expensive fences would be. Patterns differ and methods vary but all are attractive when finished and would be the envy of many people in other communities. Some manufacturers have tried to capitalize on the rustic handmade shingle design, and their products have sold well.

Would you know from which end a block of wood will split best? Some woodsmen prefer to split it from the top, as it grew in the tree. It splits just a little more easily. The most common firewood is taken from among the many varieties of oak. Some other kinds are used also. One local proverb says it is unlucky to burn sassafras wood; and an explanation given is that many years ago, before the cotton gin was common, the family would sit around the hearth fire and pick the seeds from the cotton. Sassafras wood is inclined to spark, and sometimes these sparks would fly into the lint and set it afire. So other kinds of wood were preferred.

The woodman rarely, if ever, carries a single-bit ax. One neighbor who has spent many hours in the timber says of the single-bit ax, "We call that a tomahawk." The reason for the preference is simple—when both bits are ground and filed he can then work twice as long before having to stop to resharpen. As a rule the woodman likes to have his ax and saw well filed and set, but there is an exception. If you were splitting firewood, would you want a sharp bit or a dull one? You probably would say, if you have never split much wood, "Give me a well-sharpened ax." But experience would soon teach you that though the sharp ax is better for cutting and chopping, the dull one is better for splitting.

The old adage, "Hew to the line," takes on new meaning when one watches a good tie hacker at work. Many of the woodmen become expert at hewing ties and timber straight, smooth, and square. The broadax, true to its name, is the tool common for this work. It has a head much heavier than a common ax, with about ten inches of cutting blade. Many thousands of railroad crossties have been cut in this area comprising the Ozark National Forest, and quite a large percentage of these have been hewn by hand. A great many have been milled.

In highly commercialized sections when one needs a repair part, a piece of furniture, or some other item the first thought often is to go to the store and get it, or under present conditions, see if it can be gotten. But not so with the woodman; he is more self-sufficient. Anyone can buy an item if he has the money, and if not perhaps he can get it charged; but it takes time, patience, and skill to produce it by hand with the aid of a few tools. Usually the handmade pieces will long outlast the factory products; especially is this true in such things as furniture, wicker baskets, walking canes, building timbers, homespun yarns, wagon spokes and felloes, and the list might even include hickory whistles.

A Group Scene at Culp, Arkansas

Another place where some of our people have learned to excel is in stone work. There are many chimneys and flues in our community, but very few of these are made of molded bricks. The common material is stone, picked and cut by hand. There are very few stone houses because timber has been plentiful. The stonecutter learns what stones are best. Both limestone and sandstone are used, but sandstone is the most common. If it is too dry it is brittle and difficult to break straight. If it is too wet it may become soft, rotten, or crumbly. So he chooses his stones with care. Often large pieces are used from which to cut the smaller ones. Some are about the correct thickness when they are found and others must be split; then they are measured, marked, and cut to dimension. My first experience with anything like this was in helping build the flue in the house which now serves as our home. Suitable stones were found on the hill above our house. These were cut to approximate size and I hauled them down on my Model A Ford. The chimney is about twenty-four feet from bottom to top and contains about ninty-six stones. The work was done by a neighbor, Mr. G. E. Martin, assisted by Bro. Nelson Histand and myself. Mr. Martin also built the flues in the other mission home and in the church building, and many others in this community.

Perhaps the most impressive handmade pieces I have ever seen are the homemade coffin and rough box. I counted it a privilege and compliment to be asked to help with two of these. A funeral is always an impressive service because of the thoughts and feelings that go with it, and when the coffin is handmade it adds much to the feeling that this is the last thing that can be done for the one departed. We are always anxious to do everything possible to minister to the living and to add to their comfort in the last hours of their lives. And when that life has departed our loving thoughts and affections may be built into the making and trimming of the coffin. The coffin is six-sided and is a little narrower at the foot than at the head, the widest part being at the shoulders and arms. It is made to measure for the body to be laid to rest. The inside is padded with cotton batting, overlaid with some good material of white or near white. On the outside it is covered with a material of black or a darker color, the colors or shades depending on the choice of those who design and build it. The finished product may be just as attractive as the factory-built coffin and it is much more meaningful, especially to those who build it. Sometimes folks will request to be laid away in the homemade coffin and loved ones are glad to comply, thus expressing their last loyal measure of devotion. I have gone away from burials where these are used with the feeling that if I am not among those remaining to be caught up with Christ in the air, then I too would be glad to have my body laid away sheltered in a handmade coffin and rough box, when the time comes that I depart to be with Him.

One of the reasons that we have felt led to add to the school privileges of our folks here is that they are willing in many ways to help themselves, and are worthy of additional help that can be given. We are hopeful that the school will help meet some of the deepest needs of both heart and hand. Among the services of the school are to be science, home economics, and shopwork. A great interest has already been shown in the very limited amount of work that has been done. One of the agreements at our recent Board Meeting was that "We favor a policy encouraging

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BIBLE STUDY

CHRISTIAN DOCTRINE

LXV. Regeneration (Continued)

BY THE BIBLE STUDY EDITOR

The Apostle Peter writes to the believers concerning a begetting again. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath **begotten us again** unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you . . . (I Pet. 1:3-9). It is interesting to note that Peter uses a new term in expressing the thought of being born again. The prefix of the word signifies "again" as we would use it. It is a repeated birth. Our first birth gives us an earthly inheritance, while the repeated birth through the resurrection of Jesus Christ gives us a heavenly inheritance. It is true that the heavenly inheritance will not be granted to us until it is revealed "in the last time," unto which time the believer is kept through faith by the power of God. The inheritance is "ready to be revealed" at a later time than now, although we are now the heirs of God and of that glory which shall be revealed.

The time of "the regeneration" undoubtedly will be the time of the revelation of the inheritance of the saints. Paul, in his letter to Titus concerning the washing of regeneration, uses the same term used by the Lord in Matt. 19:28, when He refers to the "regeneration" when the thrones will be established. There is an intimate connection between the rebirth of the individual and the time of the regeneration. At the time when the Lord shall establish His kingdom of heaven which only those who are born again may enter, the old things shall have passed away. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:25-28). The nature of the new life, "born again," corresponds with the nature of the new kingdom which cannot be shaken, and hence will remain. Both the new life and the new kingdom are from above. The regenerated **person belongs to the kingdom of the regeneration.**

Nicodemus, the Ruler of the Jews

The question presented to Nicodemus by the Lord, "Art thou a master of Israel, and knowest not these things?" opens to us the fact that Israel should have known of the nature of the new life and of the kingdom of heaven. Israel had a conception of a kingdom, but seems to have missed the fact of a spiritual kingdom's being established in perfect righteousness. Israel knew of a godly life, but stressed the keeping of the forms and ceremonies of that law. But this was not the case with all of Israel.

Abraham was a man of faith. God gave to him a covenant which was kept, and which was sealed with circumcision, a **sign**—"a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. 4:11). Moses was not under the law, but he was under the provision of grace which was established through faith and which stood in the righteousness of the heart. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9-10). Here is the evidence of a spiritual life and righteousness. This was a life born anew unto God, leaving the father's house and country, dwelling in the land of promise, yet seeking a city which to him was unseen, and detached even from the things which were his by right as from God, for God gave him all of the land of the Canaanites. So strong and so correct was the faith life of Abraham that he is called "The father of us all" (Rom. 4:16).

Enoch "walked with God." Noah "prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). He became detached from the world and earthly things, from the love of the perishable things, and laid hold on things promised beyond this world. His was a faith life.

Moses forsook all that Egypt had for him, to seek a new home in the world. He sought the things which God showed him in the holy mount. It was his duty to make a pattern of those things which he saw in the heavens, but his heart was attached to the heavenly things themselves. The plea of Moses for faithfulness toward God was not based upon the possession of the land which God had promised, but that they should possess the God who had made the promises. "Ye stand this day all of you before the Lord your God . . . that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. . . . Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations . . . (Deut. 29:10-20).

God can be worshiped only in spirit, and it is only by faith that He can be honored. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). It was just as essential that men in time past should be spiritually minded as for us to be worshipers of God in spirit. It is with **the heart** that man believeth unto righteousness and with the mouth confession is made unto salvation. The appeal which Moses made to Israel for the heart devotion to God was a recognition of the fact of faith and of the necessity of turning to God with the whole heart. This required the quickening of the spiritual nature and the denial of the flesh and the things of the material world.

The pouring out of the Spirit upon all flesh, as prophesied by Joel, indeed belonged to the last days. See Acts 2:16-18. But the law required that men should love the Lord their God with all their **soul, heart, mind, and strength.** A spiritual life was possible and essential that men might love and serve God truly even before the Gospel era. David prayed to God for a change of heart: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). David knew what the heart of flesh was like, and he fell under the enticements of fleshly lusts. The prayer which he made for a right life was based on the need of a change of heart, one that was created by the Spirit of God and one that would seek after and follow in the ways of the Lord. A right spirit in a clean heart was something that men of God knew in the days of David. It should have been known by Nicodemus.

The blessing which Solomon pronounced upon the people, after his prayer of dedication of the Temple, included the thought of a heart devotion toward God. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers" (I Kgs. 8:56-58).

There is much in the Proverbs which seems to order the outward life of man, but it is not alone the ordered life, which would say, "Touch not; taste not; handle not; which all are to perish with the using" (Col. 2:21, 22). These are considered carnal ordinances. The wisdom of God is not based on the regulation of the carnal nature of man. It finds that the weakness of all commandments is in the flesh. But the law of God is based upon the inner nature of man, and the source of righteousness is found in the heart. It is the case with the Proverbs that righteousness is not to depend on the bare control of the ways of man. The first precept of wisdom is, "The fear of the Lord is the beginning of knowledge" (Prov. 1:7).

The second and third chapters emphasize the need of an inner love for righteousness. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding" (Prov. 2:1, 2). "My son, forget not my law; but let thine heart keep my commandments" (Prov. 3:1). How well this agrees with the statement made in Hebrews: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10).

There are also passages in Isaiah which refer to the spiritual preparation of men in order to serve God aright. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. . . . If ye be **willing** and **obedient**, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:16-20). "Behold, a king shall reign in righteousness. . . . And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly" (Isa. 32:1-4).

The Old Testament constantly reminds us of the need of a heart religion, and the vanity of the fleshly service which men would render unto God. Prophets appeal to Israel to repent, that is, to change the mind as well as the heart and turn again unto God, whose first great commandment is, "Thou shalt love the Lord thy God." How has God frequently appealed to His people to serve Him with the whole heart? The people honored Him with their lips, but their hearts were far from Him.

One cannot say that the people of Israel knew not of regeneration. They knew of conversion, or of turning again to God from whom they had gone astray. They knew of turning to God when they had been serving idols. They knew of ministering to the poor and the needy instead of oppressing them. They knew whether or not their hearts were set upon doing the will of God, and that heart service was essential to true righteousness.

How could the prophets have pleaded with the people when their own hearts were not filled with the love of God and for His word and law? How could they have wept and often shed tears on account of the waywardness of those to whom they were sent? There could have been no true repentance from sin among the people of Israel had there been no wholehearted turning to the Lord. And when true repentance had done its work in the heart, there was a consequent manifestation of a new life—a life that loved righteousness and manifested itself in the fruits of goodness and love toward God.

Nicodemus was one of the masters in Israel. There were others beside him, but he alone came to Jesus to know the teaching of the new Master who had come among them. Jesus did not give him a new law; He pointed him to the new life. He showed to Nicodemus the life which his own law pointed out to him. He showed him the true God of Israel and the grace of God toward Israel. Moses lifted up a serpent in the wilderness, that the people might look upon it and be saved. Where there had been sin and the judgment of death, there had been revealed mercy and life. Jesus did not teach this master in Israel the mysteries of the Spirit, and explain to him the nature of the new birth. He taught him as one of Israel might be taught, by means of the revelation of God to him through the things with which he was familiar. He did, like David of old, talk of the loving-kindness and of the mercies of God. He told him of the wonders that God had wrought for Israel in the past, and showed him that God is the same today, giving men the same grace and forgiveness that was offered them in the past. But there was a change in the method of revealing this mercy. It was now to be revealed in the Son of God who would be lifted up and whosoever believed in Him should have everlasting life. Even this should not have been new to the master in Israel, for the nation looked for the Messiah according to their own prophets.

How Was This Truth to Be Revealed to Israel?

Jesus said, "Ye must be born again." The means of this new birth was by the water and the Spirit. The people of Israel had the water, or the Word of truth that had long been theirs, through which the Messiah was to be revealed to them. How often they referred to the Scriptures for proof concerning their Saviour that was to come! How often the people said, "Is not this the Christ?" The inquiry of Nicodemus was paramount to this same common inquiry, "Thou art a teacher come from God." How shall he know that He is the Messiah? The Spirit of God is the Revealer of the Lord through the Scriptures. It is He who takes the things of Christ and reveals them to men. As the wind blows where it listeth, and no man can tell whence it cometh and whither it goeth, so is every one that is born of the Spirit. It may not be by the same method of revelation, not by the same Word that the Spirit reveals the Saviour to men and renews their hearts unto a living faith. But the fruits of the Spirit in His revelations are always the same in character—they show Christ to be the Saviour, and love to God to be the spring of righteousness and obedience to God.

To Nicodemus the Lord said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Unbelief is the rejection of the work of the Spirit in His revelation of the Son of God to man. There is no new life and no salvation for men where Christ is not known and accepted. There is no regeneration without the work of the Spirit and faith in the Saviour whom He reveals through the Scriptures. How the Spirit worked in the master in Israel, Nicodemus, one may not know; but the work of the Spirit is evident when that man who came by night to the living Saviour, helped to carry the Crucified One to the tomb and wrapped Him in the costly spices which he had brought. That same man was no doubt convinced of the resurrection of the Lord, and one who witnessed to the truth by the Word of God, as did some of the saints many years previously.

Isaiah saw the Lord in the sufferings of His cross and in the glory of His resurrection. Isa. 53. David said, "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16: 8-11). Cp. Acts 2:25-36. David saw this great truth of the Saviour and believed it with his whole heart. This is the Saviour whom the Scriptures revealed to the apostles and whom they preached for the regeneration of men in their day. This is the Saviour whom the Spirit now reveals to us, and in whom we believe.

A faith in Jesus Christ that is quickened by the Holy Spirit is the way of Salvation. This is the new birth by the Spirit. This is the heart renewal and the Spirit life, for He who renews the heart also makes His abode there and continues to be the revealer of the Lord and of His Word, so that the life of the Christian is a Spirit-filled life.

(To be continued)

ARKANSAS FIELD

(Continued from page 79)

the practical and useful in science, home economics, and shop equipment." We are hopeful that the services of the shop might not only be a practical training for those in school, but that they also might be a real service to older brothers and fathers of the community if and as they desire such services.

Here are almost unlimited opportunities to say and live with Shakespeare in his words,

"But this our life, exempt from public haunt,
Finds tongues in trees, sermons in stones,
Books in the running brooks,
And good in everything."

Calico Rock, Ark.

* * *

It is easy to judge and condemn those who err in some form or other, and there is a shameful number of thoughtless and inconsiderate children of God who do just this. Where are the merciful and helpful ones who love to lift and to restore those who have erred?—R.

EDUCATIONAL

"THE TREASURES IN EGYPT"

BY SAMUEL A. YODER

Another interesting article from one of our Middle East relief workers. Bro. Yoder recently returned home from service in Ethiopia.

This essay I am writing at the Hotel de Familie at Luxor, Egypt, about 500 miles up the Nile from Cairo. Modern Luxor is a quiet country village, contrasting sharply in this respect with cities such as Cairo and Alexandria, or even Suez. Here one is far removed from the foreign encroachments of harbor activities and the military. Here one can sense more fully the atmosphere of native Egypt unalloyed. School boys in bright red tarbushes walk past in small clusters, book satchels in their hands, carrying on a happy school-boy chatter about something or other. As we drove out to see the ruins at Karnak this morning, they grimaced and shouted at us in typical mischievous school-boy fashion. There are the usual sights and sounds: women carrying waterpots and other freight on their heads; enormously fat old and bearded men riding small donkeys; carts, hand- and donkey-drawn laden with all kinds of produce. But the real interest in Luxor today lies not in her quiet Egyptian atmosphere, but in her wealth of archeological remains. To no better place can one go to witness the greatness of ancient Egypt, and to feel to some small extent the wealth and power that Moses had to face when required of God to demand the release of a slave class, the Israelites, from arrogant rulers, who enjoyed depicting their enemies under their chariot wheels or gloried in scenes showing how the dismembered hands of their captives were counted by basketfuls. A visit to Luxor is indeed an enlightening commentary upon Moses' almost despairing cry in Exodus 3.11: "Who am I, that I should go unto Pharaoh?" One comes to comprehend the reluctance with which he undertook his tremendous task. It must have taken great courage to face, with the persistence which he manifested, such rulers, whose haughty remains here still attest their ancient prowess and pride.

Rulers in Stone Silently Guard the Ruins of Ancient Thebes

This is the place that for many centuries served as the capital city of the most powerful of ancient Egypt's ancient Pharaohs. The ruins today lie in three principal areas. On the east bank of the Nile and north of the contemporary village, lie the remains of ancient Karnak. This place we visited first. As we drove out in our carriage (Victorian model) we were at once greeted by an abundance of sphinxes. It does seem odd to us occidentals to see an Arab calmly sunning himself on the base of a ram-headed sphinx whose antiquity dates back to the time of Genesis. Or to see a boy herding his goats almost in the front yard of the Temple of Amen-Ra, sun god of ancient Egypt, upon whose walls are depicted scenes celebrating the victory of Ramses II over the Hittites. All about are lying ancient clay bricks, perhaps of Israelitish vintage, with straw and stubble still in them.

The templedom of Karnak is so profuse and abundant that it is quite confusing to the amateur. Perhaps all I ought to say is that a very great deal of the remains date from the time of the eighteenth dynasty, which is also the time of the Exodus, and while not immediately linked with the Israelitish bondage, does serve as a most interesting commentary on the Bible narrative. The architecture and statuary are almost unbelievably big. In the general area one finds some 120 enormous stone statues of Ramses II alone, in all kinds of kingly postures. The walls are engraved with scenes principally of Egyptian kings offering pagan sacrifices to the gods, though there are interesting battle scenes as well. The sacred cows, the scarabs, the bird-headed gods, the ram-headed gods, the jackal-headed gods, the cow-headed gods, the scenes of indecency are all a most interesting vindication of the truth of God's Word in Romans I.

The principal attraction of ancient Luxor, just south of the contemporary village of that name, is the Temple of Luxor. There is no striking difference between what one sees here and what one sees at Karnak. An object of considerable attraction is the Mosque of Sheikh Abou-el-Haggag. The mosque is built in the heart of the old Temple, which, in turn, was constructed by Amenhotep III, in about the middle of the fifteenth century B.C., soon after the Israelites left the land of Egypt. Later additions to the original Temple were added, principally by Ramses III. But the whole, even in its present state of preservation, is a tremendous epic in stone celebrating the glory that was Egypt.

But the high point of interest to the traveler is a visit to the Thebes area, across the river from contemporary Luxor. Here one can visit the tombs of ancient nobility and royalty. The wealth and splendor, the daintily engraved minutiae which cover the walls of the spacious rock-hewn tombs, the richly tinted colors, fresh as if they had been done only yesterday—these transcend the powers of description. To see them is to gain some slight comprehension of the wealth and splendor of the civilization of which they were a part.

Already in Genesis one gets some idea of the glory and splendor of Egypt. Note the marks of honor bestowed upon Joseph, the king's favorite (Gen. 41:41-43). Perhaps the astonishment of Jacob can also be better appreciated in the light of Luxor, when he could not believe his ears at the hearing of his son's glory in Egypt (Gen. 45:26), to say nothing of the astonishment of his sons, Joseph's brethren (Gen. 45:3). It may be, too, that the affected hauteur of Joseph towards his brethren, earlier in the story, is indicative of the conduct of the Pharaohs. He surely learned something of the arts of the court during his years of living there. But for the best example of arrogance and irresponsibile power of these monarchs, one has to turn to Exodus 5:2: "Who is the Lord, that I should obey his voice?" Can any other scene in history match this for selfish pride and bombast!

The careful and meticulous engravings in stone at Thebes may help to explain how that Bezaleel learned his craft, "to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones . . ." (Ex. 31:4-5). The abundance of sacred cows surely helps to explain Israel's sin of calf worship, into which she fell upon various occasions (Ex. 32:4; I Kgs. 12:28). Aaron's skill in the use of the "graving tool" in this connection is interesting, as well as God's oft-repeated warning that Israel's altars and memorials were to be of unhewn stone, and that worship was to be absolutely devoid of images! Egypt was skilled in the arts of metal and stone graving. The appearance of the Ten Commandments upon tables of stone must have seemed quite ordinary to a people used to seeing hieroglyphic characters in stone statues and pillars and walls.

In Thebes we also visited the Temple of Queen Hatshepsut. What made this an object of especial interest to me is the fact that she dates from the time of Moses, and that many think that she is the princess who drew him from the river Nile. Here certainly was something of the glory which Moses rejected when he refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God. Quite possibly he was in line for a pharaohship! He, too, might have built huge stone temples and memorials! Today it might be his huge stone statues which the tourist goes to see at Luxor! Or it might be his treasure-laden tomb which astonishes the traveler instead of that of King Tut! A visit to Luxor certainly increases one's respect for a character such as that! For though these remains are, indeed, a memorial to the greatness of a bygone civilization, they are also a memorial to its superstition and degradation and shame. God had surely abandoned it to worship the creature rather than the Creator, and vile sin and vice followed as a natural consequence. Moses was keen enough to see through the sham and vanity of its superficial and false glitter, down to the essence of its corruption and shame; he was staunch enough to make his decision accordingly; and so he merited the great tribute which the inspired writer to the Hebrews bestows upon him (Hebrews 11:24-28).

Via M.C.C. Headquarters
Akron, Pa.

ACQUIRING MEANING FROM WRITTEN LANGUAGE

I

BY EDWIN L. WEAVER

"Understandest thou what thou readest?"

Commonly it is conceded that for the interpretation of any piece of literature the reader must first understand the meaning of what he reads. This discussion is wholly concerned with processes of acquiring an understanding of meanings from written language. Although written originally with oral interpretation in mind, the treatment may apply equally well to any kind of interpretation.

Nearly all textbooks that treat interpretation offer suggestions of one sort or another as to what is involved in getting the meaning and the methods to be used. They rightly tell us that words are symbols that express ideas, the meaning of which must be found by the reader, and toward which he must develop adequate mental and emotional responses. In the process of getting the meaning he must bring into use his own experiences, or his knowledge of life. The implications also are that not only does the reader develop mental and emotional responses to the ideas and their meaning, but that the symbols represent intellectual and emotional meanings intended by the author. For this reason the purpose, attitude, and feelings of the author must be considered. There must be analysis of the logical content, and then of the emotional and imaginative connotations. For the former one must study the relative importance of the parts of speech, the dictionary meanings of words, the structure of sentences, and the rhetoric of the composition; for the latter inferences are required. Suchlike views and instructions are contained in the ordinary textbooks, and the methods and procedures that they offer will now be considered.

Ways of acquiring the intellectual meaning come first. There are preliminary readings that give a general view of the selection, and the reader tries to see how the material fits into his own experience. He looks for the central idea or the main thought; the language may be broken up into phrases so as to make the main ideas stand out and their relation to one another clear.

Paraphrasing is frequently suggested as an exercise preliminary to summarizing. The meaning of the author's sentence is expressed in a sentence of one's own. The selection may be divided into complete thought groups and paraphrased thought by thought. The process is that of restating a selection in language other than that of the original for the purpose of clarifying and grasping its significance. Paraphrasing has been considered one of the most important devices for getting the meaning from the printed page.

A closely related method is that of precis writing. After the thought has been put into one's own language, the version is abridged and there may also be further condensations. Details, figures, ornaments, repetitions, and minor illustrations are discarded. A writer expressed the belief that the reduction of a selection to a precis is one of the best aids in getting at the essential thought.

A similar process is that of summarizing. Paraphrasing and precis writing have developed the power of accurate and concise summarizing. A paragraph or even an entire selection may be reduced to a single sentence. This enables the reader to get at the essentials.

The guides to reading for interpretation advise the study of word groupings. Thought proceeds by word groups, for the phrase or word group is the unit of thought. We must discover the thought groups of which a selection is composed. These do not always correspond to grammatical phrases nor to the indications of punctuation. Then study the relations between word groups. Each word group is related to the one before and to the one which follows, and the second may be the result of the first. This leads to the principle of subordination, and to finding the relative values of the author's thoughts. Analyze the material so that less important points will be subordinated to the more important. Look clearly at connectives. It may be helpful sometimes to think into the context various transitional words and phrases, that is, to supply proper connectives. Word groups are of equal importance in parallelism and balance, contrast, and restatement. A series of word groups may mount to a climax. The principle of emphasis also has import here. Emphasis may be indicated by repetition, change of form, change of words, and by alliteration.

Closely related to observation of word groupings is attention to linguistic structure. It has been pointed out that students who have not studied Latin have not given attention to the structure of their mother tongue. Not understanding complex constructions, they lack appreciation of the intricate interrelations of the parts of a sentence, of balance, subordination, and contrast. Structural analysis and logical discrimination among relationships must not be neglected. Punctuation marks are intended to indicate relations between the elements of intellectual content and make meanings clear to the reader. The elementary laws of grammar should be understood.

The study of words is insisted upon. Know the dictionary meaning and the special meanings of words as used in a given selection. Get the simple intellectual content of words and evaluate their connotations. Find the Latin root and learn the ancestry and family connections of words. Stop at every new and stale word and find the significant reality for which it stands. But remember that words derive meaning from their relation to other words.

Answering pertinent questions is a process of recreating. Who is the speaker? Who is the audience? What is the setting (time, place)? What is the story? What is the theme? Thus the characters and circumstances of the selection will be recreated.

Acquire information about the setting. Know the special conditions under which the composition was written and the circumstances of writing. Knowledge about beliefs, convictions, prejudices, and devotions of the author help in understanding what he has written. Find out about the circumstances in which he spent his life, the influences that have acted upon him, and the habits of thought and feeling which underlie his work. Familiarity with an author has been considered prerequisite to an adequate reading. Find out about the sources and origins of the material and know the period in which the action takes place.

Although thinking, imagining, and feeling all go together, the emotional and imaginative connotations follow the acquiring of the intellectual meaning. In scientific prose the reader's object is to think with the author; in imaginative literature words are aglow with the author's imagination and they must kindle the reader's imagination. The setting, characters, action, and sense impressions of sound, smell, and taste imagined by the author are recreated in the reader. Shut out the world of reality and get the inner meaning of things by lingering over them. One can deepen and enrich one's own thought by creating images of the author's thought. Thus imagining with the author is set forth as a way of acquiring meaning.

Tone-copying is an attempt to enter into the purposes and feelings of the author by imagining and using the tones he would have used had he been speaking the words instead of writing them. One may translate poetic, obsolete, or unfamiliar language into familiar, colloquial speech, thus achieving appropriate expression; then try to transfer this pattern of expression to the unfamiliar passage. For a strange sentiment met in one's reading some analogous experience in everyday life may be found; after expressing your feeling about it in natural language, utter the unfamiliar sentiment in the same tone with the same feeling.

Feeling with the author is sensing the author's mood or feeling and responding to it as one reads. The author's feeling is expressed in his rhythmic pattern and in the sound of words. The sympathies as well as the mind are used in reading.

By attitude analysis the reader becomes aware of how the author felt and thought. Was his attitude explanatory, instructive, curious, deliberate; joyful, enraptured, worried, annoyed, disgusted, or sad; scornful, sarcastic, or contemptuous; eager, earnest, or vigorous? A complete picture should be recreated in the reader's mind. If the author speaks of ringing a bell, one should hear and see the bell; if he speaks of patriotism, one should have in mind what patriotism is. To find the attitude of a writer examine every word in itself and in its context. To describe an attitude one must know the kind of animation or passion or emotion felt by the speaker or writer. A list of attitudes has been arranged by W. M. Parrish (**Reading Aloud**, New York, 1932). Some express logical relations and some emotional; some toward what is said and others toward an opposing person or situation. In addition to attitudes chiefly rational he lists attitudes of pleasure, pain, passion, self-control, friendliness, unfriendliness, comedy, animation, apathy, self-importance, submission, and timidity.

Acquiring understanding of a selection of literature by examining its generic classification, that is, finding what kind of work of literary art it is, has not been mentioned in books I have examined. The fact that sense of form controls emotion and imagination has apparently been overlooked.

The above survey of methods of comprehending meanings does not convince one as being exhaustive. The emphasis placed by textbook writers upon the importance of a comprehensive understanding of the literary material one reads and interprets makes it desirable and necessary that all possible means to this end be employed. New techniques are really needed by teachers and students. Occasionally new approaches to an understanding of language are found, and efforts are constantly made to bring the results of the work of specialists in language meaning within the reach of teachers and others. One of the committees of the Progressive Education Association has been engaged in such a task. The members of this committee have published a report of their views and recommendations, which they offer as theories. The interpretation of written language is a major concern of their investigations, the results of which will be briefly considered in a following article.

Scottdale, Pa.

THE ANABAPTIST THEOLOGY OF MARTYRDOM

BY ETHELBERT STAUFFER

This article is reprinted from "the Mennonite Quarterly Review," issue of July, 1945 as supplementary material to the Young People's Meeting topic for April 28, entitled "With Christ in His Sufferings," with an alternate program on "Persecution and Apostasy in the Progress of the Christian Church." The introductory section of the article is omitted, and the concluding part will appear in the April number. It was written by the author, the son of a Palatinate Mennonite Family, in German, and translated for the "Review" by Robert Friedmann. The translations of sections in brackets were made for the "Monitor" by Edwin L. Weaver.

One can hardly grasp, renew, and evaluate more genuinely the ideas of the "Theology of Martyrdom" than Luther did in the beginning of the Reformation. In those early years Luther was truly the leader and speaker of a popular religious movement which had taken hold of the most different social groups and strata.[9] But, since 1525 things changed with Luther when he started establishing a state church which, as in the day of Constantine, ceased to be a martyrs' church.[10] To be sure, Luther still opposed the persecution of Anabaptists in Catholic countries,[11] but at the same time he passionately fought what he called "false" martyrdom (in Protestant countries), speaking disparagingly of "falsche Merterer . . . Rottengeister, Widerteuffer, und dergleichen."[12]

Again, as in the time of the old church, the apocalyptic of martyrdom became the peculiar doctrine of the *Ketzer*, the heretical brotherhoods and communities. The old ideas of martyrdom found a new and genuine revival particularly among the Anabaptists where they remained alive as long as their brotherhoods remained martyr-minded, in general far into the seventeenth century, and, in certain places, even beyond that century.

The earliest principal statement of an Anabaptist leader on this subject seems to be a passage in the noted letter of Conrad Grebel to Thomas Müntzer, September 5, 1524. "True Christian believers are sheep among wolves . . . and must be baptized in anguish and affliction, tribulation, persecution, suffering and death."[13] Balthasar Hubmaier next coined the most concise formulation of the basis idea of the "Theology of Martyrdom" in his motto, *Die Wahrheit ist untödtlich* [Truth cannot be killed]—the very essence of his *Taufbüchlein* of 1525.[14] Again we meet it in the writings of Menno Simons. Considering the increasing number of martyrs in his brotherhood he saw the imminence of the day of vengeance and glorification. In this frame of mind he wrote his significant tract, *Van't cruys Christi* [*Of the Cross of Christ*].[15] By means of a great number of Bible quotations he first makes it clear that the recent persecutions were necessary, viewed both from their causes and from their final goal; then he has all the martyrs of Old and New Testament and of Eusebius' Church History pass by, each one with his particular story of suffering. Finally he concludes with a vision of the coming glory of the martyrs founded on the victorious sayings of the Book of Revelation.

Compared with these basic teachings of outstanding Anabaptist leaders the numerous hymns of Anabaptists of all shades reveal the great passion for martyrdom in a still stronger and richer form and with the fulness of a first-hand experience. In the main one can distinguish three great lines of tradition in this hymnody: the Dutch tradition, represented, at the earliest, in the second part of *Het Offer des Heeren*,[16] the Swiss tradition, for which the *Ausbund* [1564] is the earliest collection,[17] and finally the Hutterite tradition. Their hymns were collected between 1600 and 1660, and published in print in 1914.[18] To be sure, not all these hymns are of authentic Anabaptist origin. For instance, the very first hymn in the *Ausbund* is by Sebastian Franck. Another goes back to the Waldensian tradition, while five hymns seem to originate with the Bohemian Brethren, thus proving the spiritual interrelationship of all these "heretical" groups. Some hymns even reveal Luther's influence, to be true that of his earliest time whereas the churchman of later times is violently opposed.[19] It is the common religious attitude, the mood of passion in the martyrs' church, which makes all these hymns one in style and spirit although coming from very different sections, countries, and times. The majority of all the hymns are martyr's hymns, that is they are either composed by the martyrs themselves shortly before their execution,[20] or they deal with the last hours of the martyrs or with the manifold persecutions of the church at large.[21] Also the great witnesses of faith of the past, above all of Jesus Christ himself, are the subject of many hymns.[22] By using these hymnals year for year, the church became strongly aware of being surrounded by a host of great martyrs and of living in an atmosphere of witnessing. *Ihr Ende schauet an und folget ihrem Glauben nach*, says the title page of the Hutterite hymnal.

Besides the doctrinal teachings and the hymns there is still a third source for the study of the Anabaptist mind and its "Theology of Martyrdom," namely, the chronicles. Of these only the two outstanding examples will here be used: the Hutterite *Geschicht Buch*, and the Dutch-Mennonite *Martyrs' Mirror*. Both reveal their basic intention already on the title page. The title of the Hutterite Chronicle reads as follows:[23]

> **Geschicht Buch und kurtzer Durchgang von Anfang der Welt, wie Gott sein Werk in seinem Volk auf Erden angericht, gehandelt, und getrieben hat; demnach unser Gemein Geschicht Buch. Wie die Anfaenger durch Gottes Gnade aus dem Irrtum herausgewachsen und Gott die Voelker gewannet, die Spreu zerstreuet, den Weizen abgesuendert in sein Scheuren, aus allen Voelkern, Geschlechtern, und Zungen Deutschlands ein einzig Volk gesammelt. Auch wie Gott im selben sein Werk in dem letzten Alter dieser Welt wieder aufgericht, und angeordnet hat. Demnach, was schwere Verfolgungen, Kreuz und Truebsal die Gemein erlitten, Viel hingericht worden, und von Etichen sonderlich, wie sie mannlich gewesen, was mit ihnen gehandelt worden, und anderen Sachen mehr . . . aufs Kuerzest . . . verzeichnet. [A history book and short review from the beginning of the world, as to how God regulated, managed, and carried on His work among people on earth; accordingly our church history book. How the converts through the grace of God cleansed themselves from error and God won the people, scattered the chaff, gathered the wheat into His barns, out of all peoples, races, and tongues in Germany and merged them into one unified people. Also how God set up and put in order the old world. Following this what severe persecutions, crosses, and afflictions the church suffered, in which many were executed in Etichen especially; how valiant they were, what happened to them, and other things briefly recorded.]**

By the way of introduction a brief history of the true church of God [*Gemein Gottes*] is presented from its earliest days to 1525, in which reference is made to Eusebius' scheme of the ten stages of persecution of the old church.[24] Most significant is further the double index of the Chronicle: the first one contains "allerlei Sachen und Händel, was ergangen ist," while the second one lists "the history of those who lay in prison and who testified as Christian heroes to their faith in the Divine truth with their blood in fire, water, and through the sword." Here lies the emphasis of the text, as the first chronicler, Kasper Braitmichel, most clearly points out in his foreword. The history of the Hutterite brotherhood is thus understood as the story of suffering of the people of God in the present aeon.

The same tendency is dominant in the Dutch martyrs' chronicle of Tieleman Jansz van Braght, *Het Bloedig Tooneel of Martelaers Spiegel der Doopsgezinde of Weerlose Christenen*, Amsterdam, 1660.[25] This title uses the old figure of speech of the early "Theology of Martyrdom" which compared the fight in the arena (or theater) with the fight of the martyrs against Satan. As Van Braght says in the preface, he plans to lead his readers to the bloody scene where the "true" Christians of all times, always "baptist-minded" and defenceless, have taken upon themselves torture and death for the sake of the testimony for Jesus, a spectacle for the whole world. For this purpose Van Braght composes first a history of martyrdom from Jesus Christ to the end of the Middle Ages, partly taken from Tertullian and Eusebius.[26] Then he presents the multifold fate of the Anabaptists from 1524 to 1660, using a great number of confessions, letters, hymns, and other records. The conclusion of the whole work is formed by the letter of intercession of the States General (Netherlands) on behalf of the Swiss Anabaptists of 1660. The times of persecutions, and with them the great time of the Anabaptist apocalypse of martyrdom, was declining toward its end;—the history of Anabaptism eventually merges into the general history of the world.[27]

Already this rapid survey of Anabaptist literature permits the recognition of the common historical background, the wide spread, the manifold interrelation, and finally the uniform development of the Anabaptist "Theology of Martyrdom" in the most different circles and times. For that reason one can readily study this theology as a more or less uniform historical phenomenon without violating facts. In this sense the following chapters will sketch the three great themes of this "Theology of Martyrdom" which again and again are discussed in the basic statements of the leaders of Anabaptism: (1) the path of martyrdom of the people of God through history; (2) the apocalyptic interpretation of the persecution of the Anabaptists; and (3) baptism, confession, and defencelessness within the framework of the "Theology of Martyrdom."

The Path of Martyrdom of The People of God Through History

The true church of God has been a suffering church [*Märtyrergemeinde*] at all times; this is the basic conception of the Anabaptist theology of history. The path of the people of God through history is a path of passion: that is proven by the Bible itself. "All of the Holy Scriptures seems to be nothing else but a book of martyrdom."[28] Eusebius and the entire history of the church are witnesses thereof.[29] At the present time, however, it is the Anabaptists who suffer the truth of this statement in their own life. The Hutterite Chronicle reports for 1540 already more than fifteen hundred Anabaptist martyrs, and erects to them a modest monument in the form of the old martyrs' lists (therewith using as texts: Mt. 10:16; 24:9; John 16:2; Mt. 23:24; 23:37; Romans 8:36; Mt. 21:35; Rev. 17:6; Daniel 11:33).[30]

The Anabaptists felt themselves as heirs of a very old martyrs' tradition, and for that reason collected all available martyrs' stories of the past, using them for the purpose of uplift in days of affliction. In the main one can distinguish three groups of literary expressions of the aforementioned philosophy of history from the angle of a "Theology of Martyrdom": (1) the martyrs' lists, listing name and fate of the martyrs, the atrocities of the persecutions, the mighty deeds of God, and the deaths of the persecutors; (2) the rarer martyrs' stories, descriptions of individual sufferings (in the early period usually rhymed); and eventually (3) the martyrs' books of later periods, externally martyrs' lists of great size, but essentially collections of martyrs' stories.

Occasionally the influence of late Jewish models becomes very obvious; again and again we meet the motives for martyrdom of the *Vitae Prophetarum* (e.g. *Ausbund*, p. 10). The story of the three men in the furnace, the saving miracle in Alexandria, and the death of the mother with the seven sons, appear in the great Hutterite hymnal in rhymed form.[31] The *Martyrs' Mirror*, on the other hand, quotes with particular emphasis the *Brevis-Summary* of the book of Judith 8:20,[32] while the great martyrs' list of I Maccabees 2:49 ff. finds a poetical redaction in Kaspar Braitmichel's hymn, *Merkt auf, herzliebe Brüder mein*,[33] with the concluding formula lifted verbatim from text (I Macc. 2:61, in stanza 10).

Mostly, however, the old lists are enlarged and the stories amplified, primarily by adding the fate of those "confessors" who had been loyal to their faith without giving the supreme sacrifice.[34] In this manner the martyrs of the Old Testament from Abel to Zachariah are presented.[35] But the martyrs' history does not narrate only the fight and victory of the witnesses but tells of the miraculous saving interference of God ever since the days of Joseph.[36] Other lists report of the great tyrants of history, of Pharaoh, Sennacherib, Antiochus Epiphanes, Holofernes, and the like; of the persecutions they brought upon those who were faithful to God; and of the terrible end they passed through.[37] These two lines of tradition: martyrdom and fate of persecutors, finally blend together to an antithetical picture or history as a whole, as for instance in Menno Simons' tract, *Of the Cross*, where Cain stands against Abel, Esau against Jacob, Saul against David, the godless kings against the prophets.[38] "The pious prophet and true servant of God must be regarded as their betrayer, a partizan and heretic."[39] In an analogous manner the saving miracle stands over against the punishing miracle.[40] The same antithetical summaries appear later also in Dutch martyrs' letters.[41] Van Braght finally brings this conception of antithesis in history into a basic formula which he follows through the centuries. "As there are two different peoples, two different congregations and churches, the one of God and from Heaven, the other of Satan and from the Earth, so there is also a different succession and progression belonging to each of them."[42] This is the essential dualism of the Anabaptist theology of history. History is the contest between the people of God and the powers of this world, a contest which presses to a final decision through the suffering of the martyrs.

It is the old antithesis between the *Civitas Dei* and the *Civitas Diaboli* which we meet here again, the antithetical philosophy of history of St. Augustine or of the Apostle John's Book of Revelation. But, in contrast to the latter, the Anabaptists included also the entire pre-Christian history [i.e. Israelite history] in this dualistic frame, and in contrast to St. Augustine they related the whole of world history to the one great fact of Christ.[43] The people of God, suffering ever since the first attack of the Serpent from the hatred of the "world," are in truth the people of Christ. Abel is the first advance in the direction of Christ, and all suffering of the martyrs since is in fact the "Cross of Christ" itself.

> Von Anfang sind die Heiligen all
> Umb Christi willen gestorben hie.[44]
>
> [From the beginning all the saints
> Because of Christ's will died here.]

Christ himself suffers in them, his members, or, as Menno Simons calls them in view of Hebrews 11, "the holy limbs of Christ," who by those wicked tools of Satan were ruthlessly "imprisoned, tortured, crucified, . . ." from the beginning of the world.[45] The Anabaptist theology of history is from the very outset centered on Christ; that is, the Son who in obedience to his Father takes the Cross upon himself, is the very hub of world and history.

> O Herre Gott, der Weg, den bistu gangen,
> Der ist so schmal und ligt so voller Schlangen.[46]
>
> [O Lord, God, the way Which Thou hast taken
> It is very narrow and lies full of serpents.]

Therefore, the Cross is the measure and center of all Anabaptist "Theology of Martyrdom," and therefore, Christ is called captain of the hosts of the martyrs.[47] Menno Simons concludes his martyrs' chronicle with a meditation on the theme, "how not only the servants suffered but also how the Lord and Prince himself had to endure much, to again enter into his glory."[48] The *Ausbund* has a "Trostlied" about the suffering of the children of God from Abel to the present time in which the path of passion of Christ himself is the very center piece.[49] The first hymn in *Het Offer des Heeren* deals with the story of the Lord's passion. And so do the chronicles, which place Christ at the very inception,[50] "because he is the head of all the holy martyrs through whom they all must be saved."[51]

As leader and head the Son of God becomes archetype of all those who are persecuted for the sake of God, and his life is consciously pictured as a life of martyrdom. All his life "he was considered a fanatic and a vagrant,"[52] and his end was the death meted out to all heretics.[53] The Cross, finally, is not only the last act in the life of Jesus but also the concluding manifestation of the law by which he had started his life. "He was born under the cross, brought up under the cross, walked under the cross, and eventually died on the cross."[54] In this manner the *Martyrs' Mirror* characterizes the life of Jesus. And Menno Simons concludes with the antithetical phrases taken from Paul, "Thus he, who was eternally rich, for our sakes became poor (2 Cor. 3; Phil. 2); the eternal Glory was dishonored, eternal Righteousness was persecuted, eternal Truth blasphemed, . . . eternal Life was made to suffer a shameful death (Gal. 3)."[55]

Why did things come to pass in this way? Because, wherever God wants to build his work, the Anti-Christ concentrates his destructive power, and wherever the light presses forward to victory, darkness once again gathers all its demonic potency. In this sense the hatred which raged against the head of all martyrs is not only the hatred of the children of this world against the people of God but the very hatred of Darkness against the Light. It is the old causal answer of the "Theology of Martyrdom" which we meet here again. Yet, in Anabaptist tradition it crystallized solidly around the concept of the "Truth" in contrast to the Lutheran concept of the "Word" as the challenge to the world and its final conquest. To be sure, also Anabaptists speak occasionally of the Word, thinking of the Johannine prologue, yet in the decisive moment when they visualize the dualistic background of the martyr's fate, then they use only the concept of "Truth."

> Dieweil das Wort die Wahrheit war,
> So mochts die Welt nit leiden.[56]
>
> [Because the Word was the truth,
> So could the world not endure it.]

The hidden and yet deep difference between Paul and John is once again revived in the relation between Luther and the Anabaptists.

However, the question as to the causes [the "why"] of suffering is only a preliminary issue. The final emphasis also with Anabaptists rests with the teleological question as to the "what for?" of Jesus' death. First, all that agony of death is for Christ himself only a passing stage to a new and higher form of life.[57] The triumph of evil prepares the path for an overwhelming victory of God according to the paradox law of all dialectic. And that is true also for the divine work of Christ. The martyrdom of the Son of God is the victory of God in weakness and the indictment of the persecutors who perish in their last manifestation of power. Thus God's work becomes through this catastrophe a power by which the originators of this very catastrophe break down. The hymns of the Hutterites in particuar develop this paradox logic.[58] Where the power of death has come to a self-annihilation there the force of life breaks through for the salvation of the world.[59] Christ's work of salvation always has a twofold meaning: the end of Satan's rule, and the beginning of a new era of grace. Christ, therefore, means the decisive turning point of the ages. In one of the Hutterite "Hymns of joy," Christ is called the sun which rose over the creation and its needs.[60] The Anabaptists understood Christ's fate in the light of the fate of the martyrs. But—and this must be emphasized—in spite of this they never forgot the uniqueness of Christ and his life, thus evading a dangerous snare.

The fact of Christ, his life, his death, means to the Anabaptist the turning point of the ages which, however, by no means implies that all suffering has now come to an end. Rather, the extremity of God's children will become more acute in taking on new forms. The new aeon which started with Christ stands altogether under the sign of the Cross because the old enemy who once had brought Christ into disgrace and anguish now directs all his wrath upon the confessors of Christ.[61] And the hostility of the world, far from lessening under the impact of the Christian teaching, becomes only "the longer the worse."[62] But the martyr's death of Stephen, which for the first time revealed this situation and thus became paradigmatical, not only shows that the confessor has to accept suffering and death according to the archetypal passion of Christ but shows also how he is supposed to carry this out. "Stephen kneeled down and cried . . . after the example of his master on the cross, 'Lord, lay not their sin to their charge for they know not what they do' (Acts 7)."[63] This is the new attitude by which the saved ones conquer their own fate and, at the same time, conquer their opponents.

However, even the intercession of the martyrs cannot stop the advancing crisis of the world. The struggles of the two realms take ever bloodier forms. Here the martyrs die in the name of Christ, there the persecutors fall, stricken by God's vengeance.[64] Also the peace under the Christian emperors after Constantine was illusory. The old antithesis between the kingdom of God and the kingdom of the world, formerly revealed in the persecutions of the Christians, comes now to the fore in the struggle between the secularized state church and the people of God viewed as 'heretics.' In each century the good rises against the evil in new variations only to become exterminated and delivered up to the curse.[65] As a matter of fact, the popes with their use of force are but the trustees of the devil, and the Roman Church is understood as "die grosse Babylon, eine Mutter aller Gräuel auf Erden, trunken vom Blut der Heiligen und der Zeugen Jesu."[66] The tradition of the true, that is the defenceless and "baptist-minded" Christians,[67] is pursued by the Hutterite Chronicle[68] from Donatus to Adelbert, Clemens(the opponent of S. Boniface), John Scotus, Abelard, the Waldensians, Wycliff and Hus, up to the two martyrs of Brussels and Henry of Zutphen.[69] "Weil aber Gott ein einiges Volk, abgesundert von allen Völkern, haben wollt, hat er den wahren, rechten Morgenstern, das Licht seiner Wahrheit, in völligem Schein wieder herfür wöllen bringen im letzten Alter dieser Welt, besonders in deutscher Nation und Landen."[70] [But because God desired to have a singular people, gathered from all nations, He brought forth the true and genuine Morningstar, the Light of His truth, in full glory again in the last age of this world, especially in the German land and nation.] With these words the Hutterite chronicle begins its narration of the origin of the Zurich brotherhood[71] [Anabaptists]. The real church of God, established through separation from the Lutheran and Zwinglian churches, continued to be purified and revived by the way of strict selection. This is the way the Hutterites looked at their own history. All those crises, secessions, excommunications, of which the Chronicle relates abundantly, are but stages of this principle of selection.[72] The strict church discipline belongs to the same principle of selection. The brethren were exclusive, and an ecumenical ideal was a rather remote thought to them. The strength of the true church of God lies alone in purity and concentration.

On the other hand the Hutterites emphasized particularly tradition and succession. They had their own bishop list, sung in the renowned Väterlied,[73] whose first forty stanzas tell of the ways of the children of God from the times of the old Israelites up to the days of the Reformation, while in the remaining eighty-five stanzas they list the heads of the brotherhood chronologically with brief characteristics in each case, beginning with Jacob Hutter.

Die Gemein, die christliche Mutter,
Hat viele Söhn verloren
Bis auf den Jacob Hutter, . . .

[The Church, the Christian Mother,
Has lost many sons
Before the time of Jacob Hutter. . . .]

But, "lang tät nit aussen bleiben der Trübsal." The "world," which was so radically rejected by the brethren, promptly responded, and the "baptist-minded" and defenceless people of God had soon to prove themselves by martyrdom as the genuine heirs of the old martyr tradition. A great array of reports, histories, summaries, and other records, tells us of the martyr's death of the leaders,[74] of the persecutions under which the church had to suffer through centuries, of curses, plundering, and exiles. *"Here is the patience and the faith of the Saints* (Rev. 13:10)," this phrase is used again and again by hymn-writers and chroniclers to describe the very foundation of this way.[75]

The Anabaptists took this fate upon themselves in the absolute certainty that theirs is the historical task to go the path of martyrdom as it was the path of God's people from the beginning, and to go it to its very end. For that reason most of the martyrs' lists conclude with at least a glimpse of the bloody persecutions of the present times.[76] Many present the story of persecution of God's people up to 1525 only as an introduction to the enumeration of the martyrdom of the Anabaptist brethren. A new "cloud of witnesses (Heb. 12:1)"[77] surrounds the saints today not less than in the times of the Epistle to the Hebrews. In this sense Anneken of Rotterdam, a Dutch woman martyr, says to her judges:

Ich gehe auf der Propheten Weg,
Der Mertrer und Apostel Steg.[78]

[I travel on the way of the prophets,
In the steps of the martyrs and apostles.]

In this sense the martyrs of the Anabaptist brotherhood renew the polemic of old about persecutors: Cain is again the prototype,[79] the city of Vienna, which saw burnings at the stake, becomes the new Sodom,[80] the Catholic emperor Ferdinand is the new Pharaoh,[81] Philipp II of Spain is the new Antiochus.[82] But just as the tyrants of the past could not escape God's vengeance, in the same way the judgment upon the new persecutors will not tarry. In fact, it is already working.[83] The *Martyrs' Mirror* reports altogether in the style of the Second Book of the Maccabees the terrible end of the tyrants and their accomplices in the Netherlands.[84]

Yet, the Anabaptists never forgot in all this vision Christ and his members: it is always the sign of the Cross under which they understand their fate. The idea of discipleship [*Nachfolge*] becomes paramount for the appreciation of their own lot. A fine example in this line is the outstanding hymn of Hans Büchel in the *Ausbund*, "*Das* 45. Lied. *Ein neu geistlich Lied, darin sich ein Nachfolger Christi klagt, so ihn die Trübsal um des Wortes willen troffen hat; der Herr antwortet ihm sanftmütig, mit Erzählung, wie es ihm in dieser Welt auch ergangen sei.*" [A new spiritual song, in which a follower of Christ complains how trouble on account of obedience to the Word had struck him; the Lord answered him gently, with a report as to how it went with Him in this world.] This hymn (which should be examined in its entirety) offers as few others an excellent insight into the endless tribulations which Anabaptist brethren had to go through long before they could conclude their life in martyrdom, tribulations particularly hard to people who shunned all public show and all irregular life. This also gives at the same time an insight into how they read their Bible in such situations and how they arrived at the doctrine of the Christ who always lived under the Cross before he died on the Cross. This picture could be further amplified by features taken from many other texts and hymns.

Gar viele in Unschuld starben,
Wie Christus auch getan.[86]

[Very many die in innocence
As Christ also died.]

Again and again they compare their fate with that of their master.

Wie er denn selbst gelitten hat, als er am Kreuz gehangen
Also es jetzt den Frommen gaht, sie leiden grosse Zwangen.[87]

[As He Himself then suffered, as He hung on the cross,
So now it fares with the godly, for they suffer great violence.]

And the preface of the *Ausbund* concludes with the memorable words: *Dass man in allen solchen Sachen kein fleischlich, noch irdisch Lob, sondern vielmehr mit Christo eine Dornenkrone denket davon zu bringen.*[88] [That people in all such things should not think to gain either carnal or earthly praise, but on the contrary much more to receive with Christ a crown of thorns.] What truly matters is to conform oneself to the Lord's passion [*dem Herrn im Leiden gleichförmig werden*]: these words of Paul and the early "Theology of Martyrdom" are used more often than any other ones as the core of all their doing and suffering. The *Nachfolge Christi* becomes the "imitation" of Christ in the genuine sense of the old "Theology of Martyrdom."[89] And in the same way as Christ himself had prophesied a catastrophe to the city of Jerusalem, and the writers of the apocalypses prophesied the same to the city of Rome, Wilhelm von Keppel sings of the new centers of Satan:

O Cöllen, Cöllen, an dem Rhein[90]

[O Cologne, Cologne, on the Rhine]

In general, the texts restrict themselves to a demonstration of the external conformity between the passion of Christ and the suffering of his disciples, both having the same causal background.

Wenn Christus selbst gleich noch einmal
Zu uns auf Erden kommen soll. . .
So gingt ihr ärger mit ihm um
Als die Pfaffen im Judentum.[91]

[If Christ Himself even once again
To us on earth should come,
So would their treatment of Him be worse
Than that of the Jewish priests.]

The bold idea of Paul, that the suffering for the sake of Christ is at the same time a necessary contribution to the work of Christ, is very little considered in our texts. The "works"-character of martyrdom is but slightly touched.[92] More emphasis is put on the consequences of martyrdom for the eternal fate of the martyr. He is not only the disciple [*Nachfolger*] on the way to the cross, but through death also on the way to glory.

Die Braut muss wie der Bräutigam
Durch Leiden in de Freud eingann.[93]

[The bride must like the Bridegroom
Enter into joy through sorrow.]

The Anabaptists understood the Cross in a twofold way: (1) as the event which centers all history, and (2) as the principle that guides the way of God's people through history. The Cross is always both, the sign of victory established by God once for ever, and the law which comes true in the lives of the faithful to God, over and over again; it is the deed by which God made a new start, and the form by which He will consummate his work. This twofold understanding of the Cross was conclusively formulated by Balthasar Hubmaier in his great motto which implies the entire cross-centered theology of history of the Anabaptists: *Die göttliche Wahrheit ist untödtlich, und wie wohl sy sich etwan lang fahen lasset, geyseln, krönen, kreuzigen, und in das Grab legen, werdet sy doch am dritten Tag wiederumb syglich uffersten und in Ewigkeit regieren und triumphieren.*[94] [The divine truth is immortal, and although it may allow itself to be captured, poured out, crowned, and crucified, and laid in the grave, it will, after all, on the third day rise victoriously and reign and triumph throughout eternity.]

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[9] What mattered at that time for Luther was God's mighty power and rule revealed also in the deeds of the martyrs. They die for the "truth," as long ago Eusebius had also claimed. Weimarer Ausgabe (abbr. W. A.), XVIII, 238, 18.

[10] In 1527, when Leonhard Kaiser was burned at the stake, Luther's old sense for martyrdom flared up once again. At that time he wrote the pamphlet, *Von Herrn Leonhard Keiser in Baiern umb des Evangelii willen verbrent, W. A.* XXIII, 443f.

(Continued on page 93)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

A PEOPLE IN CONFUSION.—Judges 2:7-23

Lesson for March 10, 1946

Golden Text.—The Lord is my helper, and I will not fear.—Hebrews 13:6.

Judges 2:7-9. Few people have the grace of self-discipline; fewer yet have the grace to instruct themselves. Under the leadership of Moses, and by the mighty judgments of God, the elders of Israel became efficient leaders of the nation of Israel. With his departure Joshua took over and the elders readily accepted his leadership. And the people, like sheep, followed their leaders. Under the leadership of Joshua we have Israel conquering the mighty nations of Canaan, and taking possession thereof for themselves and their families.

But one by one those leaders passed on to their reward, to be succeeded by men without initiative and little strength of character. Then was ushered in a period of about 400 years when everyone did that which was right in his own eyes, or in present-day English, when everyone did as he pleased.

Verse 10. The same words that were used to describe the Pharaoh of the period immediately before the Exodus, and his attitude towards Joseph is here used of the second generation of Israel in the land of Canaan. "They knew not Jehovah." It is easy to forget your father's religion, but it is unlikely that you will ever forget his political philosophy.

The present generation of parents in America have kept some of the forms of religion but have largely forgotten the Lord, and the rising generation, receiving neither parental instruction nor discipline, are growing into a vast army of criminals, already numbering more than 6,000,000. And the end is not yet. Without self-discipline, and having chosen as their ideals the crowd from Hollywood and the kings of gangsterdom, you can presently see the pages of our newspapers filled with crimes such as the one described in Judges 19.

Verses 11-13. All men are religious, whether they belong to church or not, but the history of the race has been that that religion that makes provision for the gratification of lust, as did Baal and Ashtaroth, is much more popular than that which demands denial of the carnal. Holiness has never been popular with the masses.

Verses 14, 15. God is angry with the wicked every day. And in the history of nations He has used those nations who have never known Him to punish those who, having known Him, turned aside to the vices of their heathen neighbors.

Crime does not pay; but the beginning of crime is when you turn away from the worship and service of the true God and find pleasure in the companionship of the wicked. That is the beginning; the end is crime and suffering.

Verses 16-19. The worst lot that ever befell a nation was better than that nation deserved. God is of great mercy and His compassions fail not. And no one who has the Spirit of Christ will ever say, "Serves them right," when some extraordinary calamity befalls any of the families of mankind anywhere upon the earth. Punishment they need; for if punishment against an evil work is not executed speedily the hearts of men will be fully set in them to do mischief. If there were no punishment for sin in this life the entire race, with ever-increasing momentum, would go singing to hell. But punishment for sin now causes individuals to think upon their ways, and as a result many turn their feet unto His testimonies. The judges in those times stood in the breach and stopped the mad course of the multitude, even as they pointed them again and again to the Lord, their Redeemer.

Verses 20-23. One of the reasons given for the failure of Israel to drive out the Canaanites from the Shephelah and the coastal plain was that they had chariots of iron. But later Barak with 16,000 footmen defeated a much larger army which had 900 chariots of iron. The reason for our defeat is never the strength of the enemy but our own weakness which is the result of compromise and sin. The people of God who never compromise with the world but lean steadfastly and constantly upon God are forever invincible.

But trials and temptations reveal the stuff of which we are made. And God allows just enough of these things to remain with every generation and all individuals to prove them as to their worthiness to be chosen as God's elect.

THE EVERYDAY LIFE OF A PEOPLE. —Ruth 1:8-17

Lesson for March 17, 1946

Golden Text.—Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.—Ruth 1:16.

Ruth 1:1-7. The historian records the unusual. If he is a philosopher also he will try to give the causes for the events which he records. By the reading of history we hear about wars and rumors of wars, but of the everyday life of the common people we read but little. And they are the backbone of any nation. At the top we have the froth; and at the bottom we have the dregs of society. Between those we have a middle class, the common man, to whom work is a pleasure and nobility of character is natural.

Regardless of the form of government under which the common people live, be it anarchistic or totalitarian, or anything in between, they maintain their integrity. Such was life at Bethlehem and probably in many other communities in Palestine during the time when every man did that which was right in his own eyes. There is always something stronger than government to make men; it is the sense of obligation to God, and the sense of human brotherhood.

Elimelech made a great mistake when he left Bethlehem for Moab because crop conditions were poor. During the time that he was gone, Boaz, his kinsman, became a mighty man of wealth by staying right there. And what did he gain by moving into a heathen country? Graves for himself and his two sons. And he left his widow penniless. I believe that Lot pitched his tent towards Sodom because Mrs. Lot wanted him to do so; but I do not believe that Naomi wanted to leave her home and her God. But she had no recourse. It is the wife's duty to stay by her husband. But after his death she was again free to follow her own best judgment, and that she did.

Verses 8, 9. Naomi's name means, "pleasant," and what little is revealed to us about her proves that she was fully worthy of that name. Self-denying and self-effacing, she thought only of others and of their welfare and happiness. No wonder that she was beloved! Was she bitter? No. The many tears that flowed down her cheeks from the time she left Bethlehem until she at long last turned her steps again towards home had made her sweeter and pleasanter. It takes sorrow of heart to produce loveliness of character.

Verses 10-14. It is conventional to go with departing friends a short distance on their journey. And what woman would dare to break the conventions? It is even conventional to weep as you kiss good-bye. All these things Orpah did. And then she returned to her old life and the fearful gods of the Moabites. Let us be kind to her and grant that she did love her mother-in-law, yet the fact remains that she went back, something which no man or woman who seeks heaven can afford to do.

Verses 15-17. According to the lexicon "Ruth" means "friendship," but in our present-day English it means "pity, to commiserate." Here again we have one of those rare characters who was given a beautiful name and fully lived up to its implications. Her friendship for Naomi was of such depth that life apart from Naomi and Naomi's God would have been unendurable. And then she pitied that aged woman, who had lost everything that makes life livable, so much that she was determined to bring some happiness into her life while yet she might. It wasn't long until her neighbors told Naomi that Ruth was worth more to her than seven sons. And you must know how much the people of the Near East long for sons, and how proud they are of them, to understand the worth that the women of Bethlehem placed on the stranger from Moab.

Between the two women there seemed to be a rivalry as to who could do the more for the other, and when little Obed was born the baby had two mothers, each one pouring all the wealth of love of her large heart on the child. Was he spoiled? That kind of love does not spoil babies.

Boaz too proved himself every inch a man. He protected the stranger from the evil-minded; he befriended her in her loneliness; and as lover and husband he enshrined her on the altar of his heart. As long as we have a few men and women like that the condition of the human family is not hopeless.

A PEOPLE GAINS NATIONAL CONSCIOUSNESS.—I Samuel, Chapters 1-7

Lesson for March 24, 1946

Golden Text.—Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.—Jeremiah 7:23.

I Samuel Chapter 1:1-2:11. In God's dealings with the human family He works through the instrumentality of man. Sometimes He uses the wicked as a chastening rod; and again when the need for a revival of the faith is exceedingly urgent He prepares a man to bring it about as He did in this case. He began preparing the child by preparing the mother. In answer to the woman's prayers she was given a child which she in return loaned to the Lord for all his natural life. And it was needful, for the moral and spiritual decay of Israel was such that it required many years to bring them back again to God. The enduring work of the church is not that which comes upon us as a violent thunder-gust, but the faithful teaching of faithful men over the length of many years.

Chapter 2:12-3:21. One sinner can destroy much good, but when that sinner reaches a certain point of wilful transgression he will be cut off and that without remedy. But before that judgment falls, God in His mercy sends many a message of warning and reproof. God did so to the house of Eli. The promises of God may be forever; but that "forever" came to a sudden end for the house of Eli. Those who honor God will find that God will hold His pledge in perpetuity, but those that despise His name will be cast off.

Chapters 4:1-6:21. The ark was the symbol of God's presence. But even so God is present to bless only those who are worthy. His presence among the ignoble and wicked, or even the irreverent means nothing but judgment. We all have something to do with God. That is something that is inescapable. Our attitude towards God will decide whether that meeting with God shall be a blessing or a judgment.

Chapter 7:1, 2. I am not surprised that some people do not want God in their homes or in their towns. It requires a cleaning and a sanctifying of both the person and the home to make it a fit place for the abiding of the Lord. Instead of asking the Lord to go elsewhere, clean up and welcome Him into your home and into your heart. Then you will be blest.

Verses 3, 4. Lamenting after the Lord is a good thing, for under such conditions of heart men are teachable. But it took twenty years of teaching on the part of Samuel before the grief of the Israelites over the loss of Jehovah as their God was great enough to make them willing to get rid of the Baalim and the Ashtaroth. They could not get rid of their oppressors without getting rid of their idols; but when the idols went and God was received back the way was open for God to work for their deliverance.

Verses 5-8. Samuel had been praying for Israel all his life, but they had hindered God's answering Samuel's prayers. But here we have an occasion where Samuel was sure that his prayers could and would be answered. Some writers suggest that the pouring out of the water before Jehovah was a token of their irrevocable decision to give themselves to God. To me it seems rather a token of their wasted past with an acknowledgment that they could not recover it of themselves, but with the confidence that the God who had brought their fathers from the land of Egypt could now work wonders for them if He would.

Fasting is a spiritual discipline that is good for the soul. As the Philistines appeared at the watchtower (Mizpeh) where Israel had gathered for prayer and confession, fear took hold of Israel. Unused to prayer they begged Samuel who had all his life been living a life of prayer to pray so much the more earnestly to God for them. And now they acknowledge Jehovah as their God. Samuel's prayer was answered; God thundered from heaven and the Philistines were so badly defeated that their power was broken. They did continue to bother Israel until the days of David, but they were no longer the masters. There were two Ebenezer's. The first, where God caused Israel to fall very low and the glory departed from Israel. That was the penalty for their spiritual decline. The second, when after more than twenty years of repining, ending in contrition and return to God, they recovered more than they had lost. "Hitherto hath the Lord helped us." There is recovery for us all. Bro. Ressler used to say that the churches were so cold that it was difficult to keep yourself from freezing. We need Samuels to pray until the revival comes.

A NATION DEMANDS A KING.—I Samuel, Chapters 8-10

Lesson for March 31, 1946

Golden Text.—Blessed is the nation whose God is the Lord.—Psalm 33:12.

I Samuel 8:1-9. Goodness is not inherited. And training is not enough to make a man. There must be within you that something which makes you love the right and despise the wrong. Having that added to your hereditary traits and to your training, you will become a man. Samuel's sons did not have that, and speedily allowed themselves to become like the average official of their time—and apparently of all times.

This gave the body of the nation an excuse to apply for a king. Did they expect a king who would frown upon bribery? Not if they wanted a king like the kings of the nations round about. They were all much worse than Samuel's sons. But when I want something that has caught the popular mind I refuse to see the evils inherent in that thing. The people in America who would change our government can see no good in the system we now have, and no flaws in the system they would substitute. The same principle holds true in the church. When I want a change I can see nothing worth salvaging in the church that I would wreck; and in the church that I would join I can see nothing but perfection. It may have been this desire for a change that made Eve so willing to listen to the serpent in the Garden. There is no doubt that the devil uses that restless desire in the lives of men, not to make men better but to get them to turn from the good to that which is evil.

And yet if God had asked them to make the change from a theocracy to a kingdom they would have objected just as vociferously. It after all resolves itself to this: The desire for a change is always in the direction of having things opposite to the plan of God for the lives of men. It gives some consolation to those who would keep the people in the old and the proved paths to know that those who turn from them to other leaders had first turned away from God.

God through Moses had foretold that there would be a time when Israel would have a king. It apparently was a part of His plan for the nation. But He certainly did not want them to have a king so that they might be like the nations about them. He wished them to be so far different from the nations that they would not be reckoned among them as one of them. We can not lift up the nations of the earth by becoming like them. And the higher the plane on which we live the more unlike we will be to the world about us.

Verses 10-18. It may do no good to warn you of the dangers ahead in the path that you would take, but you can at least not blame me for not telling you. A young sister, a member of his church, once came to Dr. Blanchard and asked him to officiate at her wedding. Knowing that the man she planned to marry was a man of the world who denied all the claims of Christ upon his life, Dr. Blanchard refused, at the same time pleading with her not to go on. But she went on, another preacher being willing to officiate for a consideration. At the end of a year the same young woman came to Dr. Blanchard, a sadly disillusioned and brokenhearted woman. "Oh, if I had only known!" she wailed. The Dr. answered her, "You did know, I told you; but you would not listen." God has told us, but we won't listen.

The things that Samuel told Israel would happen to them if they got a king were all fulfilled in good measure, until the nation groaned under its burdens. He granted them their request and the result was leanness to their souls.

Verses 19-22. God was the King of Israel, but Israel wanted a king like the kings of the nations round about them. A thousand years later God gave Israel choice again in accepting Him as king in the person of His Son, and again they preferred a king like the ones of the nations about them. They chose Caesar. After nineteen centuries have passed, during which time it has been demonstrated again and again that to forsake the King of Glory and to walk in the ways of the world is the acme of folly for the professed people of God, we see the same folly repeated. Will mankind never learn? No. Neither God nor man can teach those who, having eyes, refuse to see; and, having ears, refuse to hear. In every generation there are a few who will walk upon the narrow way; but the multitudes will be found on the broad road that leads to destruction.

Cicero said, "Vox Populi, vox Dei." He was wrong. The populace is seldom, if ever, on God's side.

FRIENDS OF JESUS.—Mark 10:13-14, 16; 15:43; Luke 6:13-16; 8:1-3; 15:1,2; John 1:35-51; 3:1-22; 4:6, 7.

Lesson for April 7, 1946

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Mark 10:13, 14, 16. Friendship is mutually profitable. If I am a friend of God and of His Son Jesus Christ, there is nothing that they can ask of me that I will not gladly do; and if Jesus is my friend He will not fail to reveal to me the deepest secrets of the kingdom. To His friends He unbosoms Himself, for they are His partners in the great venture of building up the kingdom of God.

No kingdom can grow where the little ones are despised and neglected. In every field of life they are the hope of the race. Why, even the saloonkeeper hopes that they will line the bars with their feet upon the brass rails. If they will not, the saloon business would soon cease to exist. In order to get them they are given sweets flavored with alcohol, to create an appetite. Why does the church fail in being a blessing to the little ones? If we as God's messengers and God's people will bless them in their youth, they will be a blessing to the church after they reach maturity. Jesus did more than the mothers asked. They desired that He should touch them; He blessed them.

Luke 6:13-16. The time that Jesus was upon the earth in human form was short. And the time that He spent in His ministry was very short. In that short time, however, He trained twelve men to carry on the great work of the kingdom of God upon the earth after His departure. Though He was God incarnate, yet He spent the entire night preceding the call of the twelve in prayer. The church of today, much more fallible than He, calls men to the office of leadership, accompanied only by perfunctory prayers. If we prayed to God as earnestly as Jesus did for wisdom to choose the right men; and prayed for them as faithfully after they are chosen, His representatives upon earth would represent Him so well that it could be said of them, "Even as he was, so are they in this world." The messenger who is faithful in life and word is a real friend of Jesus.

Luke 8:1-3. The women proved their friendship for Jesus by ministering to His bodily needs. And well they might. What He had done for them in healing them of their ills far exceeded anything they could ever do for Him. But God has done great things for you, also. What are the proofs of your appreciation?

Luke 15:1, 2. Whenever I am in need, I do not want any but my friends to help me. And it is because Jesus is the Friend of sinners that I came to Him in the hour when sin became exceedingly hateful to me. He loved me so when I was in sin that He died for me. Not once did He hint that I was so low as to be despicable in His sight. I was despicable in my own sight, and probably in the sight of some self-righteous men; but His attitude towards me was always one of love and good-will. The lost sheep would probably prefer to remain lost than to get into the hands of a shepherd who would never show it any love.

INFLUENCE

Drop a pebble in the water,
And its ripples reach out far;
And the sunbeams dancing on them
May reflect them to a star.

Give a smile to someone passing,
Thereby make his morning glad;
It may greet you in the evening
When your own heart may be sad.

Do a deed of simple kindness;
Though its end you may not see,
It may reach, like widening ripples,
Down a long eternity.

—Joseph Morris.

John 1:35-51. A man is known by the company he seeks and keeps. John and Andrew loved the company of John the Baptist. On two successive days John pointed them to a better friend than he could possibly be. On the second day they took his advice and followed Jesus. Not that they loved John less, but that they loved Jesus more. This was as John would have it. I never want any of my friends to love me more than they do my Lord. Such a one would not be my best friend. Their friendship for Jesus made them want to bring others into that circle of friendship. The best proof of your friendship for Jesus is when you bring your friends to Him. If they accept His friendship then your friendship becomes stronger; if they spurn your newly-found friend then your intimacy with them ceases.

Chapter 3:1, 2. Some friendships mature slowly, but they are the kind that you can depend upon. Nicodemus is supposed to have come to Jesus by night because of fear or shame to be seen doing so in the daytime. I do not know. But I do know that it costs some people more to take a stand for God than it does others. The thing that I like about Nicodemus is that when the most intimate friends of Jesus had forsaken Him and had fled then Nicodemus and his friend Joseph came boldly and gave our Saviour an honorable burial. Their friendship had matured. Faithfulness at the beginning is good, but faithfulness at the end is better.

John 4:6, 7. The woman at the well was a friendless soul. The women of Sychar would not associate with her. To such Jesus proved His friendship in a special way.

THE OLD KITCHEN TABLE

(Continued from page 77)

the old marred surface and wept till I thought my heart would break.

Alone! Alone and lonely! Dear God, how lonely! But life goes on and must be lived. As I gropingly tried to gather up the broken strands I seemed to hear in the distance the sound of sad, sweet music, and I knew it was the music of memories—memories of home and husband and children, and the labor and sacrifice it takes to rear those God has given us. I knew that somehow he would make living possible again, and so I caught up my staff and stumbled on.

And now another change has come and the old furniture has all been sold. The last of it went yesterday—and with it was the old table. As the shrewd purchaser haggled over the price he rapped it with his knuckles and said,

"This table isn't worth more than fifteen cents." My heart seemed to stop beating! Fifteen cents! Yet there it stood, marred to be sure, but still far more dependable than its modern sisters. Fifteen cents! And yet the life and memories of a family had clustered round it for more than half a century! I choked as I completed the transaction, and when the man shoved it through the door to load it up and haul it away my eyes blurred and my body trembled. Could my tired feet have carried me, I think I would have run after him and cried for him to bring the old table back.

But it is gone—and I know not where. I do not even know the man's name who took it. It belongs to the past, even as I belong to yesterday. Life moves on again, tranquilly or tempestuously, as the case may be. My days are filled with varied interests, but the nights are long, and memories—sweet and bitter—fill the hours with their poignancy. I try to coax sleep, but so many things crowd it away. And just now it is the old kitchen table. In time it will grow less painful, I know; for time heals all wounds, although the scars are often burned too deeply for complete erasure.

And so tonight I'll do my best to shut out the vision that haunts me, and perhaps I'll sleep. But in my dreams we'll all be back—back in the old home—a happy, joyous, united family, surrounding the old kitchen table as in the years that never can return.
—Gospel Messenger.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

Our topics for March complete the general unit:—THE CHRISTIAN IN THE WORLD. They are: "Temperate Living"; "We are His Witnesses"; "Teach all Nations"; and "Christ's Mission to the World." The first topic for March was given in the February issue of the **Christian Monitor.**

The first topic for April is **"Christ Our Emmanuel."** This is the beginning of a new unit of topics, which will cover the entire second quarter and set forth **"Our Relation to Christ."** We place this here for your convenience in case you need it before the appearing of the April number of the **Christian Monitor.**

It will be helpful to look over the list of topics under the entire unit for the first three months again as we take up the topics for March and see how they concern **our life as Christians in the world.**

1. **Temperate Living.**—The Christian who is awake to his calling as a saved person in Christ Jesus will be awake to how he conducts himself in a way of self-control. Every power of our being is under the leadership of the Lord and is kept by His power if we consecrate ourselves to Him and allow Him to teach and lead and keep us.

2. **We are His Witnesses.**—We are not here in the world for nothing. We are saved that we might also serve for Jesus and bring the blessing of life to the attention of others. It should be our purpose in this study to impress this duty and seek to enlist all to enter this service of witnessing daily.

3. **Teach All Nations.**—Our witnessing goes farther than just our own communities and circle of acquaintance. The people in the regions beyond are also in the concern of Christ. He has chosen to use His people as the instruments to **"go"** to those **regions beyond** and teach them the Gospel which has come to us.

4. **Christ's Mission to the World.**—Christ is our example of love for a lost world. He could have remained in glory and saved Himself the experience of humiliation and suffering which He endured. But love for the lost world moved Him to pay the price and suffer the pain that was needed to bring salvation to men. A judgment day is ahead for all mankind. This Saviour is to enable men to meet that judgment. He will level our debts for us **then,** if we have been willing to receive Him **now.** But if not, what then?

April 7.—Christ Our Emmanuel.—What a wonderful boon to mankind is the dwelling of God in a body of flesh going in and out among men, living a true life, teaching the truth of God for men, doing good, giving His life a ransom for many. His body is now in glory as our representative before the Father. His Spirit now dwells in every Christian. In this respect He promises to be with us "always, even to the end of the world [age]."

TEMPERATE LIVING

I Cor. 9:24-27; Col. 3:5-14

Topic for March 10

MOTTO

"Be sober."

MEDITATIONS ON THE TOPIC

I. **The Temperate Life.**—Such a life is not wasteful of its resources. In every phase of life all our opportunities and powers are assembled to the one great purpose of life which is to live for the glory of God in all that we do. The appetite of the body is given for a purpose that the body may be properly fed. Temperance uses that appetite according to the purpose of its creation. It does not pamper the appetite with excesses in any line to the injury of health or to useless waste of money. Strong drink that is always a detriment and a stumbling block to the weak is properly refused. Indulgences in habit-forming drugs such as tobacco must be judged by the higher law of a body given over to the Lord as the temple of the Holy Ghost.

The mind consecrated to the service of God cannot be occupied in exercises of thought and meditation belonging to an ungodly world. It cannot be used in things that weaken the mental powers and unfit them for the very best meditation and activity to the glory of God and the edification of our fellow men.

Abuses of the physical body by spending late hours in pleasure, or even subjecting the body to exhausting exercise that unfits it for necessary and useful service, is intemperate. Allowing inordinate desires for gain or for honor of men, or for earthly ends to drain our powers of mind and body is intemperate.

Our spiritual life may also be dissipated by indulgence in thoughts and practices that deprive us of the necessary spiritual food and poison our inner man with spiritual poison, making shipwreck of our faith and defiling our conscience.

The tongue, so useful in our intercourse in society, is brought into the control of a mind given over to the quickening power of the Holy Spirit. Thus we are to let our speech be "always with grace, seasoned with salt." In fact the temperate life in general is one that walks in the Spirit in thought, word, and deed, keeping the carnal mind in subjection and bringing every thought to the obedience of Christ. II Cor. 10:5.

II. **The Text.—I Cor. 9:24-27.**—The man who wins in a natural race is one who controls his life for the gaining of such an end; so the man who wins in the gaining of an incorruptible crown is one who keeps under his body and brings it into subjection to the heavenly goal. Paul refers to the self-denials in service which he made for the winning of souls. I Cor. 9:15-23.

Col. 3:5-14.—This passage teaches the necessity of putting off those things that are against our heavenly treasure and putting on those graces that fit us for companionship with Christ in glory. It is not accomplished by our own strength, but in the power of the risen life we are to exercise ourselves in bringing our outward life into conformity to the new life dwelling in us through Jesus Christ.

OUTLINE STUDY

I. A Thoughtful Consideration of Our Own Selves.

1. Think soberly as we ought.—Rom. 12:3-10.
2. Consider our motives.—Col. 3:17; I Cor. 10:31.
3. Consider our weakness.—Gal. 6:1-3; Prov. 3:7.
4. Consider our having come from God. —I Cor. 6:19, 20; Eccl. 12:13, 14.

II. A Practical Life of Self-Denial is True Temperance.

1. Seeking first things first.—Matt. 6:33; I Tim. 4:8.
2. Considering the value of the soul.—Luke 9:23, 24.
3. Considering the master-worth of Jesus. —Luke 14:27-33.
4. Abstaining from fleshly lusts.—I Pet. 2:11; 4:2.
5. Mortifying the deeds of the body.—Rom. 8:13.
6. Pleasing others for their profit.—Rom. 10:32, 33.
7. Minding the things of the Spirit.—Rom. 8:5, 6; Gal. 5:16-25.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Seek."
2. What Temperance Does in Our Lives.
   a. Gives us a sober mind.
   b. Keeps us from a loose tongue.
   c. Controls our eating and drinking.
   d. Keeps one lowly in heart.
   e. Guards us against vanity and pride.
   f. Brings abstinence from strong drink.
   g. Saves us from the tobacco habit.
   h. Chooses the kingdom of God and His righteousness.

For Seniors

1. The Meaning of Temperance.
2. The Effect of Temperance on the Mind.
3. The Effect of Temperance on the Body.
4. The Blessing of a Temperate Life in the World.
5. How to Become Temperate.

PERSONAL THOUGHT

Do we have a sober mind that is under the quickening power of the Spirit of God, and that keeps us balanced in all our conduct and enables us to live a life temperate in all things?

SEED THOUGHTS

Temperate Living is Consecrated Living

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift and "beautiful" for Thee.

Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine.
Take my heart; it is Thine own;
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, ALL for Thee.
—Frances Ridley Havergal.

WE ARE HIS WITNESSES (Home Missions)

Acts 5:30-32; 11:19-26.

Topic for March 17

MOTTO

"I am not ashamed of the gospel of Christ."

MEDITATIONS ON THE TOPIC

I. **Witnesses for Him.**—The apostles had been with Jesus. They had heard His words and had seen His works. They had seen how He was taken by wicked hands and nailed to the cross. They had been to the empty tomb and had seen Jesus alive again and had talked and had eaten with Him. They had heard His command to "Go" to all the world to preach the gospel. They were His unique witnesses because they had firsthand evidence of the reality of His claims and of His saving grace.

Some have questioned whether we as the followers of Jesus can call ourselves witnesses. But if we have truly believed in Him and through that faith have received the blessings of forgiveness and the joy of peace and fellowship of the Spirit; if in that fellowship we have received a new power enabling us to overcome sin, and have received a new desire to do His will and to follow in the way of His commandments; if we have found His Word increasingly precious and have found His promises fulfilled in our hearts and have received His comfort and blessing in prayer; then we can surely bear witness to what we have experienced in His salvation and fellowship. Jesus said to the disciples, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you" (Jno. 14:19, 20). It is this witness of the Holy Ghost in the believer that we all may know and of which we can testify before an unbelieving world. And when they see that our life is a genuine likeness to the Spirit of Jesus Christ, our testimony will effectively convince others that it is true and that this Jesus who saves us can also save others who hear the Gospel which we live and tell.

II. **The Text.—Acts 5:30-32.**—The apostles were held in custody for disobeying the command of the rulers not to speak in the name of Jesus. They pleaded that they were only doing right by obeying God rather than men. They claimed to be the witnesses of Jesus as to the facts of His death on the cross, burial, and resurrection. The Holy Ghost witnessed with them of the same fact through the mighty works they were permitted to do in the name of Jesus.

Acts 11:19-26.—Persecution of the Christians scattered them in many directions. Wherever they went they preached the message of the Gospel and made converts to the faith. This is the only normal thing for Christians to do. They cannot withhold the message of life which they enjoy without injuring their own conscience.

OUTLINE STUDY

I. Christians Are Witnesses for Christ.

1. At Pentecost.—Acts 2:7, 8, 11, 14.
2. Peter and John.—Acts 3:12, 4:20; 5:29-32.
3. Stephen.—Acts 6:8-10; 7:54-60.
4. Philip.—Acts 8:5, 26-35.
5. Scattered disciples.—Acts 11:19-21.
6. Barnabas and Saul.—Acts 11:26; 13:1-3.

II. Our Call to Witness Where We Are.

1. Confessing Jesus at conversion.—Rom. 10:9, 10.
2. By being living examples and witnesses. —I Thess. 1:6-10.
3. By a readiness to answer for our hope. —I Pet. 3:15.
4. By exhorting one another.—Heb. 3:13; 10:25.
5. By warning, comforting, and supporting.—I Thess. 5:14.
6. By inviting others to Jesus.—John 1:46; 4:29.
7. By bearing reproaches with saints.—Heb. 10:32-34.
8. By being good stewards of grace.—I Pet. 4:10, 11.
9. By our graceful conversation.—Eph. 4:29; Col. 4:6.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Witness."
2. Witnessing for Jesus.
   a. In public confession and baptism.
   b. In turning from former sins to the way of righteousness.
   c. In confessing that we are His.
   d. In doing some service for Jesus for the help of others.
   e. In being ready to suffer shame for His name.
   f. In song and prayer and in words.

For Seniors

1. Witnessing in the Home.
2. Witnessing in the Circle of Our Acquaintance.
3. Helping Needy Communities to Know Him.

PERSONAL THOUGHT

Have we received anything in our profession of faith in Christ? Then we have an obligation to our associates and to every one we can reach to bear witness of Christ's saving grace by conduct and personal confession of Jesus Christ.

SEED THOUGHTS

My Lord and I

I have a friend so precious,
So very dear to me,
He loves me with such tender love
Loves me so faithfully;
I can not live apart from Him,
I long to feel Him nigh,
And so we dwell together
My Lord and I.

He knows that I am longing
Some precious soul to win
Back to the ways of righteousness
From weary paths of sin;
He bids me tell His wondrous love
And why He came to die,
And so we work together,
My Lord and I.
—Song by the persecuted 300 years ago.

Go and tell the sweet old story
Of the Saviour's precious love,
How He came to earth from heaven,
That He might His goodness prove.

Tell it o'er and o'er again, and keep on telling,
'Tis so wondrous, 'tis so wondrous, 'tis so wondrous and so sweet,
Tell it till the hosts, the great unnumbered millions
Lay their trophies down at Jesus' feet.

Shout aloud, O ye redeemed ones,
Tell it o'er and o'er again,
'Til the distant heathen nations
Shall adore and praise His name.
—Geo. W. Lion.

TEACH ALL NATIONS

Acts 13:38-52; Mk. 16:15

Topic for March 24

MOTTO

"Whosoever will, let him take of the water of life freely."

MEDITATIONS ON THE TOPIC

I. **A World-wide Program for the Gospel Message.**—It is evident that God is no respecter of persons. He has given special blessings upon certain people and upon individuals in the administration of His plan. But there was never a special blessing and privilege given except there was also a special responsibility of that people or person to discharge a duty toward others who did not receive it. To Abraham's promises of being made great and being blessed, went the thought of his being a blessing to all nations. When the promise of a seed of blessing was fulfilled in the coming of Christ, God was moving those in places of leadership to reach out to other people like the Samaritans and the Gentiles. The Holy Spirit moved the church to send out men on a special mission to the people where the Gospel was not known. As these men went out the Holy Spirit led them to the fields where the message of the Gospel could most effectively reach to the "regions beyond."

Foreign missions are not a new thing with God. He wants every church and individual to look to the regions beyond to see that they have the same blessing and privilege that have been given to ourselves. "All nations" is the word of Jesus to His disciples as He sent them forth in His parting words before He ascended to glory. More important than to know the times and seasons which the Father put in His own power is the fulfilling of the present business before the Church: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In this our day when the whole world is so vividly brought together by rapid transportation and communication, it is imperative that the messengers of the Gospel avail themselves of the opportunity to make the Gospel of Christ known as the Holy Ghost continues to lead and empower the messengers.

II. **The Text.**—Acts 13:38-52.—The prejudiced Jews withstood the message of Christ's messengers. They were jealous of the interest of the Gentiles. And when the missionaries welcomed the Gentiles, they were ready to persecute the missionaries. But the Holy Ghost blessed the souls of those who accepted the Gospel both of the Jews and of the Gentiles.

Mk. 16:15.—These words record the great commission of Jesus to His disciples to preach the Gospel to every creature. We are duty bound to keep His commandments.

OUTLINE STUDY

I. God's Plan for Teaching All Nations.

1. As revealed in the prophets.—Isa. 42:6; 49:6; Amos 9:12.
2. As promised to Abraham.—Gen. 12:3.
3. As seen by Simeon.—Luke 2:30-32.
4. As seen by Jesus.—John 10:16; Matt. 28:19, 20; Luke 24:46-48.
5. As revealed by the Spirit.—Acts 2:21; 10:34, 35, 43.
6. As directed by the Spirit.—Acts 1:8.
7. As fulfilled by believers.—Eph. 3:1-7.

II. Our Duty Toward All Nations Today.

1. To do all in our power to evangelize.—Rom. 1:14, 15.

2. Sending out Spirit-called men.—Acts 13::1-3.
3. Praying in behalf of God's work.—Rom. 15:30-32.
4. Heeding God's call to new fields.—Acts 16:9-15.
5. To find recruits for the work.—Acts 16:1-3; II Tim. 1:6; Tit. 1:5.
6. Consecrating our all.—Rom. 12:1.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Gospel."
2. Giving the Gospel to Other Lands.
    a. Asking God for the lost people.
    b. Sending men to teach them.
    c. Praying for the prosperity of the work.
    d. Giving our money to help.
    e. Sending the Scriptures in their own tongue.
    f. Being ready to do whatever God asks of us.

For Seniors

1. Foreign Fields We Have Entered.
2. Needs in the Fields God Has Opened.
3. New Fields That May Be Entered.

PERSONAL THOUGHT

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Can we testify the same in our hearts today?

SEED THOUGHTS

The Bible is a missionary message from end to end. Every phase of missions is found in the Book of books: the origin, the message, the method, the task, the motive, the power, the program.—I. E. Burkhart in **The World Goal of Missions.**

"The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed" (Gal. 3:8).

Instead of submitting to the race prejudice and religious narrowness of His day, Jesus set in motion the forces of world-wide evangelism. "The field is the world." To His disciples He says, "Go ye into all the world." Presidents, kings, dictators, circumscribe their programs by means of geographical boundaries, racial traits, and group interests. Fascism seeks the interests of Italy. Nazi-ism promotes Germany. Zionism is for Jews. Only Christianity has a message that leaps across the mountain ranges and gathers into one all races and classes. Jesus befriends the poor. He bases all expectations of His cause upon a beginning made with the meek and lowly of all the world. He is born poor. At every turn He appreciates the lot of the poor. "Come unto me, all ye that labour and are heavy laden," says the One who could have risen to the level of the mighty. Great men and leaders came to hear Him preach, sought Him out at night. The contemporary attitude toward the poor was that they were only the convenience of society, the tools of ambitious leaders, materials for war. Men thought that influence was to be found among the higher classes. No man ever thought of beginning with the poor, of building a cause on a long range basis that would include harlots, publicans, the weary, the heavy laden, Samaritans, Syrophenicians, whosoever; a kingdom that proposes to triumph only at the end, the final harvest of the world.—From The World Goal of Missions.

CHRIST'S MISSION TO THE WORLD

I Jno. 4:1-21

Topic for March 31

MOTTO

"The Father sent the Son to be the Saviour of the world."

MEDITATIONS ON THE TOPIC

I. **Christ's Mission.**—There is one outstanding thing that we cannot fail to note in a particular way as we think of Christ's mission to the world. It is that great work of becoming a Redeemer and Saviour of men in order to rescue fallen man from the terrible doom to which he has been made a victim by sin, and to bring him to the glorious prospect to which eternal life entitles him. As we read over the many statements of why He came (see outline study), we can cluster under the head of—**He came to save lost men**—about every thing that we have found in the Scripture concerning His coming. It is fitting that this phase of His coming should have the principal front in our discussions.

We are impressed, however, with a different front which the Gospel message has given in the midst of the message of salvation. It is that statement found in Paul's address on Mars' Hill concerning an appointed **judgment day** to deal with the sins of men. That judgment day is going to deal with men **"by that man whom he hath ordained."** "That man," as is stated by Himself, came for **judgment.** Jno. 9:39. He declares to the critical Jews on another occasion that the Father "hath committed **all judgment unto the Son"** (Jno. 5:22). This same **Man,** Peter declares, is "ordained of God to be the **Judge of quick and dead"** (Acts 10:42). Cp. Rom. 14:9, 10; II Cor. 5:10.

We may not trifle with His salvation. He begins His judgments by the opportunity of the Gospel. Paul writes, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things" (II Cor. 2:15, 16)? This man, **a judge,** who first sets up **"a throne of grace,"** deepens our love for Him. How glad we ought to be for a judge who is "not willing that any should perish" and who does everything in His power both to maintain a righteous judgment and to redeem a condemned people. Surely, if men are lost, it is not because a righteous judge has not gone to the utmost sacrifice for their salvation.

II. **The Text. I Jno. 4:1-21.**—God sent His Son that we might live through Him. Through Him we receive a like nature of love. We have boldness in the day of judgment through Him who came into the world to redeem us and form us in His likeness. A false claim of salvation is made by those who hate a fellow man. Such do not know the command to love God and your brother also.

OUTLINE STUDY

I. Statements of Christ's Mission to the World.

1. To give whosoever believes everlasting life.—John 3:16, 17.
2. To destroy the works of the devil.—I John 3:8.
3. To give His life a ransom for many. —Matt. 20:28.
4. To give life abundant to His sheep.—John 10:10; I John 4:9.
5. To seek and to save that which was lost.—Luke 19:10.
6. To bear witness unto the truth.—John 18:36.
7. To do the will of Him that sent Him. —John 6:38; 4:34.
8. A light to the world.—John 12:46.
9. For judgment.—John 9:39; 5:22-30.
10. To fulfill the law.—Matt. 5:17.
11. To call sinners to repentance.—Matt. 9:13.
12. To set a man at variance.—Matt. 10:34-38.
13. To send fire.—Luke 12:49-53.
14. To be the bread of life to the world.—John 6:33, 50, 51.
15. To be the propitiation for our sins.—I John 4:10.
16. To redeem them that were under the law and give us adoption of sons.—Gal. 4:4, 5.
17. Not to destroy but to save.—Luke 9:56.
18. To speak words of final authority.—Matt. 28:18; John 12:46-50; Acts 3:22, 23; Heb. 1:2.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Sent."
2. Why God Sent His Son, Jesus Christ. —Select assignments from the Outline Study above.

For Seniors

1. Christ's Redemption Mission.
2. Christ's Life-giving Mission.
3. Christ's Teaching Mission.

PERSONAL THOUGHT

"We love him because he first loved us." When we become conscious of His saving grace and appropriate it as our own, He fills our hearts with a new affection and enables us to love Him and our fellows with the same love that He had to all mankind.

SEED THOUGHTS

"'Tis a sweet and tender story,
  How the Father from above
Looked down on his erring children
  With the pitying eyes of love;
How he sent his Well-be-loved,
  Forgiveness to unfold;
That sweet and tender story,
  O Christian, must be told.

"'Tis the very same old story
  That has warmed the cold world's heart
Thro' the centuries that have vanished,
  But its charm can ne'er depart;
There are souls that have not heard it,
  Some hearts so strangely cold;
To these, O falt'ring Christian,
  The story must be told.

"Say you not that unavailing
  Seem the words you try to speak;
Trust the Holy Spirit's unction,
  He shall strengthen what is weak
Go forth to do his bidding;
  The truth shall make you bold;
'Tho' few shall heed your story,
  That story must be told."

—A. E. Wight.

CHRIST, OUR EMMANUEL

Jno. 1:1-18

Topic for April 7

MOTTO

"And the Word was made flesh and dwelt among us."

MEDITATIONS ON THE TOPIC

I. **God With Us in the Person of Christ.** —God dwelt in the flesh in the person of Jesus that He might reveal to men the true nature of God in terms that can be understood. One who is clothed in our likeness could enter into sympathy with our infirmities and could adapt His speech to suit our language and modes of thought. This phase of the incarnation makes Jesus our most efficient teacher. Israel pleaded with Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Ex. 20:19). It is this desire to have some one who can teach us, and who is not too far above us, that God has satisfied in the gift of His Son in the flesh.

But there is another greater need linked to the one stated above. This need is voiced in the letter to the Hebrews, "made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9). He could not have been our redeemer without having taken on Himself our humanity. He could not have redeemed us, if He would not have been the sinless Son of God who dwelt in a body like ours so that He could be a representative of the human family and of God at the same time. God saw in Him our humanity judged for sin by His death on the cross. He is the captain of our salvation who was tempted in all points as we are, yet without sin. Heb. 4:15.

Our fellowship in Him is complete. He was made in our likeness. We are to be made in His likeness and given an inheritance as sons in glory. Even now, He is in glory as our great high priest, whose presence there gives us a standing before God. God dwells in us in the person of the Holy Spirit here and fits us to be with Him forever.

II. **The Text.—Jno. 1:1-18.**—The pre-existence of the Word who was with God and who was God is clearly expressed in this passage. His part in the creation of the world and His coming into that world which He had created, brought the remarkable situation of being in the world He had made and which did not know Him while He was in it. Yet He was here in the form of flesh that He might dwell among us and reveal the Father-God to men.

OUTLINE STUDY

I. God Dwelt with Men in the Body of Jesus.

1. Made like unto His brethren.—Heb. 2:17, 18; Phil. 2:7.
2. Made a little lower than the angels.—Heb. 2:9.
3. God is manifest in the flesh.—I Tim. 3:16.
4. Revealed the glory of God the Father. —John 1:18; Matt. 11:27.
5. Manifested eternal life.—I John 1:1-3.
6. A gift of God's love to men.—Isa. 9:6; John 3:16.
7. Wrought the plan of redemption.—Acts 10:38-43.

II. God Dwells in Believers by the Spirit.

1. Christ dwells in your hearts by faith.—Eph. 3:17.
2. Christ in us renews our life. — Rom. 8:9-14.
3. We are sealed unto the day of redemption.—Eph. 1:13, 14; 4:30; II Cor. 5:5.
4. He makes the believer Christ's representative to the world.—I Cor. 5:18-21.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Jesus."
2. Jesus, God's Son with Us.
   a. Our Friend.
   b. Our Brother.
   c. Our Teacher.
   d. Our Saviour.
   e. Our God.

For Seniors

1. The Need of an Emmanuel.
2. How God Fulfilled Human Need Through Christ.
3. God with Us Always.

PERSONAL THOUGHT

How glorious to have God with us in a tabernacle like our own, living among men and talking with them! Through Him we can have fellowship with God and can enjoy God dwelling in us and can look forward to dwelling with God eternally in bodies fitted for heavenly glory.

SEED THOUGHTS

The incarnation of God is a necessity of human nature. If we really and truly have a Father, we must be able to clasp His feet in penitence, and lean on His breast in our weary sorrowfulness.—Chas. F. Deems.

As human voice and instrument blend in one harmony, as human soul and body blend in one act of feeling, thought, or speech, so, as far as we can know, divinity and humanity act together in the thought and heart and act of one Christ.—A. A. Hodge.

The tears of Christ are the pity of God. The gentleness of Jesus is the long-suffering of God. The tenderness of Jesus is the love of God. "He that hath seen me hath seen the Father."—A. Maclaren.

THE ANABAPTIST

(Continued from page 86)

[11] *Von der Wiedertauffe, an zwei Pfarrherrn.*, 1528. *W. A.* XXVI, 145f.

[12] *W. A.* LI, 401 ff.

[13] Christian Neff in *Gedenkschrift zum* 500 *jährigen Jubiläum der Mennoniten* (Karlsruhe, 1925) 96; English translation of the letter by Rauschenbusch in *The American Journal of Theology*, IX, (1905) 95. [R. F.]

[14] Cf. C. Sachsse, *Balthasar Hubmaier als Theologe, Berlin*, 1914, p. 24.

[15] *Complete Works of Menno Simons* (Elkhart, 1871) 179-212; *On the Cross, A Consoling Admonition Concerning the Sufferings, Oppressions, and Persecutions of the Saints for the Word of God and His Testimony*, abb. *The Cross.*

[16] Reprinted in *Bibl. Ref. Neerlandica*, II, pp. 499-614, (The Hague, 1904). Cf. also Rudolf Wolkan, *Die Lieder der Wiedertäufer*, (Berlin, 1903) 59f. The hymns originate about 1562-3. [R. F.]

[17] The last edition of the *Ausbund* was published by the Amish of Lancaster Co., Pa., in 1914.

[18] *Die Lieder der Hutterischen Brüder* (Scottdale, 1914).

[19] *Ausbund*, 434. "Das 80. Lied, stanza 7".

[20] E. g., *Ausbund*, 235, the "42. Lied."

[21] E. g., the "125. Lied" with 71 stanzas.

[22] E. g., *Lieder der Hutterischen Brüder*, p. 670 a.

[23] *Die älteste Chronik der Hutterischen Brüder*, herausgegeben von A. J. F. Zieglschmid (Philadelphia, 1944.) *Das Geschichtbuch der Hutterischen Brüder*, ed. Rudolf Wolkan, Wien and Standoff Colony, 1923. We cite only the Zieglschmid edition, abb. *Chronik.* [R. F.]

[24] *Chronik*, p. 32-33.

[25] *The Bloody Theater or Martyrs' Mirror of the defenceless Christians who suffered and were put to death for the testimony of Jesus, the saviour, from the time of Christ until the year A.D.* 1660. Last English edition, Scottdale, Pa., 1936.

[26] In fact, Eusebius was very well known to a good many Anabaptist martyrs as we know from many trials recorded in both chronicles at discussion.

[27] Cf. on this change, R. Friedmann, "Anabaptism and Pietism," in *M. Q. R.*, XIV, 1940. [R. F.]

[28] *Martyrs' Mirror*, 11f.

[29] *Ausbund*, 9.

[30] *Chronik*, 232-235.

[31] *Die Lieder der Hutterischen Brüder*, 365 (Dan. 3), 237 (II Macc. 6f), 286 (III Macc. 6).

[32] *Martyrs' Mirror*, 746.

[33] *Lieder der Hut. Brüd.* 98f.

[34] The *Martyrs' Mirror*, p. 12, distinguishes accordingly two groups of heroes of faith in the Old Testament. "Some of them suffered and fought much but not unto blood nor unto death, their victories are therefore not represented of the highest degree. Others, however, suffered and fought not only unto blood and death, for the Lord's name, but even to the greatest pain and most bitter death."

[35] *Ausbund*, 10, 675, 728; *Lieder d. Hut. Br.*, 91f; 669f; Menno Simons, *The Cross*, 210; *Martyrs' Mirror*, 748.

[36] *Lieder der Hut. Br.*, 723f.

[37] *Ibid.*, 105, 552, also 644.

[38] Menno Simons, *The Cross*, 186.

[39] *Ibid.*, 188.

[40] *Ibid.*, 187-8.

[41] *Martyrs' Mirror*, 990.

[42] *Ibid.*, 21.

[43] *Ibid.*, 21. *Martyrs' Mirror*, 21b.

[44] *Lieder der Hut. Br.*, 670; *Ausbund*, 11, 26ff.

[45] Menno Simons, *The Cross*, 194.

[46] *Ausbund*, 663.

[47] *Lieder der Hut. Br.*, 106, 12; *Martyrs' Mirror*, 990 and *passim*.

[48] Menno Simons, *op. cit.*, p. 192.

[49] *Ausbund*, 731, stanza 14-16 of the "124. Lied."

[50] *Chronik*. LIII and 28.

[51] *Martyrs' Mirror*, 67.

[52] *Ibid.*, 68.

[53] *Lieder d. Hut. Br.*, 275ff, has a rhymed story of Jesus' death.

[54] *Martyrs' Mirror*, 67-68.

[55] Menno Simons, *The Cross*, 194.

[56] *Lieder d. Hut. Br.*, 214; see also p. 437, and the above quotation from Menno Simons.

[57] *Ibid.*, 215a.

[58] *Ibid.*, 214-5 and 321a.

[59] *Ibid.*, 279a; *Ausbund*. 287.

[60] *Ibid.*, 870f. this hymn begins like a folk song but then develops toward these ideas.

[61] *Ausbund*, 225, also 12 and 24.

[62] *Lieder d. Hut. Br.*, 820a, *Ausbund*, 116, 225.

[63] Menno Simons, *On the Cross*, 190.

[64] Josephus Flavius already spoke in this way of the death of John the Baptist, and his view is quoted in the *Martyrs' Mirror*, 70.

[65] *Chronik*, 38; see the apocryphal Ecclesiasticus, 33:15f.

[66] *Chronik*, 41.

[67] *Martyrs' Mirror*, 16.

[68] Taken from Sebastian Franck's *Chronik* of 1530, see n. 24. [R. F.]

[69] *Chronik*, 35-44, and *Martyrs' Mirror*, 219-338.

[70] *Chronik*, 45.

[71] This idea of a "Holy Rest" comes also most clearly to the fore on the first page of Balthasar Hubmaier's *Tauffbüchlein* of 1525,

[72] *Chronik*, 885.

[73] *Lieder d. Hut. Br.*, 770ff, with 105 stanzas goes as far as 1662. A later postscript, *ibid.*, 877ff has 19 more stanzas and goes as far as 1734.

[74] See also the end of the "Fifth Article" of the *Schleitheim Confession* of 1527,

[75] *Lieder d. Hut. Br.*, 19f.

[76] *Ausbund*, 49, 675.

[77] Quoted in *Chronik*, 236, and *Ausbund*, 181.

[78] *Ausbund*, 110f, taken from *Het Offer des Heeren*. The full text of the Testament of Anneken Jans used for this hymn is found in *Martyrs' Mirror*, 453.

[79] *Ausbund*, 663, 383.

[80] *Chronik*, 160.

[81] *Ausbund*, 236f, 380; *Lieder d. Hut. Br.*, 68.

[82] *Martyrs' Mirror*, 1095; *Chronik*, 236.

[83] *Chronik*, 239.

[84] *Martyrs' Mirror*, 1095ff.

[85] The "45. Lied," *Ausbund*, 247f. Wolkan, *Lieder der Wiedertäufer*, (Berlin, 1903) 142.

[86] *Ausbund*, 382.

[87] Jörg Blaurock, [one of the very first Anabaptists in Switzerland and later in Tyrol,] in his hymn, *Ausbund*, 39.

[88] The earliest (1622) copy of the complete *Ausbund* in the Goshen College Library has this preface, probably already present in the first complete edition of 1583. The 1564 edition has another preface. [R. F.]

[89] *Ausbund*, 731, 130, 150f, 289, 383; *Lieder der Hut. Br.*, 64, 69, 119, 439, 818f. And so on in all the texts. "Nachfolge Christi" could also be translated by "following Christ." [R. F.]

[90] *Ausbund*, 138.

[91] *Lieder d. Hut. Br.*, 818a.

[92] *Ausbund*, 286, 686, 691.

[93] *Ausbund*, 128, 263, 731.

[94] Johann Loserth, *Balthasar Hubmaier* (1893), 196.

(Continued on page 96)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE MENACE OF ROMANISM

The SWORD and TROWEL

The Roman Catholic Church is increasingly becoming a menace to the world, and to other Christian groups. She was to our forefathers, and still is, an **"Ecclesiastical Tiger."** That is, she takes liberties and privileges accorded her, and intrigues her way into a place of affluence and influence in world affairs. Consequently, when she is intrenched she becomes a persecuting power by taking away from others the liberties afforded to her. Many are awakening to the truth of Lecky's statement that the Roman Church "in the minority is a **lamb**; in equality is a **fox**; in the majority, a **tiger**." She still declares "It is necessary, even in the present day, that the Catholic religion shall be held as **the only religion of the State, to the exclusion of all other forms of worship"** (Syllabus Pius IX.; Art. 77). This religious intolerance must be met by a concerted action on the part of the Christian Church. Otherwise, there will be no **open Bible**, or liberty of **"conscience, freedom of speech, and press, and radio."**

The forefathers of the Reformation resorted to the Word of God, which changed the face of Europe, and the history of the world. Nothing but the Word of God, the "sword of the Spirit," wielded in the power of the Spirit, backed by fervent prayer—in the name of the all-conquering Christ—can give us victory in this hour of danger. This calls for a dual ministry. First, the **trowel** in building the walls; and second, the **sword,** the Word of God, must be used in defense. The Gospel must be preached to modernists and Romanists alike. The wiles and errors of Romanism must be uncovered. Many of their best members are in dire need of instruction and illumination.

The Canadian Menace

There is a rapidly approaching crisis in Canada. The Roman hierarchy is determined that Quebec—the extension of the Vatican—shall rule Canada and Canadians. Sir Wilfred Laurier, the great French-Canadian premier, himself a Roman Catholic, warned his fellow Romanists against bringing on just such a crisis. On June 26, 1877, he said:

> You wish to organize all Catholics into a single party, without other tie, without other basis, than that of religion; but have you reflected that by that fact alone you organize the Protestant population as a single party, and that then, instead of peace and harmony, which now exist among the elements of our Canadian population, you will bring on war, religious war, the most frightful of all wars.

Life Magazine (Oct. 19, 1942) in an article on Quebec made statements, which should startle sleeping Canadians:

> Actually, rural Quebec is run by the Catholic Church. . . . French-Canadians look forward to a day when, at present rate of increase, all Canada will be French-Canadian and Catholic. . . . The French-Canadians really expect some day to be the vast majority in Canada. . . . Canada today is 45% Catholic, 37% French. . . . The flock is kept firmly French, Catholic, compact, and productive.
>
> Paul Bouchard, a French Romanist, stated in Quebec City, "If we can rally to our cause all Canadians of non-Britannic origin we will be able to play an important role in our country, which we will lead to greatness and liberty." And mark this as proclaiming the purpose in all their endeavour: "after the war the province of Quebec will take control of Canada."

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Because two papers dared to uncover some priestly misconduct in the Montreal area, note the intolerance:

> Having invoked the holy name of God, we condemn, by virtue of Our Authority, the two publications printed in our diocese, to wit, **The Canada Revue** and **The Echo des Deux-Montagnes**, and forbid, pending further order, all the faithful under penalty of refusal of the Sacraments, to print, to put or to keep on sale, to distribute, to read, to receive or have in possession, these two dangerous journals, or to work for them or encourage them in any manner whatever.

Some affirm that the Roman Church has changed from the days of our forebears, when they and thousands from other evangelical groups were put to death. But the twentieth century seems about like the **"Dark Ages,"** when we consider the following from their Canon Laws:

> There is no graver offence than heresy owing to the harm it does to the Christian State—and, therefore, it must be rooted out with fire and sword. And again, Nevertheless it is a Catholic tenet that the church may justly inflict on heretics the penalty of death. (Institutions of Public Ecclesiastical Law, by Father Marianus De Luca, S.J., pub'd. 1900; Commended by Pope Leo XIII).

Such laws should be swept from her statute books in this enlightened day, but such a changed attitude has not taken place.

The staged mass wedding of 100 couples in a Montreal Ball Park is part of her plan to dominate Canada, as is her constant insistence on **large families,** of which the following by the arch-cardinal Villeneuve, is a fair sample:

> Were our fathers and our grandfathers afraid of children? Did they draw back before the numerous births which became the strength of our race? Did they have palaces to shelter their sons and daughters? Did they not have to toil to feed them and to send them to school? Is it not by their courage that **the Canadian miracle and the revenge of the cradles** was achieved? Is it not thus that while others are gradually becoming extinct through sterility that our people are taking their place and attaching themselves to their lands that they succeed nevertheless in making grow enough to feed **ten or twelve or even fifteen and sometimes twenty boys and girls?** (Emphases ours.)

The Catholic Action Society has kept tab of the hundred staged marriages and reports "The natural increase is now 204 children." This sounds like some prize stock on a farm. The calculations sound more like animal husbandry rather than the dignity of human beings.

Another form this Romanist menace takes is the increasing attempts at raiding the Provincial and Dominion treasuries for money to run their own educational institutions.

As in the United States and other countries, there is a constant repetition in the press of the finer things of the Catholic Church, and the tabooing of their wrongs. This press propaganda is reaching major proportions. It is all in the plan to sell the Romanist Church to the nation.

Politically Romanism Remains Unchanged

Papal intrigue is evident in the new departure of appointing so many foreign cardinals. It is self-evident that the Romanist plan to capture Europe for the Vatican failed in the fall of the dictators, and in the unpopularity of Franco, who still remains. Romanism received a deadly blow in Europe. Here you will find the roll call of their fallen star dictators:

> Hitler, Mussolini, Franco, Salazar, Petain, Laval, Goebbels, Himmler, Papen, Obetz, Seyss-Inquart, and Buerckel. Who helped prepare the way for Nazism in Austria? Msgr. Seipel, Dr. Dolfuss, Dr. Schushnigg, Major Fey, Prince Starhemberg—all Roman Catholics; and in 1937 Cardinal Innitzer handed the country over to Hitler. Hungary's Premier was also lauded as a "great Catholic statesman." Conrad Henlein aided in conquering the Sudetenland which preceded the break-up of Czecho-Slovakia, the independence of which was signed away by President Emil Hacha, another Roman Catholic. President Msgr. Jos. Tiso, of Slovakia, sought Hitler's aid. His Prime Minister—Tuka—and the Prime Minister of Carpatho-Ukraine—Volisin—are also Roman Catholics. Yugo-Slavia fell into the German maw through the betrayal of Dr. Matchek, Vice-Premier, Koroshetz, Jesuit leader of the pro-Nazi Slovenes, was President of the Senate, thus the stage was all set for Nazi conquest.

Someone has pointed out "The Roman Catholic Church could end all wars in Europe." But she doesn't. She even blessed some during the twentieth century, for instance, Ethiopia and Spain.

This much is self-evident, Catholic soil was the homeland of Fascism. Recent history shows this in the case of Italy, Austria, Portugal, Spain, and Poland. In Germany it sprang up in Bavaria, which is overwhelmingly a Catholic state, governed by Catholic priests and Catholic organizations. There it began, and gathered strength to become a national political force in Germany. Romanism fosters by its very nature totalitarianism. Pope Leo XIII in his encyclical **Libertas Humana declares,** "It is entirely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship." Dr. J. J. Murphy in a nine-page article gives some of the best documented factual proof that Romanism helped Hitler to power as late as 1932, when Hitler was at wit's end, and when his party, losing popularity and votes, was on the verge of collapse. Professor F. L. Schuman of the Chicago University, in a late book (p. 188) declares that it was through the Catholic Von Papen that the dictatorship was finally established—and the rest of the terrible story has been written in blood and tears.

The editor of the Christian Conservator writes well:

> We have repeatedly pointed out that the Roman Catholic Church has again and again through the centuries of history pressed to its advantage every favorable opportunity to fasten its clutches upon the nations of mankind. Their leaders have even taken a hand in bringing about turmoil of the nations in order to create situations for the advantage of Rome. They have constantly used intrigue to reach out into the social fabric of the nations in which they operate.
>
> The Roman Catholic Church domineered in Mexico until the revolution practically threw the church out of the country. The Constitution was fairly stated, but those in authority had no longer either charity or tolerance for the church. When the present President came into power he undertook to give the Cathoilc Church fair

treatment under the Constitution. But no sooner had the church been granted that fair treatment than the hierarchy in Mexico began to domineer and to persecute the Protestants.

This action is nothing new for the Roman Church. It has repeatedly done the same thing throughout the centuries of its existence. It is doing that same thing in most of the South American nations today, as well as in other nations of the world. They will do it in the United States at the earliest opportunity proffered them. The hierarchy of any nation will ridicule, intrigue, plot, manipulate, slander, mob, and persecute Protestants whenever possible.

The Roman Church aided Franco to overthrow the Republican Government of Spain. It has, just so far as possible, kept Italy in its clutches. It invoked the blessings of God and the Church upon Mussolini's rape of Abyssinia; and just as soon as Abyssinia was conquered, it sent its emmissaries into that country to take over the Coptic churches bodily and appropriate them to Rome. It is just a part of their method of glorifying and extending, making converts to, the church of Rome.

It is gradually coming to light, the extent to which the abuse of the church in some of the South American nations has turned the people against the church. There is great and very general response to the evangelical message and resentment to the abuses of Rome. The people are daring to hail the evangelical message and state frankly that it is the church of Rome that has kept them from making democratic progress. A National Catholic Church is about to be launched, not under the authority of the Pope. out of the Roman Church.

Smouldering under cover in different nations of the world there is a resentment against Rome and a great spiritual revolution seems to be brewing. Rome is failing in its spiritual mission to the people and they know it. Rome is using intrigue and sham to hold the people in subjection and the people are resenting it. Rome is willfully hindering democratic progress and fostering revolutions to establish dictatorships and the people sense the truth. An under-cover revolution that may blow the lid off of Rome is possibly brewing.

Mr. L. K. Kentish-Rankin, M.A., summarizes Romanism's unchanging attitude to others as "rampant intolerance," and presents the following authoritative quotations:

Cardinal Manning — "Neither Church nor State when united . . . has ANY cognizance of toleration. If Rome tolerated one sect she would have to tolerate all and thereby give herself up."

Rome has been the aggressor, encroacher, and usurper ever since A.D. 378 (Pontiff-Bishop Damaeus). If there be one thing which unifies the Papacy it is the duty, pleasure, and profit of killing heretics, i.e., those who decline the authority and doctrines of the Popes.

"The Rambler" (R.C.), Sept. 1861—"Catholicism is the most intolerant of creeds; it is intolerance itself, for it is the truth itself."

De Luca (R.C.) 1901—"The unity of the faith cannot be preserved unless the heretic be handed over to death."

Aquinas (R.C.)—"A heretic deserves to be banished from the world by death."

Bishop of St. Louis (R.C.)—"The church HATES heretics mortally and employs all her forces for their annihilation."

The Secret Plan of the Jesuits (Abbate Leone), 1848—"Our business is to imbue Catholics with HATRED dissembled till the Day."

O'Mahony, C., 1645—"In every well-ordered kingdom heretics are always burned. You (Irish) have in four years since 1641 slaughtered 150,000 Protestants . . . it remains to slaughter all that remain."

Lord Acton (R.C.), historian—"The Inquisition or Holy Office is peculiarly the weapon of the Popes. Whosoever disobeys **him** should be tortured and burnt. If a man accepts the Primacy he must have made terms with murder."

Irish Catholic Layman, 1883—"The Home Rule, Land and Education Movements are in perfect conformity with Catholic principles and are in essence a struggle between a Christian (Popish) and a non-Christian (Protestant) civilization."

P. J. Smyth, M.P. (R.C.)—"The system (Irish Movement) is a repudiation of the decalogue and negation of the dogmas of christianity. The animating principle is HATRED, bitter, relentless HATRED." (**The Priest in Politics**, 1885).

Dr. von Dollinger (R.C.), 1876 — "By proclamation of the Infallibility of the Pope, the Bull of Leo X (1513-1522) which declares that the burning of heretics is a mark of the Holy Spirit, became an infallible **rule of conduct**."

La Bandera Catolica (Barcelona), July 29, 1883—"The re-establishment of the Inquisition must soon take place. Our Catholic heart overflows with faith and enthusiasm. What a day of pleasure that will be for us when we see Freemasons, spiritualists, free-thinkers, and anticlericals writhing in the flames of the **Inquisition**."

F. H. O'Donnell, M.P. (R.C.) speaks of "the Inquisition around whose hideous tribunals the smoke and smell of roasting human beings went up to outraged heaven as from the shambles and cooking-pots of some hideous cannibalism of Africa." (**Battle of the Boyne**, 1903, p. 7).

The Bishop of Badajos (R.C.) concluded—"The Pope is Christ in the Church, the Continuation of the Incarnation of the Son of God; and therefore has the same extent of power as Christ when on earth."

The Bishop of Murro (R.C.) averred—"What the Pope says we must receive as though spoken by God Himself. In divine things we hold him to be God." ("Janus" **The Pope and the Council** p. 381, 1869). This is DICTATORSHIP IN EXCELSIS! which, delegated, permeates the whole Papal System.

This bishop's description recalls St. Paul's portrait of "The Man of Sin, the Son of Perdition who opposeth and exalteth himself above all that is called God or that is worshipped; so that he AS GOD sitteth in the temple of God shewing himself that HE IS GOD." (II Thess. 2:4).

Rome and the Bible

Many councils and more Popes have condemned reading the Bible, preventing and burning it whenever possible and calling Bible Societies "pests."

Pope Alexander VII (1655-67) avowed "Our teaching is very different to that of the Gospel, and is on the whole opposed to it; that is the reason why copies of the Bible must be suppressed."

Cardinal Wiseman declared—"Prohibition of the reading of the Scriptures is the stronghold of the church's unity. Let the faithful but read the Scriptures and the government of the church will tumble to pieces." (Essay on **Use of the Bible**, 1853, pp. 11, 12).

Pope Pius X., (1906) admitted "The Church prohibits the . . . Bible . . . because it may damage faith."

Alphonso de Castro declared it was notorious that many of the popes knew nothing of grammar not to speak of the Bible, but one cannot decide on dogma without a knowledge of the Bible."

Civilta Cattolica (Jesuit conciliar paper)—"Not five priests in a thousand have read the Bible." (**Baptist Times**, July 24, 1914).

The large number of new cardinals has received wide publicity in the newspapers and magazines. This servile obedience by the press to popery is a bad omen. Some papers even gave one cardinal a six-column flare. Four new cardinals for the United States, one for Canada, and five more for Latin America, making a majority of non-Italians in the College for the first time in history, bodes no good for the future of the western world. While Europe has sickened of the whole system, the new world embraces it with open arms. Have we forgotten the bloody pages of martyrdom? Every intelligent evangelical Christian should realize this, and view the appointments as a **long range plan** to dominate the western world.

Have we forgotten what Latimer said to Ridley when they were burned at the stake: "Be of good comfort, Master Ridley, and play the man: We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." It never will! But why be dulled and lulled to sleep to this old system of religious tyranny, which robs men of all other freedoms?

The editor of the Evangelical Christian writes:

> It was ironically amusing to read in the press recently the protests made by the Roman Catholic Bishops of the United States to the government at Washington against the "religious persecution which is both brutal and cunning raging in many lands now in the Russian sphere of influence." Let no one think that we find religious persecution in Russia or anywhere else for that matter amusing. We regard it with detestation and horror and God will judge the persecutors in His own time and way. What is amusing is the protest against it in Russia coming from a religious body representing an organization that has done a thousand times more persecution of religion than ever Russia dreamed of. The retort courteous from the Kremlin to the Vatican on this issue should certainly be "Physician, heal thyself." Scan the pages of history for the last thousand years and one finds that no secular nation or institution has such a black record of religious persecution as the Roman Catholic Church, so much so that the inspired penman looking down the centuries with prophetic eye was constrained to depict that devilish system as one that was "drunk with the blood of the saints." Russian persecutions are of recent date. Rome's are long standing, and have continued down to the present moment so that wherever in the world popery has the power the saints of God still suffer under her satanic yoke. or Russia, at least, it might be said that she did it or does it in ignorance, her hatred of all religion arising from the debased system she inherited from the Tsarist regime. But Rome claims to have the truth, in fact, to be the custodian of all truth and in the name of Christ her evil emissaries have slaughtered millions of the children of God. Of these horrible crimes against God and humanity she has never repented, but has openly boasted that under favorable conditions and had she the power the sword and the stake, the thumbscrew and the rack would be restored to enforce obedience to her dictates and behests. If Russia has slain her thousands for their faith, Rome has slain her tens of thousands and her millions and will do so again when the opportunity occurs.

It is no wonder that millions of Americans and Canadians feel it a disturbing issue that the presidents of the United States of late years have been sending private ambassadors to the pope. This is both un-American and highly dangerous. This is an undeserving special recognition Romanism does not deserve. It is being used to exalt the Catholic religion as the true faith. It gives prestige to a church which has during the centuries sought to secure connections with civil governments to further its own ecclesiastical aims. This violation has been protested against by many different denominations. A large mass demonstration against the encroaches of the Roman Church was held in the 14,000 seating capacity Kiel auditorium in St. Louis, a hotbed of Romanism. The Federal Council of Churches is also protesting vigorously.

The Spiritual Side of the Question

The Baptist Messenger of Phila., Pa., summarizes some of the issues at stake:

DIFFERENCE BETWEEN CHRIST AND THE POPE

1. Jesus did not have a place where to lay his head (Luke 9:58).

The pope has his Vatican with its 1,100 rooms at his disposal.

2. Jesus never wore special robes to distinguish Himself from other men.

The pope dresses like a clown with his tiara made of cloth of gold and which comprises three crowns with 252 pearls, 229 diamonds, 32 rubies, 19 emeralds, and 11 sapphires.

3. Jesus said that His kingdom was not of this world (John 18:36).

The pope has his kingdom, the Vatican City, created by Mussolini.

4. Jesus did not have soldiers at His command, and reproached James and John for their belligerent spirit (Luke 9:64).

The pope has his soldiers in the Vatican City, ever ready to fight to defend his "kingdom."

5. Jesus commanded Peter to return his sword into its place; for all they who take the sword will perish by the sword (Matt. 26:52).

The pope, through the Inquisition of Spain, has killed an untold number of people, and one night, August 24, 1572, in the City of Paris, thousands of Huguenots were murdered. This was the infamous night of Saint Bartholomew!

6. Jesus submitted to civil authority (Matt. 22:21).

The pope claims to be above all civil authorities.

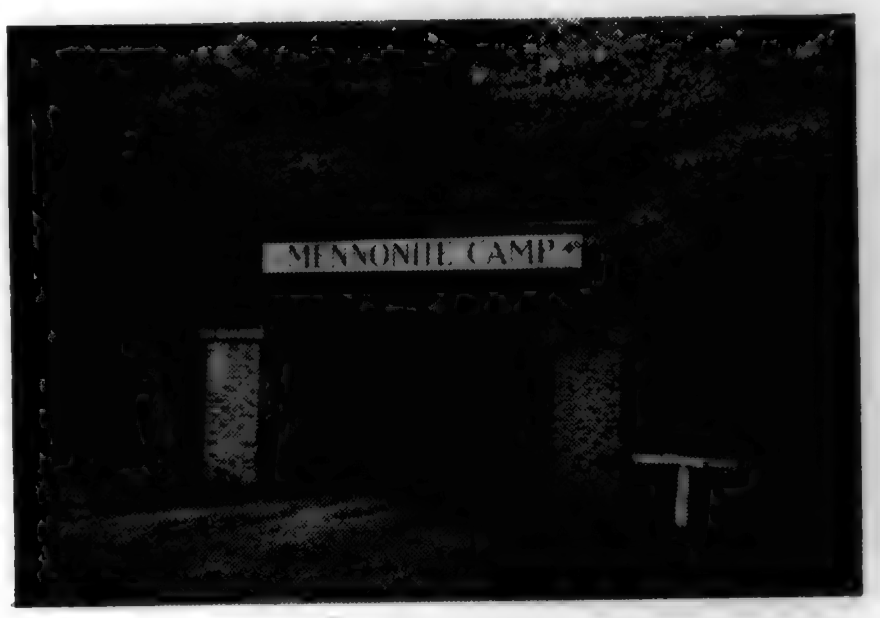
7. Jesus commanded His disciples not to call anybody "father" (Matt. 23:9).

CLARENCE RAMER
DUCHESS
ALTA
PRE NOV-45

"Come ye yourselves apart . . . and rest awhile"

LAURELVILLE MENNONITE CAMP

Route Two, Mt. Pleasant, Pennsylvania



Vacation Time is near again. Camp season is planned to give you a real vacation. Fresh mountain air and the spiritual atmosphere at Laurelville Mennonite Camp will refresh you spiritually, physically, and mentally. God has blessed the camp program in a large way. He has great things in store for this season of 1946.

An Improvement and enlargement program is underway to increase the Camp accommodations. Construction for four cottages and a dispensary is now in progress.

The Greater Work of planning the program and personnel for each activity is also under way. Below is a partial list of directors and assistants. Additional personnel and detailed program of activities marked (*) will be available in March. Pray for the work at Laurelville Mennonite Camp—and plan early to come.

Camp Schedule, Directors, and Assistant Directors

*Young People's Conference	June 26-30	John C. Wenger	
*Family Week	July 1-7	Paul Erb	Geo. R. Brunk
*Girls' Camp	July 8-14	Lois Garber	Betty Weber
*Boys' Camp	July 15-21	Richard Detweiler	Ellrose Zook
Am. S.S. Union	July 22-27		
7 day Y.P.I.	July 27-Aug. 2		
12 day Y.P.I.	Aug. 5-16		
*Bible Conference	Aug. 17-19	Jesse Short	
Publication Board & General Conf.	Aug. 19-23		
*Bible and Missionary Conf.	Aug. 24-Sept. 2	J. D. Graber	

For further information write to the **Mennonite Campground Ass'n, Scottdale, Pa.**

* * *

The pope has taught his subjects to call him "Holy Father."

8. Jesus refused to be called "Good Master" (Matt. 19:16).

The pope is generally called "Supreme Pontiff."

9. Jesus washed His disciples' feet to teach them humility (John 13:1-11).

The pope demands that his subjects pay homage to him, and in years gone by emperors and kings kissed his feet. On several occasions in the year he is carried in procession on his sedia gestatoria (portable chair) by several robust young men.

10. Jesus prays His Father to forgive His enemies (Luke 23:24).

The pope hates those who do not believe in his doctrines and authority. If he had power he would murder them as his church did through the "Holy Inquisition"!

DIFFERENCE BETWEEN PETER AND THE POPE

1. Peter exhorts the elders of the Christian Church not to be lords over God's heritage and exercise their ministry for base gain (I Peter 5:1-4).

The pope claims to be the head of the clergy, as he is the vicegerent of Christ on earth.

2. Peter says that all believers form a holy priesthood to offer spiritual sacrifices to God (I Peter 2:5).

The pope has created a priestly caste which he claims to be above the faithful.

3. Peter had a wife, and she accompanied him in his missionary journeys (Matt. 8:14; I Cor. 9:5).

The pope is not married and prohibits his clergy to marry.

4. Peter recommends his brethren to submit to the civil authority (I Peter 2:13-17).

The pope claims to be above civil authority; that princes, kings, and emperors must be subordinated to him.

5. Peter refused to accept money from Simon Magus, who wanted to buy certain religious gifts which Peter had (Acts 8:9).

The pope sells his religion by compelling the people to pay for baptism, confirmation, funerals, etc., and teaches them to pay money for masses to free their departed ones from purgatory.

6. Peter told Simon Magus to pray God for the forgiveness of his sins (Acts 8:22).

The pope has established the auricular confession, and claims that the priests have power to forgive sins.

7. Peter refused to be worshiped by Cornelius, the Italian Centurion at Caesarea (Acts 10:26).

The pope demands that his subjects pay him homage and be carried in procession on his portable chair.

8. Peter says that God is no respecter of persons (I Peter 1:17).

The pope claims infallibility when he speaks "Ex-cathedra."

9. Peter says that we are saved by believing in Jesus Christ through His grace (Acts 15:10-11).

The pope teaches that men are saved by works.

10. Peter emphatically says that Christ is the Head of the Church (Acts 4:11; I Peter 2:7).

The pope claims that he is the head of the Church.

11. Peter says that there is no other name under heaven whereby we can be saved (Acts 4:12).

The pope teaches that there are many saints and madonnas whom the people can invoke and hold them as their advocates.

Generally, Protestant Christianity breaks with Romanism on four cardinal points: first, **justification by faith**, rather than by works; second, **the Scriptures as the sole authority of our beliefs**; third, **the right of private judgment**; and fourth, **the democratic spirit and constitution of our church**, which is the priesthood of all believers and rejects the mediatorship of popes and priests.

To all this the Mennonite Church would add quite a few more points of disagreement: chiefly, **baptism only upon a faith** exercised by the individual himself; **the separation of church and state; the demonstration of truth and grace,** rather than the exercise of law and force.

This editorial was written with love for the truth, the cause of Christ, the interest of the evangelical Christian Church—the church of the Living God. In the heart of the writer is no ill will or hatred of any person in the Roman Catholic Church. The writer knows, and holds in high respect, quite a number of Catholic friends. He also appreciates the large number of Catholics whose eyes have been opened to many of these errors. Some of them have united with the fellowship of the congregation where he ministers. But—eyes need to be opened to the methods of this system, and its rapid growth in the western world, and its attempt to get into power. **IF THIS HAPPENS PERSECUTION WILL AGAIN RUN RAMPANT. God forbid!**

A CHRISTIAN WITNESS

(Continued from page 73)

pital on the skyline of a town or city stands as

A Symbol of Christian Usefulness

"What are Christians good for?" is a question unbelievers no doubt often ask. "Would we not be better off if there were no Christians here at all?" they ask. Their questions are right in assuming that if there is a group of Christians in a community they ought to do something of value to that community. It is difficult to imagine a group of born-again believers anywhere not vitally concerned about the welfare of all their neighbors. A Christian hospital in a town or community is a symbol of this spirit of helpfulness and concern, and thus becomes a testimony in stone and mortar to new life through Christ.

The Mennonites were not of much value to the war effort. Our service is not symbolized by stars on a service flag, nor are our names emblazoned on the community honor rolls. The plain meetinghouse on the crossroads symbolizes our faith in God, but institutions like Mennonite hospitals are the symbols of our Christian love—of that love that grows naturally out of our faith in God.

Elkhart, Ind.

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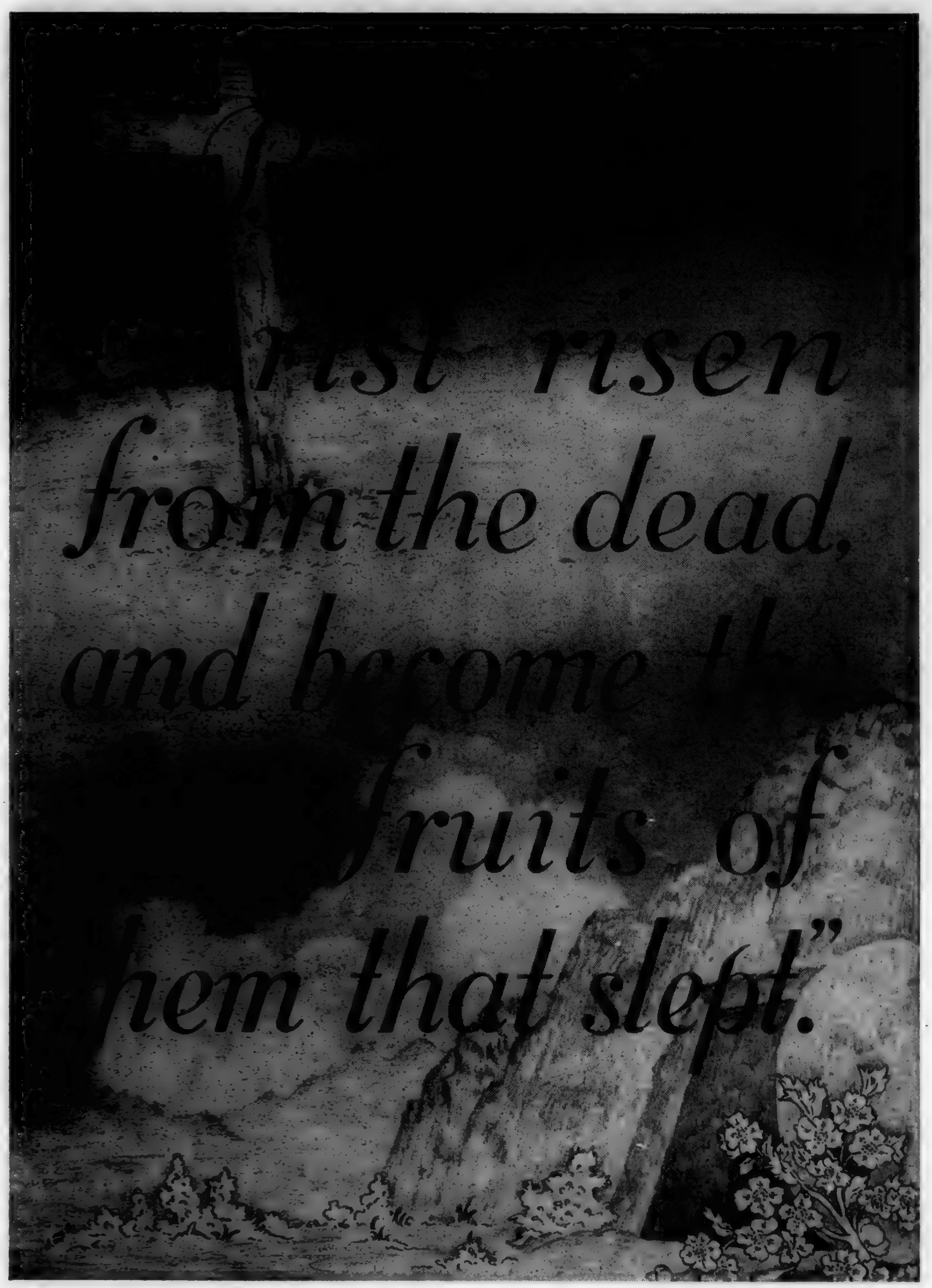
rist risen
from the dead,
and become th
fruits of
hem that slept."

CONDEMNED

BY BARBARA KEENER

GOOD old Toby," praised George as he killed the persistent horsefly which had been bothering Toby. He liked to feel Toby's sweated neck. He liked to watch Duke chasing rabbits. There could be no doubt about it—George Risser lived to live.

Everywhere about him he saw life: bees gathering honey, birds singing, horses pulling planters—God's creatures doing God's biddings, the things they were best suited to do.

Then a bitter thought throbbed into his analyzing brain. "Here I am, a skilled engineer, doing farm work. Just a C. O.'s job! Mother and Father surely remember the sacrifices they made in order that I might realize my greatest dream. Yet, they seem content to see me wasting all my higher knowledge—deferred to plant potatoes while Bill draws government checks worthy of a trained engineer."

Technical engineer! George remembered how important the name had always sounded to him. Technical engineer: wealthy man of influence, designer of new things, object of men's applause. Surely his dream could not have vanished entirely. He would insist upon his rights to make his decisions.

The noon sun burned upon a broad back as George's memory delved into the accumulated impressions of University days.

"Funny thing about Hideyoski," mused George. "He was one of the best friends I ever had. Can't say I understood him, though. He never thought of himself. He was just wondering how he could make Japan appreciate us more and help us appreciate Japan. We fellows called him an old fogy because he spent so much time thinking about Japan, beauty, and fellowship with God and man. I couldn't ever get very close to him, though, the way I did to some of the boys. He was almost embarrassed by my gratitude that night the gang went skating. Bur-r-r-r! In sharp outline, George saw again the details of the evening he almost drowned. "It was lucky for me that Hideyoski was with us that night," he thought gratefully.

With strong even strides, George followed the flagstone path to the house. Determination strengthened every line of his body as he tried to plan the easiest way to tell his parents of his final decision to accept defense work.

The odor of frying ham was trying to fill the air as George opened the door.

"Georgie," squealed small Patsy, "You've got a letter from New York,—open it quick, Georgie!"

Mother Risser watched her manly son as he became too absorbed in his mail to remember dinner. "A son to be proud of," she knew, yet involuntarily she prayed, "God keep him worthy of being Thy child."

"Listen! It's from Hideyoski! You know—my roommate at the University. Remember how he used to send me painted silks and Japanese gifts until the war ruined all communication between us?"

Gulping a fresh supply of oxygen, George raced on. "Well, he's writing a book. Something about showing Japan to America and America to Japan. Oh, I see it now. He gave this letter to a returning American who had to smuggle it to New York."

"Read this, Mother, he expects to go to all the most dangerous and most important cities of Japan trying to get a picture America can understand."

Rereading and discussing Hideyoski's letter consumed the time after dinner until George swung Patsy toward the ceiling, whistled to Duke, and again went to the fields.

"Well, Toby, I can tell them tonight," mumbled George, chewing the last bite of spicy gingerbread. "I'll tell them after family worship."

He told them! "Just what I was afraid of," he thought as his father reached for the worn Bible and with his darkly veined hand opened it reverently to Christ's "Sermon on the Mount."

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George knew that Christ condemned warfare and hate, but surely some kind of research to improve a small part in some greater invention was not killing anyone. After all, if he made something, he couldn't help what they did with it.

"Everything's war work in some way," he contended. "The sweet corn we grow might feed soldiers. So what's the difference?"

Much later Father Risser slowly closed his Holy Book. "I'm sorry, George. We taught you as we thought we should. Forgive us for failing in this, the greatest task God ever gave us. If you insist upon following Bill into a government project for the purpose of fashioning instruments of hate we can do nothing. Remember, my child, God can see His children at all times."

* * *

"How could I have been so blind?" groaned George. "Eighteen months ago I thought it didn't even matter. I wasn't killing anyone or even making guns and now—this!"

He sobbed brokenly as only a deeply moved man can sob. His large firm bones must surely crack under the strain of internal, emotional pressure which welled up within him and could not be expressed.

Soon he would wake up! He must be asleep! The blood pounded in his arteries until it nearly sprang through his skin. Then it receded swiftly, leaving him faint.

"O God!" he moaned, "can such torture be a human being's? It can't be true! I didn't do it!" Hiroshima bombed! Thousands killed in the decisive blow for victory! Atomic bomb invented by secret research!

Details told the story—the story of the atomic bomb. The part of the technical engineer was, as George had argued, only a small part of the whole. Never had he dreamed that the small gadget he had been asked to improve would fill a tiny space in so diabolical an invention.

After miserable months of brooding, during which George hated to live with himself, he received a letter post-marked "TOKYO." The obliging soldier's note gave a message from Hideyoski's family.

Hideyoski had always remembered George as the "Honorable-one-who-looks-beyond-the-skin." Now his family was sad to inform their son's only true American friend that Hideyoski had perished while doing sociological research in the city of Hiroshima.

* * *

"A strange case. A very strange case," muttered white-robed doctors as they observed the latest patient in the violent ward of the state's largest mental hospital.

Nottingham, Pa.

USE IT OR WASTE IT

Money is the measure of your labor. Its earning power is one of your most valuable assets. To accept less for its use than it is worth is waste. You owe it to yourself, your family and your country to so place the accumulation of your labor (money) where it will earn the highest reward consistent with absolute safety and do the greatest good for your community.

Thrift in time is fundamental, for all have at least time to use or waste. The millionaire and the pauper are equal in opportunity here. No man has more, or less, than twenty-four hours in the day.

Thrift in the use of material is demanded, because time is of little value without materials. The materials we use, whether a five-cent lead pencil or a $5,000 truck, are the product of other men's time, and we owe it to ourselves and to society to avoid loss in the use of any article, whether it cost five cents, $5 or $5,000.—Thrift Magazine.

CHRISTIAN MONITOR

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I SHALL NOT PASS THIS WAY AGAIN

BY URSULA MILLER

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Floris sat spellbound. The magnificent words sank deep into her soul. She was very, very tired and needed the stimulus the words gave her. And Aunt Nancy had been sick very long. "Well, get up. It's time to sing," hissed Lida into her ear. "You've been moaning long enough."

"He shall be called a Nazarene,
O Galilean city.
What priceless treasures lie with thee
Of heavenly love and pity."

The chorus sang, Floris knew, beautifully. They had spent long hours and days in practice for this Easter program. Floris was almost too tired to sing. Her trouble kept recurring to her as they sang. Her aunt was at home sick, and Ray was the only one who seemed to care, besides herself; Earl and Lida—but she caught herself up sharply—she had no right to judge; they are like they are.

"Stroke on stroke of hammer
Through the morning long,
Hear the voice of labor,
Hear the hammer's song.
Hear the humble message
Of the toiling folk
Struck by ringing, ringing hammers
Steady, stroke on stroke."

The cantata went on and on. It was very beautiful, Floris was almost overwhelmed. If only it was not quite so hard at home right now. She freed herself from her dreaming and figuratively shook herself from her deep depression. The song continued. She sang almost automatically while the recurring and frequent unkindnesses of Lida and Earl wandered about in her mind. It made it very much harder for Aunt Nancy.

"The people cry out for knowledge;
The light of the past is dim;
They wait for a clearer vision,
Who knows but they wait for Him?
The Spirit of God upon Him
The witness is plainly shown;
The seal of the great Jehovah,
On One He declares His own."

Lida was admiring her new dress, Floris noticed. Ray was scowling. That new dress —Floris blushed even today as she remembered the quarrel. But Lida as usual had her way and the new dress. Floris had not cared for a new dress for herself nor indeed had she cared because Lida had wanted one; only there was so little money and she had wanted the best medicine and doctor's care for her sick aunt.

Then came the triumphant finale:

"O blessed day when from the tomb
The Son of God in triumph rose!
Where darkness reigned now shines the light
Of hope eternal pure and bright."

They were nearly through. Floris was trembling in her eagerness to hasten home.

"Christ the Lord is risen today
Sons of men and angels say: Hallelujah!"

Then the glorious words of the benediction, thought Floris, verified every word of their long but very lovely cantata, no matter how unhappy and depressed she herself happened to be by circumstances. She still had God! "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

SPRING

By Ursula Miller

**Do you hear Spring running
On silver-shod feet?
Reaching out in longing
Buds and blooms to greet?**

**Tapestry of deepest blue
Like a velvet tent
Sprinkled with the laciest clouds
In the firmament.**

**Trees are donning dresses
Of the sheerest green,
Trimmed with sparkling sunbeams
Woven in between.**

**The dew-bedecked leaflets
Wave in gaiety
To zephyrs' glamorous whispers
Of Spring's ecstacy.**

**These—the birds, the flowers,
The warming sun-kissed sod,
The wind and clouds of heaven
Whisper to us of God.**

A little later they were going out. Floris hastened to reach her home the sooner. As she was hurrying on, Lida said, "I'm not coming home now; not before evening," but Floris did not respond. It was easier not to; and pleasanter. She hurried out to the automobile. Ray was waiting. "Earl isn't coming," he said.

"Lida is going with some friends, too," Floris responded matter of factly. Quickly upon arrival at home Floris hurried into the house and the sick room. "How are you, Aunt Nancy?" she asked.

"Just fine Floris. Now you must remember to rest while Lida gets dinner, Floris."

"I don't believe Lida came along, or Earl," said the minister's wife.

"Oh, they didn't? I'm so sorry they do that way." Aunt Nancy was troubled. Mrs. Good hurried away to her own home. "Don't bother much with dinner, Floris," pleaded Aunt Nancy.

"I won't. And besides, I prepared most of it yesterday."

* * *

Ray came in, first looking after the chickens, pigs, and calves. He said, "Here let me help you," and began to set the table, while Floris prepared her aunt's tray. "Floris, I don't see why you put up with everything," he remarked as they were at the table.

"It just happens I want to take the best care of Aunt Nancy that I can," she said. "It happens also that I want to do the right thing. Does that answer your question?"

"In a way, yes; of course you want to take care of Aunt Nancy. But you do everything else too. Lida could do some work," Ray said.

"So what? Lida could and Earl could. But as it happens—"

"How do you carry on, Florry?" he interrupted. "You do all the work, taking care of the sick, the housework, the business, your church work, and yet you are cheerful, or at least not cross," he modified his statement with a smile. Lida and Earl are haughty and lazy and overbearing. How can you put up with everything?"

"I'm not cheerful. I have been so deeply depressed that I wondered if my faith was tumbling. But I can keep on because I love Aunt Nancy, and I have no place else to go —two reasons." And she laughed.

"But there is a deeper reason," he insisted. "I've watched you these years since we've been here. You take more than anyone else would. Most of us would fight."

"Well, I read once upon a time about us passing this way but the one time; 'I shall not pass this way again.' So I do try to live each day as I will wish I had lived upon looking back. Then, too, think what would happen to Aunt Nancy if we were quarreling all the time. She couldn't stand it." Floris smiled at Ray.

"I don't know why Lida and Earl are so mean," Ray said explosively. "They always were."

"Even before—" began Floris.

"Yes, even before the folks' accident. It's too bad they had to pile in—all of us, I mean, had to come live with Aunt Nancy," Ray said.

"They could have gone to work. Lida has a teacher's certificate," said Floris. "And how we could use some money since we have illness!"

* * *

Her aunt had a bad night. Floris waited on her. But she was up the next morning to prepare breakfast. Then the washing must be done. Her deep depression of the day before—Easter Sunday—had not lifted. Indeed, thought Floris, our faith is all right and God is there—but we get low in mind because we are dreadfully tired.

There was a visitor to see Aunt Nancy, and Lida was charmingly hovering about, dispensing good cheer. Floris was sitting on the step of the tiny side porch. Ray joined her a moment. As the guests were leaving one of them was heard to say, "A charming girl."

"Charming indeed," burst out Ray in anger. "Can't they see where the charm is spread? She didn't use any to wash the supper dishes."

Floris smiled a sad tired smile. "Why do it, Florry?" he said. "You know Aunt Nancy isn't your aunt."

Floris' eyes opened wide. "I know that, but she adopted me. She took care of me."

"They say not, Florry," he declared sadly.

She gave him a long, deep look: then—"So! Well, Aunt Nancy took care of me—and I take care of her. See?" Floris was not sure of Ray's meaning. Nor, to tell the truth, did it seem to make much difference. She always supposed she had a legal right in this home as the adopted daughter of Aunt Nancy. But legal or not she would take care of her aunt. She had heard the story. She knew well enough that Aunt Nancy was her mother's dear friend and consequently not really her aunt. She was ten years old when she came to live with them and called her aunt instead of mother. But she could not help wondering what, after all, caused Ray's comment. A warning no doubt. He had heard Lida and Earl talking.

"Floris, do we have many eggs to send to town today?" Lida asked one afternoon. She was handsome and well cared for and well dressed.

"I usually go to town on Friday or Saturday and do the week's shopping then," said Floris.

"I'm going today; I'll take them along." Floris gave Lida a long measuring look.

"Did Aunt Nancy say you should go?"

"I didn't ask her, but I'm taking the eggs." Lida was angry.

"We are having to buy very carefully now, Lida; the groceries and medicines are very expensive."

"I'm taking the eggs in, Floris; and what's more, I'm needing the money. You'll have to get your groceries and medicine some other way. I'm good and tired of your stingy supervision."

"You can't do that, Lida," Floris said, appalled. "That is practically the only income we have."

"She had crops."

"The grain crops are kept to feed the animals. Please reconsider, Lida."

"Reconsider fiddlesticks. I am older than you. And Aunt Nancy is our aunt. Hereafter I shall look after things myself," Lida said haughtily. Floris turned aside utterly woebegone, not knowing that the conversation had been overheard. The minister's wife had been getting a drink for the sick one and, hearing voices, had stopped, too amazed to do anything but stand still.

The doctor's visit the next week made him very grave. He insisted on hospitalization now immediately. Floris' emotional life suffered such a slump that the very hard work she had to do each day was fine medicine. She wondered about the resurrection and the life. Did not her own spirits need a reviving? Lida and Earl were very prominent in the work of the church, yet so unfair in their daily life. Did not that resurrection power refer also to such lives? Then Aunt Nancy, so ill surely—was that power not also for the sick? And she knew now that her dear aunt was very, very sick. She knew that just ahead in her life she had need of a deep sustaining power. And the verse gave her comfort: "I am the resurrection and the life."

'TIS MIDNIGHT

'Tis midnight; and on Olives' brow
The star is dimmed that lately shone;
'Tis midnight; in the Garden, now
The suffering Saviour prays alone.

'Tis midnight; and from all removed,
The Saviour wrestles lone with fears,
E'en that disciple whom He loved
Heeds not His Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of Sorrows weeps in Blood;
Yet He that hath in anguish knelt
Is not forsaken by His God.

'Tis midnight; and from ether plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

Wm. Bingham Tappan.

* * *

One afternoon Floris went to see the minister and his wife for a few moments' rest and help. She was tired and depressed. She told them what Ray had said about her not being adopted.

"In that event you must not stay there doing all the work," said Mrs. Good. "Just in case, Floris, that you never were adopted and your aunt should pass away without a will—"

"No will! But Aunt Nancy is going to get well," Floris interrupted.

"We hope and pray that she will. Nevertheless we must face the situation as it is. The doctors hold out very little hope, as you know in your heart. So just in case what Ray says is true you should leave at once," the minister said.

"Come, stay with us while you make plans," Sister Good said.

"Lida, Earl, and Ray are only a stepbrother's children," Floris added.

"They should never have piled in on Aunt Nancy. But she meant to help them and thought they would help her," Brother Good said. "They are aggressive and bold. They would hardly care for or even think of another's rights."

Dejected, Floris arose and went back home. She remembered a scene several years ago. Earl had asked her to write an essay for him. His angry voice rang out: "Why didn't you write it as I wanted it," his voice gaining in volume as he approached the kitchen door where Floris was washing dishes. Perhaps she should have talked back; asking why didn't he write his own essays, for she wrote hers. But it seemed so futile, wrangling did, with Earl or Lida.

It was evening. The dining room revealed the exquisite care it had received through years. The table was set and the four were eating. The conversation of the minister and his wife was echoing in Floris' mind. Were they really planning to get all Aunt Nancy's property? And it was but very little, she said nervously. "This reminds me of Aunt Nancy—the pink plates, the blue glasses, the glow of the light."

"She isn't really your aunt, you know," Lida said coldly. Earl looked important and poor Ray blushed with embarrassment, and seemed furious about something. Floris said nothing. Ray was always kind to her, but Earl and Lida—

"It's your turn to wash dishes, Lida," Ray said as Floris began carrying dishes to the kitchen.

"Aunt Nancy raised her, fed her, sent her to school: What's the matter with her working a little?" Lida said as Floris entered the kitchen. There was a dramatic pause. Then Ray said "I'm leaving Friday."

"Leaving? You're crazy," said Lida and Earl in unison, in mingled fury and amazement.

"Yes, leaving. I want to go to school in the fall. I've got to get work where I get some money. Here it's work, work like a slave, and you and Earl get the money. And what do Floris and I get?" he trembled in his anger. "She'd get out too if she had any sense, as I'm doing. And you and Lida can soil your beautiful hands." Floris in the kitchen could not help but hear these words and many others not flattering to herself.

The Goods were amazed several hours later at being awakened. There stood Floris, anger, chagrin, and apology striving for the mastery on her face. Floris did not like this feeling of insecurity, and it left her bewildered. She stood a moment stupidly—not saying a word. They urged her in. "My trunks are packed; I've left," she stammered. I was dense but finally it dawned upon me that Lida wanted nothing from me but work."

"We were coming over early in the morning; this is better. Now you can have a night's rest," Brother Good said. The telephone rang loudly. Someone of them answered. Floris sank weak and trembling into a chair. "It is the hospital calling," Sister Good said. "We'll go right away."

"You mean—?" Floris paused.

"We want to take you to the hospital right away. Aunt Nancy is much worse."

They were shown the door of Aunt Nancy's room. "Ten minutes," the nurse said and left them with their sick. Floris, young and inexperienced as she was, saw at once that she was very, very sick. She walked rapidly to the bedside and, taking the poor sick white hands in hers, stood holding them and patting them.

"Dear Aunt Nancy, dear Aunt Nancy," Floris kept repeating, patting the white hands.

Aunt Nancy said, "I did you a wrong when I allowed Lida, Earl, and Ray to come after the terrible train wreck. But we felt so sorry for them and didn't know what they were like. And we wanted to help them. And after Uncle John died I thought they could help us so much. But, dear Floris, everything is fixed right for you. Uncle John saw to that. Your papers are all right. So do not trouble yourself, my dear." She looked at Floris with love. Then she went on, "I am very happy to leave you as well off as I can, Floris, because you have been such a comfort to me: but I am gladder far to have everything all right between the good Lord and me; 'If I go and prepare a place for you, I will come again, and receive you unto myself.' My sins are all forgiven and my blessed Redeemer is waiting for me. The golden streets of heaven are far better than our little home we loved so well, Floris."

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." The wonderful, life-giving words came again to the ears of Floris. The occasion was Aunt Nancy's funeral. Floris was deeply spiritual and she believed with all her soul, mind, heart, and strength that all was well with Aunt Nancy. She believed in the Lord Jesus Christ and His resurrection and therefore she was comforted. King David said about a departed child, "I shall go to him, but he shall not return to me."

Soon after the funeral the will was to be read. It troubled Floris. She knew that there was but very little property. They had a small poultry farm and had worked very hard. She supposed that Lida, Earl, Ray, and herself, if she thought of it at all, would be allowed the home as a home for themselves. She was therefore greatly surprised as the will was read that everything was hers. However, she was not as greatly surprised, it seemed, as were Lida and Earl. "That will is not right?" Lida said angrily.

"This will is entirely correct," she was informed coldly. "All the property of the late Nancy Wall becomes the property of Floris Wall, her adopted daughter; this includes property both personal and real estate."

"She was never adopted," said Earl.

"Here are the papers," the cold voice continued. "These papers, like the will, are entirely correct. Floris was the daughter of a Mr. and Mrs. Ash. At the age of ten she was adopted by the Walls. The entire record is here." He gave Lida and Earl a cold look and gathered up his papers, preparing to leave. Then he added, "Miss Wall is your hostess. I would not presume on her hospitality too long."

Lida, Earl, and Ray had gone; Ray to prepare for school as he had planned. Floris had sold all the poultry and other livestock, and had paid for her aunt's illness and death. She had rented her tiny farm: and was at the Good's home. "It was a cruel thing they were wishing on you, Floris," he was saying. "But we cannot really believe that they planned all that evil for you; they are carnal and they hoped Aunt Nancy had no will and no papers of adoption. That would give them a nice little home. We cannot believe they meant to do you deliberate harm."

"Aunt Nancy often regretted that she had opened her home to them and what a mistaken kindness it was," said Sister Good. "She knew they imposed on you cruelly."

Floris had been quiet. Then she remarked, "I hope they will awaken to a spiritual understanding. They are utterly selfish. But the Lord in the heart cannot help but alter that."

"That is exactly what I meant when I said they are yet carnal as Paul says; they are not aware of the utter satisfaction of a life tabernacled by the Lord Jesus Christ," fervently exclaimed the minister.

"This will be a very fine experience for them, and may open their eyes to their selfishness and cruelty. May we pray for them every day that in time they may possess their possessions," added Sister Good, then continued, "Your own motto 'I shall not pass this way again' would also be helpful for them. And also for all of us."

Protection, Kans.

EASTER PRAYER

May the glad dawn,
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night,
On thine heart write,
O Christ, I live for Thee.

—Author Unknown.

THE HOTTEST AND COLDEST

We may well be glad we do not live at Wadi Halfa, in Egypt, where the hottest summers on earth are endured by the patient population. And there, summer seems to last eleven months of the year! The usual daytime temperature is 113 degrees or above, with some slight relief in December. To add to the general discomfort, the nights are often quite cold, sometimes even below freezing.

The country of Libya has the doubtful honor of recording the highest known temperature. This was at a place called Azizia, which is twenty-five miles south of Tripoli, where a temperature of 136.4 degrees Fahrenheit was registered.

Do not jump to the conclusion that Africa is the only place where it gets hot. Right here in our own country it was 134 degrees at Greenland Ranch, California, in July, 1913.

If the hottest places on earth are uncomfortable, the coldest places must be equally so, or more so. Verkhoyansk probably has the strongest claim of having recorded the lowest temperature known. Here, there is a difference of 119 degrees between the hottest month of summer, and the coldest month of winter.

There are times when certain sections of our own country try to beat the Arctic regions in producing extremely low temperatures. During January, 1888, the thermometer began to register a drop in temperature until it finally registered 65 degrees below zero, the coldest ever known in this country.

These temperatures, extreme as they are, do not begin to compare with the extremes which are possible. Thousands of degrees above zero can be produced, and it is probably far hotter than even this, in the sun. On the other hand, absolute zero, the point at which no heat at all is present, is 459 degrees below zero. This is the last word in frigidity, the utter cold of space, in which life in no form can exist.—E. H. Jordan in The Watchword.

* * *

ENCOURAGEMENT

(I Sam. 7:12)

"When our souls are much discouraged,
By the roughness of the way
And the cross we have to carry
Seemeth heavier every day.
When some cloud that overshadows,
Hides the Father's face from view,
Oh, 'tis well to remember
He hath blessed us hitherto."

CHRISTIAN MONITOR PULPIT

THE SIGNIFICANCE OF THE RESURRECTION OF CHRIST

BY JOHN D. LEATHERMAN

TEXT: But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Corinthians 15:20.

Introduction: The resurrection of Christ is the most fundamental truth of the Christian religion. Without it the Christian faith is meaningless and worthless. With it the Christian life is full of power and purpose. The resurrection of our Lord is therefore of the greatest significance to every Christian. It is the basis of all Christian life, testimony, and service. The importance of the doctrine of the resurrection to every Christian cannot be overemphasized. It was the central and most stressed theme in the preaching of the apostles. It was the burden of every testimony, every sermon, every discussion of the early church. It was the crucial point of difference between believer and unbeliever, whether Jew or Gentile. Each person who came in contact with the message was pressed to declare either his faith in the resurrection, or his unbelief of this truth. The Greek philosophers at Mars' Hill listened with attention to the preaching of Paul, until he mentioned the resurrection of Christ. Then some mocked. Others said, "We will hear thee again of this matter." Some believed and became Christians.

So it has been through the centuries. So it is today. Men and women must decide whether they will believe the resurrection of Christ or not. It is the deciding point of whether one is a Christian or not. It is the crucial test of regeneration. It is indispensable to true faith and life. It is the primary essential of Christian faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

Our text stresses this thought of indispensability. The context points out the importance of the resurrection in faith and life. It shows clearly how no true Christian faith is possible without a belief in the resurrection of Christ. No blessings of salvation are enjoyed, "If Christ be not risen." Sins are not forgiven if there be no resurrection of our Lord. The righteous dead have perished, if there be no fact of the resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept."

This text suggests four truths concerning the resurrection of the Son of God: (1) the resurrection of Christ is a fact of history; (2) it is a revelation of God to mankind; (3) it is a source of power to the children of God; and (4) it is a guarantee of blessing to redeemed souls.

1. **The resurrection of Christ is a fact of history.** The Old Testament saints believed that Christ should rise from the dead. Job declares his faith, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26). Isaiah, Ezekiel, and Hosea prophesied that Christ should rise from the dead. The Psalmist speaks, "I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:8-11). Peter in Acts 2 applies this Scripture to the resurrection of Christ.

Christ appeals to His own resurrection as indisputable proof of His authority and Deity. When the unbelieving Pharisees challenged our Lord's authority and asked for a sign of His prophetic calling and messiahship, He said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40). At another time when pressed for a sign, He replied, "Destroy this temple, and in three days I will raise it up" (John 2:19). Verse twenty-two says, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." On several occasions He prophesied directly that He was to die and rise again the third day.

The inspired Scriptures give us infallible proof of the fact of the resurrection of Christ. Eyewitnesses, sufficient and abundant to establish all the important facts connected with the rising of Christ, are presented to us in understandable language. The testimony of angels, His followers, and His enemies combine to give us unquestionable evidence of Christ's coming forth from among the dead. The empty tomb stands as eternal proof of the resurrection of Christ. The testimony of the apostolic church demonstrated an implicit faith in the literal resurrection of Jesus Christ. The fervent zeal and effort of the early Christians cannot be understood unless their resurrection doctrine was true. The rapid expansion of the church was due to the reality of the resurrection of the Son of God.

We cannot separate the Easter message from the Easter faith as did the German scholar, Adolph Harnack. We cannot hold to the values, the blessings, and the spiritual truths of the resurrection and deny the factual resurrection of Jesus Christ. Paul speaks, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Again he says, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." "But now is Christ risen from the dead, and become the firstfruits of them that slept."

2. **The resurrection of Christ is a revelation of God to mankind.** Every act of God and every word of God is a revelation from God to His creatures. The resurrection of Christ demonstrated to men the love of God for His children. It shows us clearly that God has a definite interest in the welfare of His people. The rising of Christ from the grave revealed to us as did nothing else the power and might of the triune God. As one of the writers of Scripture says, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:19, 20). God demonstrated His power in creation, and in His eternal providence, but He showed the absoluteness of His power even over death in the resurrection of Christ. He demonstrated the power that shall yet be shown in the final restitution of all things, and in the general resurrection of the dead. He demonstrated His redemptive and triumphant power over death in raising up Jesus Christ from the grave.

The resurrection of Christ demonstrated anew, and in unquestionable tones, that Jesus Christ was the Son of God. Holy writ declares, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4). This was the crowning act of revelation of His dear Son. This fact forever settles the question of the Deity of Christ. The resurrection of Christ and His Deity go hand in hand. To deny the one denies the other. To affirm the one declares the other.

The resurrection of Christ reveals that there will be a resurrection of every man, woman, and child. "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). This Scripture speaks of a physical resurrection from the dead. All men will rise. This eternal truth was declared by the resurrection of Christ. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

The resurrection of Christ reveals to mankind the coming of a judgment day. The fact of judgment is not only revealed but made certain by the arising of our blessed Lord. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

3. **The resurrection of Christ is a source of power to the believer.** Paul's great prayer is, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:10). His experience in life taught him that he had not yet exhausted the potential energy and power of the resurrection of his Lord and Master.

The resurrection is the power that creates a new heart in the believer. Regeneration is the manifestation of the power of the risen Christ in the heart of the believing soul. Scripture emphasizes this truth. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5). This Scripture teaches that we are raised to newness of life by the power of the resurrection.

The resurrection of Christ is the source of abundant and victorious power. Evil, sin, and temptations to sin can all be defeated by the power of the risen Christ in our life. The Christian's hope for victory over sin and his hope of eternal life lie in the resurrection of Christ from the dead. It is the death of Christ that kills sin, but it is the resurrection that infuses new life into the soul of the child of God.

The resurrection of Christ gives men power and unction for service. It is the power of the resurrection that caused and still causes men to work, struggle, strive, and sacrifice for the spreading of the Gospel of Christ. It is the resurrection of Christ that causes men to give of their means, time, and energy in relieving suffering.

The resurrection of Christ imparts to man the power of an endless life. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (Jno. 11:25, 26).

4. **The resurrection of Christ guarantees the believer all things.** It assures him of eternal life. It assures us that God will accept us by faith. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). We are guaranteed heaven. The resurrection of Christ is an earnest (down payment) of our eternal glory.

The resurrection of Christ gives us a guarantee that we have an advocate at the Father's own right hand. This high priestly work of Christ in all its phases would not have been possible outside of the resurrection of Christ. This mediatorial work is of vast import to us in our Christian life; for by it we have access to the throne of God, our prayers are answered, our sins forgiven, our faults corrected, and our sanctification perfected.

The resurrection is the pledge of our resurrection as children of God, because Christ became the firstfruits of them that slept. Our coming forth to meet Christ in the clouds is now a reality. It also guarantees the resurrection of the wicked.

Conclusion. The resurrection of Christ is the greatest fact of history. As a certain theologian said, "It may be safely asserted that the resurrection of Christ is at once the most important and the best authenticated fact in the history of the world" (Hodge). It is the fundamental truth of Christianity. By it we learn much of the love of God, the redemptive work of God, and the eternal plan of God for mankind. By it we have hope for this life and the life to come. By it we are endued with power to conquer sin, evil, death, hell, and the devil, and every other thing that is opposed to God and His work. By it we grow in grace and are sanctified. By it we enter heaven.

Let us therefore lay hold of this truth with new zeal and new courage and go forth rejoicing in the risen Lord, our King and our eternal refuge. "Now is Christ risen from the dead, and become the firstfruits of them that slept."

Upland, Calif.

NEW LIFE

New life in the flowers, new life in the trees,
New life in the showers, new life in the breeze—
'Tis seen all about us in sunshine and air,
This quickening gladness is seen ev'rywhere.

The birds sing most gladly and pour forth their praise,
It seems that in springtime they chant sweeter lays;
Cold winter has vanished, all nature is glad—
New life all around us—how can we be sad?

This speaks of redemption, new life in the soul,
When evil is banished and Christ has control,
When Heavenly breezes blow fresh from above
And hearts are o'erflowing with rapture and love.

O Christ of the Bible, breathe on us anew!
Thy sweetness and sunshine are rich as the dew!
Without Thee our lives are but darkness and dross,
But real resurrection is found through Thy Cross.

The grave could not hold Thee, nor soldiers confine,
No guard could o'ercome Thee, Thou Saviour Divine—
Oh, glorious conquest, the vict'ry was won,
Yes, won for all ages through God's only Son.

New life for the sinner! New life from the dead!
A springtime of glory and gladness ahead;
A life rich, abundant, a heritage grand,
A conqueror's banner as with Him you stand.

Repent and believe Him, and life you shall win;
His blood is sufficient to cleanse from all sin.
He suffered, He conquered, He rose from the grave,
And, oh, He is able, yes, mighty to save.

New life, oh, what glory! 'tis sweet to the soul,
'Twill always grow sweeter as ages shall roll—
On, on through the cycles of endless delight,
We'll shout His glad praises "where cometh no night."

—Katie V. Hall in The Olive Branch.

THE LORD'S DAY IN THE LORD'S HOUSE

Dr. W. F. Crafts tells this story of a man who had formed a habit of staying at home on Sunday morning.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He became interested, too, in his Sunday paper, so he gradually dropped off going to church. His wife went regularly, and sometimes the children.

One morning, just after his wife had set out, he was comfortably seated reading the money article, when he overheard his boys talking. Said eight-year-old Willie:

"When you grow up, shall you go to church, as mother does, or stay at home, like father?"

"I shall do neither," said the older one, decidedly. "When I'm a man I shall be on the road Sunday and enjoy myself."

The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men and drifting into a godless, reckless life, and of himself, in his old age, reaping the fruit of his self-indulgence. Five minutes after, he was rapidly walking toward the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. There was a questioning, glad surprise in her eyes; but he only remarked that he had taken a walk, and thought he would join her on the way home. Next Sunday, however, the whole family were in the pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood days in his father's house. And who will say that he was the less fitted for another week of business life by this share in the services of God's house, instead of "staying at home all Sunday to rest"? For the sake of your children, if not for your own sake, always be found at the Lord's house on the Lord's day.—Selected.

God hears no more than the heart speaks, and if the heart be dumb, God will certainly be deaf.—T. Brooks.

Editorials

"The Crucified One"

"Saved by the blood of the Crucified One!
Ransomed from sin and a new work begun,
Sing praise to the Father and praise to the Son,
Saved by the blood of the Crucified One!"

The Easter season has its dark as well as its bright side. It is introduced by Passion Week in which we celebrate the Triumphal Entry of our Lord, His last days with His disciples, His arrest, trial, suffering, and death. The dark picture culminates in the crucifixion, when our loving Lord poured out His life blood on Calvary's cross for you and for me.

What makes this season very solemn for us is the fact that it was for your sins and for mine that He was nailed to the tree. But joy comes to us too as we meditate upon His sufferings, for it was through the shedding of His blood that atonement was made for our sins. And the song writer has aptly expressed this in the refrain of the song from which we have quoted: "My sins are all pardoned my guilt is all gone! . . . I am saved by the blood of the Crucified One!" Practical, intimate questions that come to all of us as we meditate upon these great things are: Have we really been saved by His precious blood? Have we appropriated by faith the atonement which He wrought upon the cross? If so, we can have great rejoicing in the midst of our sorrowful meditations. If not, then the blood of our sinless Lord was shed in vain as far as we are concerned. He died potentially for all, but effectually only for those who accept His atoning death by faith. May it be true of all of us that we can truly "Sing praise to the Father and praise to the Son, saved by the blood of the Crucified One!"

"He Arose"

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose!"

The climactic idea of this great Easter song is that the resurrection of Christ brings great joy to all who appropriate by faith this great truth. This is especially apparent when we note how the disciples of Jesus were filled with great joy when the truth of His resurrection dawned upon them. Of course, they should have known that He would rise, because He had often told them about it. But humanlike, they were so disheartened by the dark events that had just happened in connection with the trial and death of Jesus, that they could not see the silver lining that lay beyond the heavy clouds that were overshadowing them. But when they saw the empty tomb, the shining angels, and the Christ Himself, they could no longer doubt, and their sorrow was turned into joy. They joined in the spirit of rejoicing voiced in this glad refrain: "Hallelujah! Christ arose!"

The resurrection was thenceforth to be the theme of their speaking and the controlling force of their lives. It was the great doctrine upon which the apostles based their teaching and preaching. No matter how others mocked the idea, they kept on faithfully proclaiming it, and many of them gave up their lives for it. So thoroughly were they convinced of the fact of the resurrection and of its meaning to all who accepted the truth of it, and so great was the joy that it brought into their own lives, that they continued to preach this glorious message wherever they went, telling it to their neighbors and friends, to hostile Jews, to mocking Gentiles, to those who were receptive and to those who were opposed, to people of Jerusalem, Judea, Samaria, and Europe, until the Word had reached the uttermost part of the earth of that day. Since then it has been handed down from generation to generation by word and by the inspired record, until it has reached us. Now we too join in the glad chorus, "Hallelujah! Christ arose!"

And now Easter comes to us once again in the regular course of the events of the year. What will it mean to us in this year of 1946, during these times of confusion and uncertainty which face a weary and distressed world? No doubt it will mean widely different things to various groups of people, just as it did on the first Easter day. To the soldiers who guarded the tomb it was a time of fright and perplexity, all of which they finally turned into monetary gain because of the bribery of the Jews. To the Jews it meant another predicament to which they were brought by the unlearned Prophet of Nazareth. To the masses of people it was only another day which had no special significance. To the disciples alone it was a day overflowing with joy. "Hallelujah! Christ arose!"

Let us note some of the different things which it means to people today. To some it is a mere holiday, celebrated by such material things as rabbits, eggs, and new clothes, and by indulgence in various kinds of worldly pleasures. To others it is a time of commercialism, in which business takes on new life and cash registers jingle with increased sales. To many thousands it will bring little joy because of the suffering and hardship that exist in many areas in the world today. And sad to say, there are still millions of people who know nothing at all about the risen Christ, people for whom Easter has absolutely no significance. But to all true Christians, who have been saved by the blood of the crucified One, and who now walk in newness of life, because they "know him, and the power of his resurrection," it is a day of tremendous import because it commemorates the victory of our Lord over death and hell and the grave. And all such from the depths of their hearts can join in the chorus, "Hallelujah! Christ arose!"

The Annual Easter Bulletin

Once again the Mennonite Board of Missions and Charities, in co-operation with the Mennonite Commission for Christian Education and Young People's Work, is issuing its Easter Bulletin, sponsoring missionary activities among children and young people. For years the proceeds of the Junior Investment Fund and the Junior Savings Fund have gone to the support of our missionaries' children and our children's homes. Our Sunday schools and homes should do their part in sponsoring these movements, not only because of the substantial help which they give to the mission cause, but because of the missionary stimulus which they give to our boys and girls. Youth Missionary Projects are also given publicity in this leaflet. These have made quite an appeal to young people of many sections of the church during recent years. What better activity could young people's meetings, literary societies, and Sunday-school classes sponsor among the young people than to encourage them to engage in some missionary project?

Our Sunday schools will in the near future receive copies of this Bulletin, and we trust that they will use every opportunity to encourage these missionary activities among children and young people in our homes, Sunday schools, and other church organizations.

It was on Easter Day that the first missionaries of the Christian Church told the glad news of the risen Christ. May we use this day again to inspire people, young and old, to go forth spreading this glad Gospel message.

Correction.—The article in last month's paper, entitled, "Sickness in the Home" was mistakenly credited to Mary Kratz. The author is Anna May Garber. We are sorry for this error.

CHRISTIAN LIFE

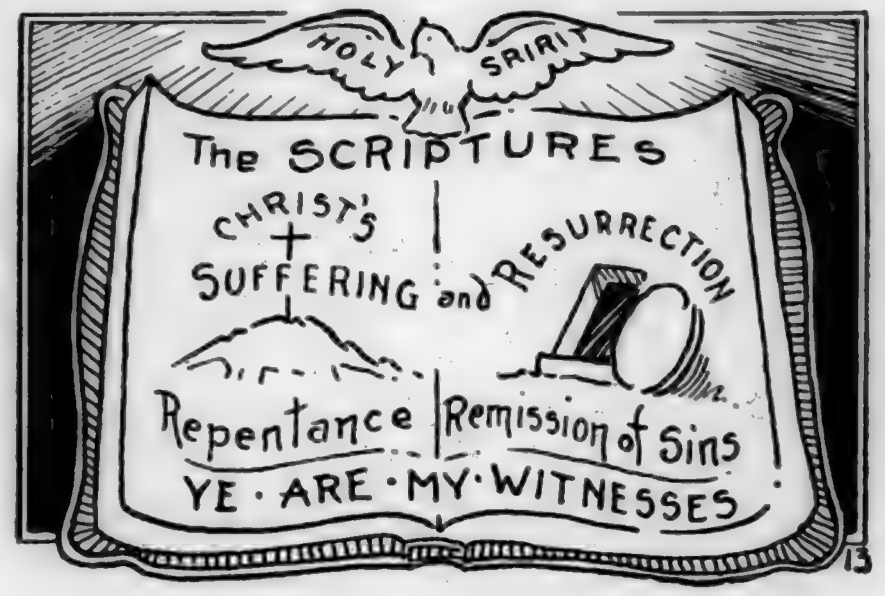
RESURRECTION FAITH

BY SAMUEL A. YODER

An address delivered in Palestine during the Easter season of 1945, when the author, now at home, was a relief worker in the Middle East.

If the Marshall Field firm in Chicago wishes to know whether or not you are a reliable person, they do not try to check up on every business deal you ever made to see whether in every instance you have paid your debts. They are content to check with your banker, your grocer, and perhaps with the man to whom you pay your rent. If these attest to the reliability of your character, then they will very likely put their financial faith in you, and your credit with them will be established. Similarly, if one has occasion to question the validity of his experience, he may submit it to a bit of spot checking. I recall a friend of mine who was knocked unconscious in an automobile accident. As he lay in the hospital in a semiconscious state, it seemed to him that he had received a dinner invitation to the home of a certain John Doe, of high social standing in the community. "But," he said to himself, "why should I have a dinner invitation to the home of John Doe? I scarcely know the man! And besides, I do not move in the social circles he does." Yet as he lay there thinking it over, it seemed to him that he had bought a new pair of shoes with which to grace the occasion. He looked down at his feet; there, sure enough, were the shoes. Then it occurred to him that he recalled the telephone number of the said John Doe. So he called for a nurse, asked her for a telephone book, and looked it up. There, in exactly the right place, opposite the name, was the telephone number. Need I add that by now he was convinced of the validity of his dinner invitation.

In similar fashion, one can spot check the accuracy of a book. If its geographical and historical references are correct, one learns to put confidence in it, without checking up on absolutely every statement in it. That is impossible; one would spend his entire life checking up on people, personal experiences, and books. And judged in this fashion, the Bible stands the test very well. In its writings on Egypt, frequent reference is made to the leeks, onions, garlic, melons, and fish. I need not demonstrate the accuracy of this comment on Egyptian diet to anyone here today. In another place (Deut. 11:10) the land of Egypt is referred to as "a garden of herbs"—a phrase I often think of as I drive through the countryside and observe the numerous fields of luscious green cabbages, onions, and carrots. As to the desert, in which we meet today, it speaks of the heavy morning dews (Have you noticed them?), of the hot sun which melted the manna, of the constant murmuring for water, all of which can be well appreciated by us who are here and have experienced the same things. The geography of the land of Palestine, too, is accurate. The very frequent references to the familiar places—Jerusalem, Bethlehem, the Sea of Galilee, the Dead Sea, the Jordan River, Nazareth, all seem to be made by someone on the spot and familiar with the lay of the land. Even the details of phrasing are often interesting. For example, in Joshua's battle with the men of Ai, the Israelites were slaughtered, it says, "in the going down" (Joshua 7:5). If one today visits the path of their retreat, from Ai towards Jericho, he finds that, indeed, it does go down. Here, then, are a few references to geographic truth; one could enumerate many more.



THE EASTER STORY

Jesus
Entered the garden of Gethsemane,
To pray to the Father above;
He suffered and sweat as it were drops of blood,
Such was His infinite love!

Jesus
Agonized there for you and me,
And bade His disciples pray, too;
But they slept as the Saviour bore it alone—
So kind—so tender—so true.

Jesus
Saw the lighted lanterns flashing,
Saw the angry crowd approach;
Betrayed, He answered not again
Their cries of angry, rude reproach.

Jesus
Then was led to Pilate's hall.
His brow was pierced and torn;
He bore their jeers and mockery,
Their scoffing and their scorn.

Jesus
Endured the Cross of Calvary:
"It is finished," was His cry.
He gave His life for you and me,
And in our stead did die.

Jesus
Rose again. Oh, praise His name!
And now on God's right hand
He intercedes for all His own
Believing, blood-bought band.

—Hazel M. Swadling.

In the matter of history, the Bible will bear similar testing. From what we know of secular history, the history of Egypt, the struggle between Egypt and the eastern kingdoms of Syria, the Biblical account of the Jews in Palestine fits into the picture very well. As to details, I was again reminded of how accurately these things fit together when I visited the ancient burial grounds of Memphis at Sakkara some time ago, as many of you, no doubt too, have done. Surely those subterranean caverns which house the tombs of the sacred bulls of ancient Egypt are an interesting commentary upon the later sin of calf worship among the Israelites. They must have learned that before they left Egypt!

Now I would not want to say that the present version of the Bible as we have it in its present translation is absolutely accurate in every detail. But I will go so far as to say that if you will go into a careful and critical study of the history of the text, and apply to it the best methods of textual criticism, there is every evidence that the text is well kept, and in purer form than that of any other book of similar age.

But the Bible is, of course, unique in that it gives account of events which we have come to call "miracles." That has caused a great deal of discussion and some intellectual obstacles to belief. I recall very clearly in my own experience when this problem of miracles presented itself. I was in attendance at Harvard University at the time. I especially had a problem concerning the physical resurrection of Christ from the dead. "If I could believe that," I said, "then I would not have much difficulty concerning the other miracles of Scripture."

There is one explanation more or less commonly accepted. It is the explanation that the Bible references to the resurrection of Christ are to be interpreted figuratively. According to this interpretation, Christ is immortal in the spirit and conduct of His followers. He is immortal in the same sense that John Brown is: "His body lies mouldering in the grave; but his soul goes marching on." Yet the words of Scripture, upon my examination, would not warrant this interpretation. Perhaps you may recall how that the Apostle Peter entered the tomb on resurrection morning and examined it to see any vestiges of Christ's body which might be there. Also you will recall how our Lord invited doubting Thomas to put his fingers into the nail prints of His hands and his hand into His sword-pierced side. Better yet, in the twenty-fourth of the Gospel according to Luke our Lord upbraids His followers for their fear of Him after His resurrection, urges them to handle Him and to see for themselves that He is not simply a spirit but that He is also flesh and bones. Then He offers to eat fish and honey to prove to them His bodily actuality. No! A figurative interpretation of such language will not do! One could accept the idea of some such spiritual immortality for Christ, no doubt, but that is not the immortality of which the Bible speaks. Besides, it is not fair to any book to profess a belief in it, and then to take liberties with it such as this. What would you think of me if some day you came into the office and said, "I just had a chat with Jim Davis down at the dining room," and I would reply: "Yes, I know what you mean. I dreamed too, last night, that I had seen Jim Davis."

To me, then, the problem of miracles was the big problem. And yet, what is a miracle? If I plant a seed in the ground and it grows, is that a miracle? Hardly! You say that is a natural process. How then is it to be explained? I know that there are proposed explanations. I know that there is a scientific terminology with which we clothe our ignorance of just how the seed does spring into life. We may apply a learned vocabulary to the process—to the embryo, to soil temperature, moisture, sunlight. But when all is said and done we really know about as much as the farmer who plants it and waits for the miracle of life to take place. It seems that the only distinction we can make between so-called natural processes and miracles is that of frequency. If a thing happens seldom, we dub it a miracle; if it happens often, we call it a natural process. We cannot in the last analysis explain the origin of life in the seed any more than we can explain the resuscitation of life in resurrection. Then why accept one and reject the other? And, after all, why is it difficult to believe that the same God who supplies the origin of life can give it resurrection as well? Or, to quote Paul, "Why should it be thought a thing incredible with you, that God should raise the dead" (Acts 26:8)? Is the possibility of resurrection from the dead any more difficult to accept than a thousand and one other things which we do know happen?

As a matter of fact, as I got into a study of this subject, I found that the Bible was written for just such curious minds. And I came to the conclusion that the evidence for the physical resurrection of Christ is overwhelming. Without going into detail, let me say that I particularly found the twenty-eighth chapter of the Gospel according to Matthew enlightening—the report of the Roman soldiers, and the reaction of the Jewish Sanhedrin. To both these groups the evidence was evidently convincing. So to make a long story short, I came to accept the resurrection of Christ from the dead as an incontrovertible fact, as obvious and true a fact as that Washington was the first president of the United States.

And what of it? Suppose the physical resurrection of Christ is a fact, of what consequence is it? Of much indeed! If He arose from the dead, then He also ascended into heaven. He is a living personality. To me He is in many respects as real as you are. He is the one tremendous reality of enduring power. Nations may rise and fall; vicissitudes of time may overtake entire civilizations. But my allegiance is His who overcame death. And just as the youth of nations have given themselves to their various leaders, I have given myself to Him. Just as the youth of Germany gave themselves to Hitler, so I gave myself to Christ. Just as the youth of Russia gave themselves to Stalin, so I gave myself to Christ. It does not greatly concern me what people think about it; I am convinced that it is the only rational thing to do. And it gives meaning, purpose, direction to my life.

In 1933 I was in the graduate school at the University of Michigan. I had a good friend there, Mr. Kit, who was a brilliant student, well-versed in literature, and affable. But he was pessimistic. It was at the time of the bottom of the depression, and he was low in spirit. We would talk about world prospects and events; Mr. Kit seemed always to be unhappy. Now there came to my hand about this time a simple statement of faith by the late Dr. Howard Kelly, famous and brilliant surgeon of Johns Hopkins Medical College. It accorded with what I had come to believe—was, in point of fact, a good condensation of just about what I have been trying to say to you this morning. I showed it to him, with the simple assertion, "George, this is what I believe." He read it over, and with obvious and deep emotion, such as is seldom demonstrated by men of his type, said:

"I'd give anything in the world if I could believe that!"

This, then, is my humble faith. It is not an inherited thing. Neither did I gullibly accept it—like a nest of young robins, with eyes shut and mouth open. It is a rational, even critical, faith. I am simply convinced that when the last investigation has been made, when the last stone has been turned, when the last say has been said—when the evidence is all in, then we will find that the Bible was right after all.

I believe (as the Apostles Creed has it) in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into Sheol. On the third day He rose again. He ascended into Heaven; from whence He shall come in great authority and splendor, to judge the quick and the dead!

Middlebury, Ind.

THE ETERNAL WORD

BY I. E. BURKHART

An address delivered at the commencement exercises at the close of the Winter Bible Term at Goshen College, Goshen, Indiana.

The Bible has been perpetuated by human beings. In this sense it may be called a human book. While human hands have wrought, a divine hand has guided. There are evidences of providential overruling on every hand. Men have translated, but God has originated. All through the Book there shines the light of God's love and redemption. Man sins and hides from God, and God goes forth to find him, to speak to him, to reveal Himself to man. In this process of revelation the Bible is the divine medium.

The Bible is a marvel in authorship. It is one book made up of many books. The Old Testament has thirty-nine, the New has twenty-seven—a total of sixty-six. It was written in three languages—Hebrew, Aramaic, and Greek. The writing took place over a period of fifteen hundred years, and was the work of about forty different authors. It was impossible for these authors to collaborate with one another. They were separated by time, by distance. They differed in personality, in circumstances, in opportunity, in race, in language. Yet all these differences and variations add all the more to the marvel of unity found in this book. Each writing, long or brief, points to one person.

The Bible speaks to all races, all classes, all kinds of people. No other book has so universal a message. No other book speaks through such a variety of dialects and tongues. Missionaries, teachers, scholars have worked at the translation of the Bible, so that Bible history abounds with the valor and suffering of those who toiled so that "he who runs may read."

In 1935 the American Bible Society reported that the Bible had been translated in whole or in parts into 972 languages and dialects. In 1938 the number of languages and dialects was reported at 1002. By 1944 the total had climbed to 1062. The work of translation and revision is still going on. In many cases a language or dialect has only a part of the Bible readable by those whose speech it is. They need the whole book made available to them. Where the whole book has been translated there needs to be revision from time to time. There is just off the press a revision of the King James and the American Standard Versions.

This Book which has been perpetuated in human hands, by Divine Providence, and which speaks over one thousand languages and dialects, is also without peer in the market place. There is no book in existence that may even be considered a rival. Someone has given figures regarding 1000 secular books as follows:

After one year out of 1000 secular books only 650 are in demand.

After 3 years out of 1000 secular books only 150 are in demand.

After 7 years out of 1000 secular books only 50 are in demand.

After 100 years out of 1000 secular books only 1 is in demand.

The novels of Charles Dickens enjoyed a great popularity. They were translated into several different languages, and it is reported that altogether there were 25,000,000 copies of Dickens' novels sold. But this is a most beggarly performance when compared with the sale of Bibles. In 1935 there was record of 740,000,000 copies of the Bible that had found purchasers. At that time, the rate of sale was 35,000,000 copies per year. If that rate has kept up, and there are reasons for thinking it has, there would now have been over one billion copies of the Bible sold. If one divides Dickens' 25,000,000 into the

Bible's 1,000,000,000 the score is forty to one. An athletic contest with the score averaging but two to one for the winners is considered a whitewash affair.

Let those who would destroy this Book take up their task. If they buy up one billion Bibles at fifty cents a piece they will need five hundred million dollars. They must ransack all the libraries of the world, not only for Bibles, but for such books as quote from the Bible. They must destroy the religious paintings in the art galleries. The great songs and hymns of the church are also a reservoir of Bible truth which must be drained. The tombstones in a thousand cemeteries must be defaced of Scripture quotations. And last of all, the memory chambers of those who love and memorize this Word of Truth must be invaded, and all knowledge of the Word erased.

It is this book that says to me, "The soul that sinneth, it shall die." It is this book that says, "Sanctify yourselves and be ye holy." It is this book that searches the heart when it asks, "Who shall ascend into the hill of the Lord?"

And the answer comes back, "He that hath clean hands and a pure heart."

It is this book that asks, "Wherewithal shall a young man cleanse his way?"

And the answer comes, "By taking heed thereto according to thy word."

Whether it be a question of origin, of purpose, or of destiny, this Book has the best answers. With Whitaker we say,

"Steadfast, serene, immovable, the same year
after year . . . .
Burns on forevermore that quenchless flame
Shines on that inextinguishable light."

It is the eternal Word.

"There are the Ten Commandments, the Sermon on the Mount. There is the epic of Job, the sublime Psalms of David, the love song of Solomon. There is the twelfth chapter of Ecclesiastes, the fifty-third of Isaiah, the fourteenth, the fifteenth, the sixteenth, and the seventeenth of John. There is the eighth of Romans, the thirteenth and fifteenth of first Corinthians, the book of Ruth, Paul's love letter to the Philippians, the imagery of Daniel, and symbols of the Apocalypse. How dumb the world would be were these great voices silenced!" Goshen, Ind.

"QUIETNESS AND CONFIDENCE"

BY L. J. LANTZ

Be still, and know that I am God.—Psalm 46:10.

We have seen the monster crawlers of our day: huge, lumbering machines, used in land clearing and road building. Every move they make, every stroke of their powerful blades, is directed by the mind and hand at the controls.

Before the bulldozer is set in motion—perhaps before it exists—engineers and surveyors plan its work. They decide where the roadbed shall run: which hills shall be cut through or tunneled under: which valleys shall be filled in: where the bridges must be built.

The bulldozer has no mind of its own. When not in use it is lifeless, worthless. The driver climbs into his seat and starts the motor. Skilfully he guides the machine; it obeys his slightest touch, and with it he quickly does the work it was built to do.

John the Baptist was like that. His task had been laid out centuries before his birth. Isaiah, in his prophecy of John's work, gives a perfect picture of a modern engineering project:

> "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

The prophet of Jordan is not in business for himself. His message is to reveal "the glory of the Lord." He is a forerunner, sent to proclaim the coming of a great King. In the wilderness he has learned to commune with nature and nature's God. Doubtless he has sung, many times, the psalms of the great outdoors: for his preaching is a passionate poem, deep-rooted in the soil.

Probably he has spent many a quiet hour with the books of the Law and of the Prophets, for he makes the words of the prophets his own, and his one theme is the fulfillment of prophecy. So successful was John's preaching that great numbers of people gathered to hear him:

> And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
>
> And he confessed, and denied not; but confessed, I am not the Christ.
>
> And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.
>
> Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
>
> He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
>
> And they which were sent were of the Pharisees.
>
> And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?
>
> John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not;
>
> He it is, who coming after me is preferred before me, whose shoe-latchet I am not worthy to unloose.
>
> These things were done in Bethabara beyond Jordan, where John was baptizing.
>
> The next day John seeth Jesus coming unto him, and said, Behold the Lamb of God, which taketh away the sin of the world!
>
> This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.
>
> And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
>
> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
>
> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
>
> And I saw, and bare record that this is the Son of God.
>
> Again the next day after, John stood, and two of his disciples;
>
> And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
>
> And the two disciples heard him speak, and they followed Jesus. (John 1:19-37).

John's glory is waning now; the Light of the world far outshines his tiny candle. Some of the Baptist's friends do not seem to like that. But the abandoned bulldozer quietly answers, "He must increase, but I must decrease" (John 3:30).

"But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."

John the Baptist, shut off from the world except for the visits of a few disciples, begins to be puzzled by the doings of his Lord. He sends two of his followers to ask: "Art thou he that should come, or do we look for another?"

It is an honest doubt; Jesus does not reprove him for it. Instead, He points to the proof of Himself as the Messiah. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4, 5). "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isaiah 42:7).

> And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?
>
> But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.
>
> But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
>
> For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
>
> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.—Matt. 11:7-11.
>
> For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
>
> For John said unto him, It is not lawful for thee to have her.
>
> And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
>
> But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
>
> Whereupon he promised with an oath to give her whatsoever she would ask.
>
> And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
>
> And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.
>
> And he sent, and beheaded John in the prison. . . .
>
> And his disciples came, and took up the body, and buried it, and went and told Jesus. —Matt. 14:3-12.
>
> But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:31).

OUR HOME CIRCLE

WHY MARRY ONLY WITHIN ONE'S DENOMINATION

BY ERNEST J. BONTRAGER

As early as creation "the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Other verses might be cited, but these sufficiently clarify the mind of God to us relative to the fact that man is to have a congenial companion of the opposite sex, whom he is to love and care for even more than he does his parents. The statement just made holds true for the woman as well.

From what source then shall this companion, who is to serve for life, be chosen or accepted? I notice that great, faithful Abraham in his concern for the future marital happiness of his son Isaac, who was given to Abraham and Sarah under very special considerations by God, said to his servant, "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son." Surely Abraham had worthwhile ideals, because the Lord said of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Also it was said of him that "he **looked** for a city which hath foundations, whose builder and maker is God." This last expression particularly emphasizes the point that he was concerned about having every phase of his family life contribute toward giving a consistent influence upon his heathen neighbors.

How different from Abraham was King Solomon in this respect. Solomon "loved many strange women . . . of the nations concerning which the Lord said unto the children of Israel. Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods." As a result of this condition, "it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God." "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel." Think of the wasted life of this great king. Think of the foolishness of this man who was once the wisest man who ever lived. Think of his failure in later life. And all because he allowed "outlandish women" to turn his heart and rule his life.

By the time Ezra served as the leader of Israel, we find that over one hundred men, including four of the sons of the priests, had married women from neighboring peoples. In observing the effect of this condition upon the real happiness of the people, Ezra recalled the Word of God as He commanded the children of Israel prior to their entering Canaan. He had said, "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever." Among the transgressions of the children of Israel in Ezra's time, I notice that this intermarriage increased "the trespass of Israel." Ezra asked them to "make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." The people responded, "As thou hast said, so must we do," and did it.

Nehemiah gives in a very kindly way a description of existing conditions resulting from the kinds of marriages mentioned above. He says: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

Coming now directly to the New Testament teachings on the subject of marriage, we will probably agree readily that one of the outstanding expressions comes from the apostle Paul when he told the Corinthians, to marry "only in the Lord."

Now it has been proved many, many times in the past, aside from the Scriptures cited above, that when two people who had been raised under two entirely different or even slightly different religious types of teaching, were married, the spiritual life of their family seldom, if ever, in the final analysis, proved satisfactory to all concerned. For as it was in Nehemiah's time, so it is today: the children in homes where the father is a member of one denomination and where the mother is a member of another denomination do not know which parent to follow; and in far too many cases they decide not to bother with the church question at all, saying to themselves, "If Father and Mother cannot agree on the Bible, how do I know what to think about it?" And they go through life with a vague and often disgustful idea of spiritual values. Such homes are often the breeding grounds for atheism. Mission workers have observed that people who come from such homes are among the hardest to deal with on the matter of salvation.

A certain mother said that her father was a member of one denomination and her mother was affiliated with another and that they fought like cats and dogs at home over religion. Because of this that woman decided not to have anything to do with religion. Mission workers found her easy to get acquainted with but hard to interest in salvation; and to date she has not accepted Christ as her own Saviour. She frequently attends religious services, and shows some interest, but sees no need in her soul. How different her story and spiritual condition might be if her parents had agreed on spiritual matters and had taught their children from little up!

Many instances could be cited where the man promised his wife-to-be that he would go along with her to her church both before and after marriage. But he went only a few times, and gradually became more and more indifferent. Is it any wonder that in such homes confidence is soon broken and bitterness springs up, leading to separation, divorce, and broken families?

God, through the prophet Amos, did truly ask a timely question when He said, "Can two walk together, except they be agreed?" This question certainly applies to the topic at hand. Often young people find it hard to decide whether or not to choose or accept the company of someone whose denominational teachings may vary only slightly from their own. They feel that the Scriptures cited in the beginning of this discussion do not fit their case. I would like such people to realize that a greater degree of difference may be existing there than they are aware of, and which can hardly be prevented from showing up in later years when parents try to help their children decide the church membership question. Many newly married couples coming from differing groups have tried to solve this problem by agreeing to attend the church service of the one on one Sunday and of the other the following Sunday. They seem to think that their only obligation is to get along well with each other and with each other's denomination. But they fail to evaluate the small amount of service they will be able to give to either church. They cannot be depended upon as teachers or regular workers because their attendance is too irregular. There is no question that many of these couples have and hold great affection for each other and love to do all they possibly can for each other's happiness in this life. But their children do not need to go through their teens until they notice that it just is not conducive to having a really happy home when parents cannot agree spiritually.

Young people, with the anticipation of a happy married life ahead of you, why not choose or accept companionship from within your own denomination, and be more reasonably sure of enjoying kindred ideals, standards, and daily fellowship in your home?

Estacada, Oreg.

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever it may be.—Lyman Abbott.

WILL YOU MARRY OUT OF THE CHURCH?

The following newspaper clipping enforces the teaching of Bro. Bontrager's article even though written from another standpoint.

"While my brother and I were in college, we both fell in love with Catholic girls and married," he spoke morosely.

"We come from an active Protestant family, but we didn't think a religious difference would mean much.

"Besides, there is no Catholic church in our little town. But religion is the cause of my family upset right now. My wife has refused to set foot inside any of the three Protestant churches in our village, so she has isolated herself from the good people of the town.

"That has not only hurt her socially and made her somewhat of an outsider in the civic and religious life, but it has hurt me in my business, for people think she must be a snob.

"Until gas rationing, my wife always insisted on taking our car and going to a larger city 20 miles away for early Sunday Mass. Even after rationing, she demanded the car, too, but I told her we couldn't use up our gas coupons like that.

"I think she is narrow in her religious outlook. If she believes nobody in this town is going to heaven but herself, and thus thinks all three Protestant churches are the bunk, then I am more hostile to her religion than I was before I married.

"I moved out three months ago and am living alone and eating at a restaurant. If it weren't for our little boy. I'd have divorced her long ago. But I see no sense in keeping up this farce of our marriage, so I filed suit yesterday for a divorce. I should never have married her in the first place, but I never dreamed religion would break up our home. I thought Christianity should promote happy marriages."—Mort.

What do you readers think of Mort's case? Have you witnessed any similar examples where creed or ritual has been the cause of wrecked marriages?

God intended husband and wife to be a team until death parts them. Do you think He would countenance any church rivalries that would cause domestic friction and break up homes, so children would be shuttled back and forth between warring parents?

Don't indict the lofty ethics of Christ, however, when you see His supposed followers making such mistakes. Jesus said that man's happiness was more important than any church denomination or even the Sabbath itself, for "The Sabbath was made for man; not man for the Sabbath," he sternly rebuked the High Priests of His day.

One of the simplest ways out of Mort's difficulty, however, is to stick to your own religion when you marry. Don't let your temporary romantic fever produce a sentimental delirium that blots out the practical aspects that insure a permanently happy marriage.

If you are a Catholic, there are plenty of eligible members of your own church, so pick a Catholic mate.

If you are Protestant, there are plenty of eligible Protestant men and women, so pick a Protestant.

Some marriages do succeed where strongly opposed religious lines are crossed, but these are the exception. Play the batting average in marriage. Use your head more and your heart less when you select a mate.—Columnist.

GODLY WOMEN IN THE OLD TESTAMENT

BY MARGARET HORST

Several years ago I went into an art shop in Reading, Pennsylvania, and asked for "Whistler's Mother." The clerk brought the picture of a woman, and hoped it was what I wanted. I suggested that the woman in that picture might be some people's idea of a mother, but it wasn't mine. I was fortunate enough to secure the picture I wanted at another store. Whistler did a wonderful favor when he gave that picture to the world. I never tire standing or sitting and looking at it. Yes, this picture is wonderful, but I can tell you where to find a pen picture far more wonderful.

Please turn with me to Proverbs 31. We will begin with the ninth verse. "Open thy mouth, judge righteously, and plead the cause of the poor and needy." Why, do you suppose, does God bring the picture of a virtuous woman in at this point and associate her with pleading the cause of the poor and needy? "Who can find a virtuous woman? for her price is far above rubies."

Once when I was thinking along this line I called a Reading jeweler by telephone and asked him the value of a ruby. I told him that I was preparing a manuscript on this subject. He was very kind and asked me whether I meant in comparison with a diamond, for instance, and I answered, "Yes," "Oh!" said the jeweler, "a ruby is far more valuable than a diamond."

The picture in Proverbs goes on to say that such a woman inspires confidence, is industrious, ready to share, and kind in her speech. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates." This last stroke of the inspired artist's pen is grand. I know some Christian women whose names could be written under this picture. I'll wait, though, to discuss them and tell you today how I feel about some women in the Old Testament.

In this connection Ruth always stands out. Poor, grief-stricken Naomi did the most unselfish thing she could have done—urged her sons' wives to turn back and stay with their own people. Orpah did what the average young woman would do under the same circumstances. She lifted up her voice, wept, kissed her mother-in-law, and returned to her people. Ruth loved her people too, but she was in love with Naomi's God and with Naomi. There were two bonds which tied them together. They were members of the same family both in a natural and spiritual way. I wish I could have seen Naomi's face while Ruth said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." When Naomi found how steadfast Ruth's allegiance was, she stopped urging her to go back. There is a language that only hearts, which beat simultaneously, understand.

I love to notice how carefully Ruth followed the advice given by Naomi. Recently I felt moved to write rather pointedly to some girls about a matter that lay on my heart. I dared to offer advice when I wasn't quite sure how it would be taken. One of these girls wrote an answer promptly in which she expressed her appreciation of my interest. Ruth was blessed of God because she was true to Him and also because she respected the advice given by older people, who loved her. No wonder she was chosen to have a part in bringing our Saviour into the world.

The second woman that I want to discuss with you is Hannah. She is one of the biggest women I have ever met in literature or life. Eli had accused her of being drunk when she was praying, and he hadn't done a good job of rearing his own sons. In spite of all this, she gave her treasure into his care, because God asked her to do so. Elkanah was willing that she should do it. The attitude of these parents toward one another was beautiful. I Samuel 2:19 pulsates with love: "Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." What stitches of love were sewed into those little coats! We need not wonder that Samuel was used of God through his entire life.

The last character that I want to write about in this discussion is Esther. You may not agree with me, but I think the sweetest names for girls, next to Mary, are Ruth and Esther. Here again we have a young woman who was ready to serve God and to follow the suggestions of older people. To follow the directions of Mordecai, she had to risk her own life. The challenge thrown out to her, "And who knoweth whether thou art come to the kingdom for such a time as this?" was answered with, "And if I perish, I perish." God used her to catch Haman in his own trap. The man who thought he was saving his life, lost it. Esther, who was ready to sacrifice her life, found it. Here is a woman who was as modest and sweet as she was beautiful.

Perhaps we can enjoy a few New Testament women together at some later time.

Reading, Pa.

Nothing is so contagious as enthusiasm; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Lytton.

MISSIONS

THE INTERCEPTED LETTER

BY MINNIE R. GRABER

We are glad that this letter, packed with missionary information, was intercepted and shared with the readers of the Monitor.

Dear ————

Greetings of love.

Washing glass jars in which meat has been cold-packed—can you imagine anything more uninteresting? And it isn't the job of a moment. It occurred to me today, as I tried to bring that can to its pristine brightness, first with this ladle, then that knife, each with and without the dish rag, alternating even that with a wire-handled brush, swishing, scraping, and scrubbing, that that type of housework can be carried on indefinitely without too much interfering with the thought processes. So why not away to distant places?

For no reason at all I recalled a mutual experience in Darjeeling. You will remember the year we lived in the Sunset Cottages: you in Number 1, we in Number 2. Wasn't that a gorgeous place to live on the off side of the estate, clinging to a mountain side! No one had grander views—eleven miles down to the Teesta River and at one glance up to Kinchinjunga's snow-plumed peak. If I remember correctly we four were sitting in your cottage chatting. Your children were in bed, as were ours in Sunset 2, one terrace down from you. All at once someone of us four was shocked by a face appearing at the window. Who did see him? I didn't, but we all believed, for having been seen, the man began his getaway. The quick, hard tramp of his feet shook the cottage. Remember how glad you and I were that we were not alone with the children. A bit later in the evening we heard steps again, definite, I should say, defiant steps coming down the beaten path from Fern Hill. It was Mr. Tromberg, puffing and pulling up at our door. Nothing about him indicated an aimless moonlight stroll. He was excited. His wife had found a man in their pantry eating Norwegian pastry. Of course, this last is my own deduction. Who wouldn't eat Norwegian cookies if he had a chance? The thief set out again, Mr. Tromberg hard after him. The chase took on some of the proportions of Hiawatha with his ten-league boots or even the simpler story of Peter Rabbit's getaway out of the farmer's cabbage patch. Up and down and around the estate they went with a good final break down the tea terraces below Fern Hill. Our portly friend, not too young, couldn't clear the tea bushes as well as the escapee. He gave up at the bend of the road leading to the Tukvar Tea Estate.

As to this little matter of looking into people's windows: Personally, I don't think it improper to gaze in people's windows, especially at night time. In fact we North Americans decorate our houses partly with that in mind—how does it look from the street? One of my chief pastimes in traveling by car through city or village is house-gazing. And haven't you experienced that half resentful feeling at finding a house heavily shaded and be-curtained? They're selfish; they're doing something they don't want us to see; they're not public-spirited at all! I've never failed to enjoy American homes for this sharing, this hospitable, friendly gesture. And to think of the hundreds and thousands of homes doing it tonight from nightfall until midnight. After midnight only occasional homes are lighted and driving on toward one and two o'clock quite an alone feeling overtakes the night traveler. Reasoning a bit, I would say, and I borrow my style with apologies to Safed:

Enjoy thou the light that falls from thy neighbor's house. Set ablaze thine own light that he who walketh or rideth without thy gates may rejoice in the warmth thereof.

Be not overcome by curiosity. Set not thy feet from off the beaten path to gaze upon that which is not thine own. Peer not into the window, neither listen to words intended for others. Disturb not their chattings, neither bring fear to any man by thy too near wandering. Receive gratefully that light which is given for all alike and take not more. Be not thou the cause of another man's cascading down mountainsides. Cause not puffings, nor give reason for endless gossip. So shalt thou be free and happy in all thy going to and fro.

Washing a meat can can be a prolonged task. Hereafter, I shall soak the can immediately upon removal of the meat. That was the conclusion of the Darjeeling reminiscence. How irrelevant our conclusion can be to the real stuff of our thinking!

Since when you write I expect you to tell of current happenings and scenes, I must seek to do likewise. The cause of Christ is significant, whether here or there. I often find myself wishing it were **there** for me and thereon set about to find significance here. There is no other way. Which reminds me that one of the Mission Study books on Uprooted Americans lists missionaries with other uprooted, displaced folk. That was a new thought. But why not? After being out of the country for seven or eight years we come back and try to "fit in," with the usual occurrence of wanting to get back home to something significant before our furlough is quite up. And it is good we feel that way, at least for those who get to go back, for thereby the work goes on. It would be dreadful to be over there and not happily so.

But more of that Study Course. Did you hear of the Missionary Education Movement material before you left? It does for missionary information what the International Sunday School Lesson Committee does for Sunday School work. They put out new books, written by competent writers; suggestive program ideas, maps on a certain mission field for the year. These are available to all denominations. It is interesting to speak to women of other churches and to watch various publications and come to find so many groups studying Africa this season, for that is the study set for this year. In the case of our own church, a suggestive pamphlet has been prepared listing the more desirable of this available material and including books on our own particular mission work in Africa. It is worked out both on the Adult and Junior level. It is hard for me to understand why a study like this could not be made most enjoyable and profitable as part of a midweek meeting for some part of the year, or for small group study, women's missionary meeting, etc. Such systematic study is only in its infancy in the Mennonite Church. I can't get away from the conviction that if we want our young people in particular to be loyal supporters of the Church's task of propagating the Gospel they will have to be versed in what that work is. It would be interesting to see how many know where and how our city missions are carried on, where the charitable institutions are, on which side of Africa Tanganyika is located, names of missionaries, history and geography of these places, let alone even a little understanding of the problems of mission work.

Another part of this year's study is that of Uprooted Peoples of America. Here we have an opportunity for study of Spanish-speaking people, the negro, trailer house dwellers, the Jew, the Indian, etc. The books listed, such as "Christianity Where I Live," picture a setting and study which should not end without studying our own work on the Mexican border, in La Junta, Ohio, or what we are doing for the negro in various parts of the United States. How it does point to a great task for the Mennonite Church! Ida, can you grasp this? I was told during the last week of a Mennonite sister who didn't know the Mennonite Church did any work among negroes and when told that not only was the Gospel being preached to them, but that some had become Christians and were members in good standing in the Mennonite Church, the women wearing coverings, as we do, something like a shiver went over her. One shivers when cold, surprised, overjoyed, at feelings of revulsion—I will not try to guess what her shiver was due to. She probably knows we have work in Africa among the "dark-skinned heathen"; quite a different thing since Africa is so far away. Today, when race tensions run high, we need to rethink the "all of one blood," "for the whole world," teaching of the Gospel. There's a book in the course called "Blind Spots," which is very pointed in its illustrative and practical teaching on this subject. I find children enthusiastic over the Junior story books, "Trailer Town," "Welcome House," the story of a returned missionary family, "Children of the Promise," a good story of Jewish-Christian relationships. "Friendship Magic," a collection of stories about children who live in trailers, housing projects, migrant shacks, slums. A little girl last evening told me which of these stories was her favorite. You can't tell me making stories like this available to children nine, ten years old won't make lasting impressions and a teacher of a group has a wonderful opportunity to teach Christian attitudes. Then if any shivering is done it will be the shivers of joy and good will. One can write indefinitely on such a subject. I do want to say yet that next year's study will be India. The list of authors writing for this looks good—Mrs. Bryce, Dr. Hodge, even the old book "Behind Mud Walls," comes in for reading; also many others. Mrs. Erb has begun gathering the material for this study, and will probably work it out in twelve or so definite lessons. It is to be hoped many groups will take advantage of this fine opportunity to know missions.

You are sailing the Pacific. Once in Calcutta you'll buy your ticket for the 250-mile trip to Kodarma and you'll be at home. How fortunate you are! I venture to say the night watchman will keep you awake that first night. What a blood-curdling call he had! How interesting the first week will be—you'll scan the group for familiar faces, you'll visit near-by groups and be off for Harila before a week is up. You will find new inquirers, and watch for signs of growth in those who had become Christians before you left. May God bless you and give you many souls in answer to your prayers and service. I wonder when you will begin work on the new bungalow. You will be interested to know that your write-up on the Bihar bungalow in the Gospel Herald bears fruit. When my class was deciding on their next project one of the girls reported on your request and the class decided to give their first stated money to this need.

Here I've been whiling away all this time writing to you when I had definitely purposed to write an article for the Christian Monitor. The digression began when I found I had mislaid the editor's request letter. I couldn't recall the suggested subject. It was written on blue paper. I still have that blue impression. You always have a good answer. I challenge you to give a more powerful simile than the one I've coined from out my experience—"As Persistent as an Editor." There's no escaping them. They have better strategem than Tromberg. Cascading down over tea bushes is no good, but blue paper, self-addressed, stamped envelopes finally get you. I wonder—I wonder if it would work. Suppose I send this letter to the Editor's desk, would he print it? And where would he put it, in the Home Circle, Missions, or just in the waste basket! It would solve my article problem (perhaps once and for all) and though you wouldn't get a letter for some time wouldn't it be the surprise of your life to find your own intercepted letter in print for all to read?

In closing I would say seriously, do write for the church papers. We needn't flatter ourselves that even a fair proportion of the people read what we write but sometimes "that one certain person" reads and is helped and stimulated to the right thing. And who will tell us of the Mennonite work in Bihar if you don't—you speak for a million souls. May many a one of the million be led to Jesus Christ our Saviour.

Sincerely,

Minnie.

THE LORD'S WORK IN THE ARKANSAS FIELD

Casteel School and Community

BY MAE STRUBHAR

Every Sunday morning for the last five months I have been privileged to worship and help with the Sunday school at Casteel Schoolhouse where I am also teaching an eight-month term of day school. In this little message I shall endeavor to acquaint you partially, at least, with the Gospel opportunities and blessings enjoyed by this community, as well as a little community history.

Casteel became a district somewhere near 1905 and got its name from a patron of the district who had lately come from Clay County, Arkansas. This patron took an active part in school and Sunday-school work. The district at this time consisted of about fifteen families, who furnished about thirty or thirty-five pupils for the school. These children walked as much as two miles through the forest trails, for there were no highways then. The schoolhouse was as centrally located as seemed possible. In August, 1936, the schoolhouse was moved to its present site near a cool, refreshing spring. The school is not located on a road. It is possible to drive all around it and never see it. It is completely hidden in a small hollow between two hills.

In days gone by the Casteel community had a local postoffice and general store, but the coming of the automobile has removed the necessity for both; so they have long since been discontinued.

Many have passed away and also moved away, until at present only four families are represented in my school of thirteen pupils.

Bro. J. R. Shank was the first Mennonite preacher to do much Christian work in the community. Previous to his coming the Christian Church had told the story of the Gospel and this had taken root and grown in some hearts. Sunday school was conducted some by local people who were burdened for their community. A man, commonly known as "Uncle Bob Casteel," receives the credit for having done much to promote spirituality among his neighbors and friends. But "Uncle Bob" went to his eternal reward, and for a time the community lacked spiritual leadership. Consequently the devil crept in and brought some evils and coldness into the lives of those who had confessed Christ. Bro. Shank loved the people and gave them God's message in a plain and simple way. Some souls were then aroused to their Gospel opportunities and confessed their need of Christ. Several at that time reunited in fellowship with the Christian Church or united with the Mennonite Church for fellowship. As years have passed several impressive baptismal services have been held in the schoolhouse. It always makes our hearts rejoice to see them advance in the Gospel light. These are all taken in as members of the Mission Church at Culp.

Bro. Richard Showalter (now pastor at Perryton, Texas) came here in 1939 as a public school teacher. He was instrumental in reviving and helping in the Sunday school. The Sunday school continued after he left, conducted by local people who wanted to keep in touch with God by studying His Word.

On the first and third Saturday of every month for about six years Bro. Nelson Histand came to Casteel to bring these people regular Gospel messages. When Bro. Frank Horst came to help Bro. Histand in the work at Culp, he took alternate appointments with Bro. Histand in these services. Just recently one of the members has remarked to me how much those bimonthly messages meant to her.

Ever since Bro. Richard Showalter was here, the district has employed Christian teachers. This I feel shows the regard with which the "Word of God" is held among patrons. These teachers have not all been representatives of the Mennonite Church, but it is my belief that each one of these teachers was personally interested in the pupils. The good influence of these teachers on the

(Continued on page 113)

A Group of Patrons and Children at Casteel School Near Culp, Arkansas

BIBLE STUDY

CHRISTIAN DOCTRINE

LXVI. Regeneration (Continued)

BY THE BIBLE STUDY EDITOR

In the Old Testament, both the Law and the Prophets declared that there should be a proper spiritual condition in order to serve the Lord in righteousness. It was impossible then, as well as now, to attain righteousness by the works of the flesh. The flesh has not been in condition to fulfill righteousness since the transgression of Adam. The nature of man did not change at the time of the flood, nor since that time. The law made nothing perfect. Heb. 7:19. It "can never . . . make the comers thereunto perfect" (Heb. 10:1). Only the better hope could accomplish that which was not possible by the law. If righteousness existed in man at any time since the first transgression, it could only be by the possibility of a spiritual condition in which the heart was right toward God, or by virtue of faith. From Abel to the saints of this present dispensation men have been justified by faith. This life of faith is accomplished by the Spirit of God within the heart.

New Testament Regeneration

Regeneration is a means of salvation, for unless a man is born again he cannot see the kingdom of God. Then, no man can **enter into** the kingdom of God without being born of the water and the Spirit. Jno. 3:3, 5. Both of these passages may apply to the present kingdom of God as well as to the future state of the believer. It is understood that none will enter into the eternal kingdom without having been connected with the present kingdom of God. But regeneration is essential to life in the present kingdom of God, and therefore the life of the one who is born again takes on a new character. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in **no case** enter into the kingdom of heaven" (Matt. 5:20).

It must be conceded that the works of righteousness of the Pharisees exceeded those of other men. They made a special effort to keep the letter of the law. But Jesus was not satisfied by their works, for no man could justify himself according to the standards of God's perfection. The failure of the Pharisees lay in their self-approval, and in their accepting as their perfection the approval of men. God's righteousness was possible, but only by the means which God had appointed. "Ye must be born again," in order to enter into the kingdom of God.

The New Law, The Gospel of the Kingdom

Both Jesus and John the Baptist preached the kingdom of heaven as a present condition. "The kingdom of heaven is at hand." If the kingdom of heaven was postponed because the Jews did not accept Christ, we are still under the law and must wait for its fulfillment, for "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). If the believer is under a new life of the Gospel until the fulfilling of all in the kingdom, then we have a more difficult law to contend with than that of Moses' law and dispensation. The Gospel calls for a higher standard of righteousness than that of the law of Israel. Deeds were condemned under the old law, but thoughts are condemned under the Gospel standard of righteousness.

But John declared that the kingdom of heaven **is at hand,** and Jesus also said, "Repent: for the kingdom of heaven **is at hand.** . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:17, 23). Jesus preached the Sermon on the Mount to the multitudes in the presence of His disciples. Jesus said to His disciples, "Ye **are** the salt of the earth." "Ye **are** the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Such language can only apply to a condition then present and such as would continue in relation to His present preaching.

In the course of His sermon, Jesus said also, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." At the close of His ministry, Jesus again charged His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20). Mark records the words, "Preach the gospel to every creature" (Mark 16:15). The Gospel of the kingdom was the only message which Jesus gave to the world, and He assured His disciples that He would be with them as they preached it. The Gospel is a present method of salvation and a present method of righteousness and life.

A New Life of Righteousness

The life of the kingdom of heaven is spiritual. Earthly things are likened unto the wind that bloweth, but the heavenly things are like the faith which looked to the serpent in the wilderness. The earthly things are like the child born of the flesh, but the things of the kingdom are like the birth from above. It is the disciple John who wrote the things of the Lord which men might believe, and "that believing ye might have life through his name" (Jno. 20:31).

The source of the life and light of the believer is in the Eternal Word. Jno. 1:1. Only those become the sons of God, who receive that living Word, and who are born of God through believing on His name. Jno. 1:12, 13. This life is not one effected by a change of mind, nor by the effort of the will, neither by the change of environment and the severance of one's life from the evils to which it has been inclined. All of these conditions lie within the power of man. This effort has failed all through the ages, and continues to fail in the accomplishment of righteousness in this, the most enlightened age of man. Sons of God are not born of the will of man. The will of man has produced nothing more than a life that falls short of the righteousness of God and is subject to condemnation because it is of the flesh and is sin.

Regeneration, as a new birth, is associated in a particular manner with Jesus Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." The law came for the flesh, but grace and truth came for the spirit. The best product of the flesh could only approach to within some degree of the perfection demanded by the law. It could not and can not now reach the perfection of God's holy law. Where grace and truth prevail, a standard of righteousness is attained of which the Lord Himself has said, "Be ye holy; for I am holy" (I Pet. 1:15, 16).

The source of the new life, then, is the Spirit of the Lord which dwells in the heart of man. It is this Spirit who comes in, and who abides with those who receive the living Word and are under His will and direction. John points out this truth in His Gospel. "Whosoever believeth in him should not perish, but have eternal life" (John 3:15). To the Samaritan woman the Lord said, "Whosoever drinketh of the water that I shall give him shall never thirst" (Jno. 4:14). "I that speak unto thee am he" (Jno. 4:26). To the unbelieving Jews Jesus said, "Ye will not come to me, that ye might have life" (Jno. 5:40).

To the multitude that had been fed Jesus said, "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life" (Jno. 6:33-35). On the last day of the feast, Jesus proclaimed, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"—Jno. 7:37-39. The life of Christ is given to men through the Spirit. For it is evident that His life was not and is not imparted through material things, nor from His own life while in the flesh. Men could not understand how He could give them His flesh to eat and how they could drink His blood. But we do understand how He can and does come to the believer and makes His abode and maintains His presence within him by the coming of His Spirit.

When Jesus told the parable of the Good Shepherd, it was for the purpose of explaining His providence of eternal life. "I am come that they might have life. . . . The good shepherd giveth his life for the sheep" (Jno. 10:10, 11). He laid down His life, but He took it again. It is this resurrection life which is imparted to His sheep and by which they have the eternal life. The life imparted is the regeneration of the soul. It is evident that this resurrection life cannot be cultivated, nor can it be the result of environment. If it is a resurrection life, it must come from the power of resurrection, and from one who has been resurrected. The term **resurrection** is not one that has come into use because of the nature of a life that has been changed by the will of man, or because it is an imitation of the things that are heavenly. The Lord used it because He understood the source of it, and because He is the one who imparts it, after His own resurrection from the dead.

It was after Jesus had told the people that He was the Good Shepherd, that He demonstrated His power to give life to men—a power of resurrection. It was in connection with the resurrection of Lazarus that He said, "I am the resurrection, and the life. . . . Whosoever liveth and believeth in me shall never die" (Jno. 11:25, 26). Regeneration has to do with resurrection, as Martha had said. "He shall rise again in the resurrection at the last day;" but it has also to do with the imparting of that new life which, coming from God and abiding within the heart, changes the character of the life. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

It is interesting to note that Jesus began to teach His disciples the changed character of their lives, shortly before He left them. They had known the virtues of the law and the demands of the law for righteousness; but they had not understood the spirit and power of the righteousness which their Lord desired in them, and which He would make possible for them. The closing chapters of the Gospel of John—the gospel of "Life"—contain those intimate messages of the Lord in which He taught them the glory of that new life. He sealed those teachings to them by the "New Testament in his blood," and by the example of His sincere fellowship in His humbling Himself to be their servant to make possible that fellowship. He tested the strength of that life by confirming the memorial both of His covenant and the example of His own act. Then Jesus could say to His followers, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35)). This love was to be of a new character. It was to be revealed as the love of Christ. How much it differed from their former love and filial obligation was to be evident to all men. This was the character of the life that was born again by the quickening spirit of our resurrected Lord.

The token of the new life was also to be found in the obedience of the believer to the Word of the Lord. "If a man love me, he will keep my words" (John 14:23). He that is born in newness of life will love the Lord at the cost of the friendship of the world. "I have chosen you out of the world" (John 15:19).

The Lord knew that the testimony of the new life would require the consciousness of the divine presence and to that fact He devoted Himself and His future relationship to the believer. "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19).

(To be concluded)

CASTEEL SCHOOL AND COMMUNITY

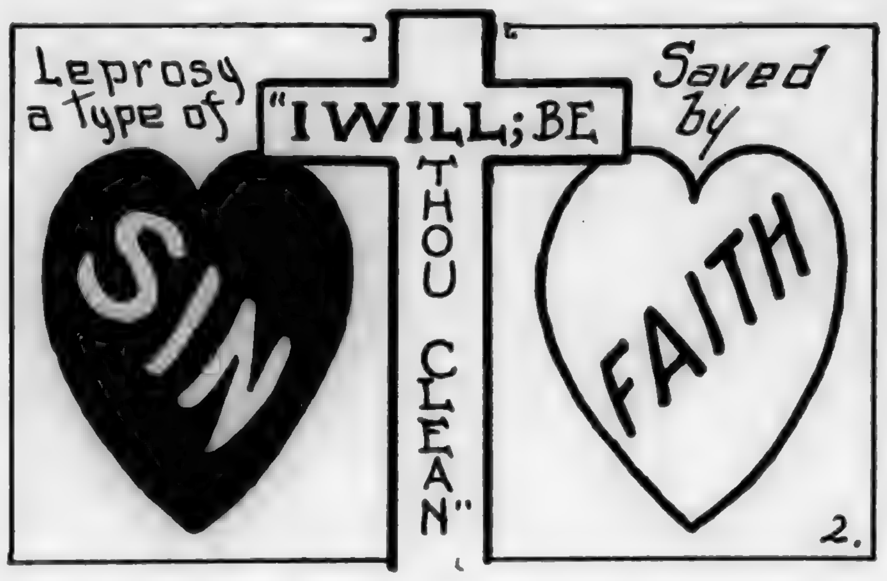
(Continued from page 111)

lives of the children and in the community still remains. These teachers were Richard Showalter, Cora Mae Beavers, Russel Pool, Mae Strubhar, Grace Bergey, Mrs. Taft Green, and Frank Horst. These I think are named in the order in which they taught.

The Lord willing, this spring the first Bible School ever to be held in the district will be conducted for a week. At the same time there will be meetings at night to strengthen the Christians and give the unsaved an opportunity to confess Christ as Saviour and Lord. Bro. Richard Showalter will be in charge of these activities. We will appreciate your prayers in behalf of our labors for Him and our own needs.

Note.—I am indebted for part of this material to the Richard Lester and Tillman Lester families.—Author.

Calico Rock, Ark.



AN EASTER POEM

Should saints fear death since Christ arose
And took away its sting and woes,
And broke its sway and power?
Can death bear off on pinioned wing,
The spirits of the saints who sing?
Or, can it knowledge take away,
And leave them in oblivion's sway
For e'en one passing hour?
Nay, death can only ope the door
That points the way to Heaven's shore,
To glory and to power.

But, o'er our bodies which decay
Does death hold unremittent sway
Forever and forever?
Nay, disembodied though we be,
Our bodies shall from dust be free;
The sun goes down to rise again,
The parched ground revives with rain,
And shall we rise, no, never?
Lo, Jesus rose, we too shall rise
And raptured mount the vaulted skies
Where naught from Him shall sever.

—R. E. Neighbour.

A FLOCK OF SINS

The Greeks tell a story that throws light on some of our modern problems. The story relates how Satan confronted a monk with the proposition that he commit a sin or two, or as an alternative he should get drunk. The monk thought the matter over, and decided to get drunk, feeling that this would be the least harmful of the three sins. He proceeded to procure the liquor and drink it, with the result that he got drunk. Imagine how he felt, on recovering from his state of drunkenness, when he found that he had also committed the other two sins.

Anyone who is familiar with drinking men know that when under the influence of strong drink they are in danger of committing almost any other sin. It may be that they are not responsible for what they do, but that does not lessen the evil or excuse them from behavior of which at any other time they would be thoroughly ashamed.

But even a more important lesson is to be found in the fact that sins belong more or less together. The person who says that he has only one fault is not a good mathematician. One fault opens the door for others. One cannot live alone. It brings in others, and these bring in still more. White lies lead to black ones, and small vices have a way of dragging in much larger ones.—Selected.

* * *

EASILY OFFENDED

It is a great disadvantage to a person to possess a disposition that is easily offended. It is a serious matter because he loses his peace of mind and obtains nothing in return. Oftentimes his seeming offense has no foundation in fact, and is only a supposition. No person likes to be around those who have the reputation of interpreting every little vague word or happening as a slur. It is peevishness and ungenerous. Such dispositions are often inherited, and are hard to overcome, but by prayer and watchfulness the Christian can get the mastery over this serious defect. A person of this kind should take a broader view of life, and not deal in such petty thoughts. The Bible teaches that a Christian is "not easily offended." If you are easily offended, climb to higher ground. Imaginary wounds and slights have robbed some of many golden hours, which might have been spent profitably to themselves and others.—Publisher Unknown.

EDUCATIONAL

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

BY JOHN C. WENGER

The Revised Standard Version of the New Testament is no doubt what it has been designated by its publishers, "The Most Important Publication of 1946." We are glad for this unbiased appraisal of its merits and demerits by Bro. Wenger, of the Bible Department of Goshen College.

It was in the fifth and sixth centuries of the Christian era that the Angles and Saxons crossed over from the European Continent onto the large island of England. In the seventh century Bishop Aldhelm translated the Psalms into the language of the immigrants. Egbert did the same for the four Gospels, and Bede, who died in 735 A.D., translated the Gospel of John into the "English" of that era.

The first complete English New Testament was made by John Wyclif, 1324-84. He finished his English New Testament in 1380, but it was a translation of the Latin Vulgate, not of the original Greek. In 1408 the Catholic Convocation of Canterbury forbade further unauthorized versions into the vernacular. But in 1525 William Tyndale produced an English version made from the Greek, the first of its kind. He was burned at the stake in Belgium in October, 1536. His last prayer, uttered as he was fastened to the stake was: "Lord. open the king of England's eyes." Tyndale fixed the style and phraseology of the English New Testament. Wyclif and Tyndale were followed by a host of English versions: Coverdale's, 1535; Matthew's, 1537; The Great Bible, 1539; Whittingham's New Testament, Geneva, 1557 (the first with verse division); The Geneva Bible, 1560 (the first with Roman type, not Old English); The Bishops' Bible, 1568; The (Catholic) Rheims New Testament, 1582; the Douay Old Testament, 1610; and the King James or "Authorized" Version, 1611. For a long time the Great Bible of 1539, the Geneva Bible of 1560, the Bishops' Bible of 1568, and the King James Version of 1611 were all in circulation. But in the course of time the King James Bible won out over the others. It did so, not because it was "authorized," but because of its merits, particularly its unusual beauty of style.

As the centuries rolled on much progress was made in the study of the Greek language of the New Testament, a tongue which differs somewhat from the classical Attic Greek of the literary men of Greece. Also a number of manuscripts of the New Testament, of great age and authority, for the first time became available to textual scholars of the New Testament. The result was an attempt to revise the Authorized Version. The English Revised New Testament, the Canterbury Revision, appeared in 1881, and the Old Testament in 1885. American scholars prepared a list of revisions which were not adopted by the English revisers, hence the American Standard Version was published, the New Testament in 1900 and the Old Testament in 1901. The American Standard Version is more accurate than the King James Version, but it sacrifices literary charm for the sake of an almost slavish translation from the Greek. Consequently it has failed to displace the King James Version in popular demand.

In the last fifty years a host of private translations have made their appearance: Ferrar Fenton's, about 1900; The Twentieth Century New Testament, 1900; James Moffatt's, 1922; Ballantine's, 1923; Smith and Goodspeed's, 1935; The New Testament in Basic English, 1941; and many others. The best of them all, in the writer's opinion, is Richard Francis Weymouth's NEW TESTAMENT IN MODERN SPEECH, London, 1903.

But official versions have also been produced. For example, in 1941 the Roman Catholic St. Anthony Guild Press issued THE NEW TESTAMENT . . .; Translated from the Latin Vulgate: A Revision of the Challoner-Rheims Version. This seems to be an excellent work. The most recent of the official versions is the REVISED STANDARD VERSION *of the* NEW TESTAMENT, the full title of which is THE NEW COVENANT, COMMONLY CALLED THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST, REVISED STANDARD VERSION, TRANSLATED FROM THE GREEK, BEING THE VERSION SET FORTH A.D. 1611, REVISED A.D. 1881 AND A.D. 1901, COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED A.D. 1946, Thomas Nelson & Sons, New York. The remainder of this article will be devoted to a review of this 1946 Revision.

The 1946 revision aims to retain the accuracy of the 1901 edition while recapturing as much as possible of the literary beauty of the 1611 version. The revision was made by a committee appointed in 1929 by the International Council of Religious Education, an organization with which are associated forty Protestant bodies. The personnel of the committee which produced the Revised Standard Version of 1946 is as follows: Walter Russell Bowie, of Union Theological Seminary; Millar Burrows, of Yale University; Henry J. Cadbury, of Harvard University; Clarence T. Craig, of the Oberlin Graduate School of Theology; Edgar J. Goodspeed, of the University of Chicago; Frederick C. Grant, of Union Theological Seminary; the late James Moffatt, of Union Theological Seminary; Luther A. Weigle, of Yale University Divinity School; and Abdel Ross Wentz, of Lutheran Theological Seminary. There was also a larger committee which acted in an advisory capacity.

The format of the Testament is good. The text is divided into paragraphs, with verse numbers appearing as tiny exponents. Poetry is printed in stanzas. Folio lines indicate something of the content of each page. Tiny letters refer to footnotes which give alternative readings or other possible renderings. Some cross references are also given at the bottom of the pages, though many pages contain none at all. Quotation marks, as well as all other punctuation, are used as in any other modern book. The Catholic form "Saint," of New Testament book titles, is done away with, and brief simple notations are made: "The Gospel According to Matthew," "The Letter of Paul to the Romans." "The Letter to the Hebrews," "The Revelation to John." Obsolete pronouns like *thou* and *thee* are abandoned except in prayer. The Greek conjunction *de* is not slavishly translated *and,* but is rendered as *now* or *but,* or omitted altogether if English usage would so suggest.

One of the characteristics of this revision is the employment of what might be called interpretative renderings. Matthew 5:22 reads: "But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council . . ." The word *insults* is an interpretation of *"say . . . Raca,"* the latter word being original Greek. The *shewbread* is regularly translated, "the bread of the Presence." The more literal translation would read, "bread of presentation." The *stumbling blocks* of the Greek become "temptations to sin" (Luke 17:1). A *kingdom* becomes "kingly power" (Luke 19: 12.). The phrase [*our*] *place* is interpreted, correctly no doubt, to mean "our *holy* place" (Jno. 11:48). *In the deep* is rendered, also quite properly, "adrift at sea" (II Cor. 11:25). Joseph's *bones* is rendered "burial" in Hebrew 11: 22. Yet it seems to the present reviewer that in some other places where the danger of misunderstanding was much more grave, and even where the Greek contained a helpful implication, the revisers contented themselves with the traditional rendering. For example, I John 3:9b means, "and he cannot *be sinning* because he is born of God"—this is indicated in the Greek by the tense of the infinitive *to sin. The Twentieth Century New Testament* says, "He cannot live in sin." Here is another illustration: Revelation 9:16 reads in the Revised Standard Version, "twice ten times ten thousand." Why not be less literal and say, "two hundred millions" (Weymouth)? In Hebrews 12:17 the new version drops a good explanation which the 1901 version had adopted.

This version also contains a number of explanatory changes. For example, in making a translation into English a noun is sometimes substituted for the original Greek pronoun. Luke 22:8 says, "So He sent Peter and John . . ." The revisers make it read, "So *Jesus* sent Peter and

I CORINTHIANS 13

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love.—Revised Standard Version.

"John." Other illustrations are John 3:2 and Hebrews 8:6. Sometimes the same word is rendered by different English words with very good effect. For example, "And who is he, *sir* . . .?" (Jno. 9:36); "*Lord*, I believe" (9:38). At times the revisers have made renderings which are a matter of judgment and not of right or wrong. The present reviewer prefers the rich term *gospel* to the revisers' "good news" (Matt. 11:5); he is also not entirely in favor of the rendering in Colossians 2:8, 20, but in neither case can the revisers be charged with error. Neither can the reviewer altogether see the point of avoiding the term *fornication*. Acts 15:29; I Cor. 6:18; Col. 3:5; etc. It seems desirable also to take the Greek of Matthew 12:6, 41, 42 less literally and make it read, "*One* greater than the temple is here" rather than "*something* greater." The Greek word in Matthew 12:40 were better rendered *sea-monster* than the exact noun "whale."

There are numerous individual renderings where opinions are bound to differ. Matthew 16:18 refers to the *gates of Hades*, undoubtedly meaning the machinations of the underworld of Satan. The rendering "powers of death" therefore seems inadequate. In the same way Peter's not *minding* the things of God is rather poorly rendered, "you are not on the side of God" (Mt. 16:23). The Greek of Mark 7:27f employs a diminutive for the word *dog*, a fact which takes most of the sting from the remark of Jesus. Why could it not therefore be rendered by the friendly little word, *doggie?* The Greek word *aion* could in most cases be best translated as *world* (Mark 10:30), as indeed the revisers sometimes do. Rom. 12:2. Mark 14:49 reads literally, " . . . but in order that the Scriptures might be fulfilled." The revisers make it read, "But let the scriptures be fulfilled." The phrase, "from the first" in Luke 1:3 they make read, "for some time past." Some readers will also not like the reading "to be proud" which is found a number of times in Paul's mouth. Rom. 15:17; Phil. 2:16. The Greek word *paradosis* is rendered "tradition" by the revisers, but in the judgment of the reviewer "teaching" would be a better translation. I Cor. 11:2; II Thess. 2:15; cp. Weymouth. I Corinthians 11:3 should read, "the head of the woman is the *man*" (1901 revision) rather than, "the head of a woman is her *husband*" (1946 revision). Paul is talking about a broader principle than the husband-wife relationship, it seems to the reviewer. Almost all translators make the same mistake in I Timothy 5:17 which should be rendered, "Let the elders who rule well be considered worthy of *extra remuneration* . . . " Moffatt renders it *ample remuneration*. The words that follow make it entirely clear that Paul means money, not honor. One of the disappointments of this work is the fact that the revisers paid little attention to the Greek imperfect tense, which is a progressive past, a photograph of the thing in action or a report of customary action in the past. In a few cases the revisers did break away from the traditional ignoring of the force of the imperfect. For example, "And he *was preaching* the word to them" (Mark 2:2); ". . . as he had the money box he *used to take* what was put into it" (Jno. 12:6). But what of all the scores of other imperfects in the Greek testament, especially in Mark: "There *was going out* to him . . ." (1:5); "they *were being baptized* by him . . . " (1:5); "He *was preaching* . . . " (1:7); "The angels *were ministering* to him" (1:12); "John *used to tell* Herod, 'It is not lawful for you to have your brother's wife' " (6:18)? The revisers seem also to have decided against noting the graphic force of the present tense which Mark uses frequently, "The Spirit immediately *drives* him out into the wilderness" (Mark 1:12).

A number of questions of textual criticism will be new to some readers of the Revised Standard Version. Some of these questions pertain to Matthew 6:13; 19:9; Luke 22:20; John 5:4; 7:53-8:11; and Romans 8:1. The revisers are not wishing to remove anything from the Bible, but they are removing what they conclude on the basis of serious study was originally not in the Bible. In some cases they include readings which are doubtful or missing altogether in the King James Version. For example, the words, "he that acknowledgeth the Son hath the Father also" (I Jno. 2:23) are in italic type in the King James Version because the translators were not sure that these words were genuine. Textual criticism has established those words as genuine, however, and they appear in the 1946 revision. Even more startling is it that the words in italic type in the following quotation are missing in the King James Version, "Sovereign Lord . . . who by the mouth of our father David, thy servant, didst say *by the Holy Spirit*. . . ." (Acts 4:24f.).

I CORINTHIANS 15:12-29

Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If in this life we who are in Christ have only hope, we are of all men most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. "For God has put all things in subjection under his feet." But when it says, "All things are put in subjection under him," it is plain that he is excepted who put all things under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one.—Revised Standard Version.

It is also necessary to point out what the reviewer considers actual errors. John 2:10 should read, "when men are *drunken*," not, "when men have drunk freely." Tyndale rendered the word *be dronke*. The error of the revisers goes back to the Geneva Bible. John 19:14 may not be as easy to decide, but it should probably read, "Now it was the day of Preparation of the Passover festival." The "Preparation" was Friday. Jno. 19:31; Mark 15:42. John uses the word Passover both of the Paschal Supper and of the Festival of Unleavened Bread. In John 19:14 it is the latter use. In Acts 8:16 the revisers fall into the error of the King James Version in calling the Holy Spirit "it" rather than "Him," though elsewhere they seem to use the correct personal pronoun "Him."

It should not be thought that only negative criticism can be made of the 1946 revision. There are innumerable cases where brilliant renderings are made. One of the excellent ones is Matthew 26:10, "She has done a *beautiful* thing to me." Another evidence of good judgment is in making Matthew 26:45 a question, "Are you still sleeping and taking your rest?" The use of the word *pallet* is much better than the term *bed*. Mark 2:4, etc. The revisers also do well to take the Greek word *hoti* as in some cases nothing more than quotation marks in English. Mark 3:11, e.g. They did a good job in translating Mark 7:9, "You have a fine way of rejecting the commandment of God. . . " The use of the ordinary word "Teacher" rather than "Master" is true both to the Greek and to modern English. Similarly they removed the misleading "doctors" of the Authorized Version. Luke 2:46. The revisers also do well on Matthew 23:24, "You blind guides, straining out a gnat and swallowing a camel!" The meaning of Luke 7:30 is also crystal clear, "The Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him." The Greek adverb of place *there* is well safeguarded by the revisers in the phrase, "There you will weep and gnash your teeth. . . ," words that occur time and again in the Gospels. Luke 13:28; Mt. 13:50; etc. John 5:39 is also given the meaning which Jesus undoubtedly intended.

The revisers have not been at all uniform in their handling of measures of money, weight, and distance. For example, they give understandable equivalents in some cases: "seven miles" Luke 24:13); "three or four miles" (Jno. 6:19); "two miles" (Jno. 11:18); "a hundred yards" (Jno. 21:8). But why use such a foreign term as *denarii* when *shillings*, or even *quarters* would be more clear (Matt. 18:28; etc). Of course the word *penny* (A.V.) is misleading. Why not translate *talents* into dollars, just as *stadia* are translated into miles? Mt. 18:24. And why not *always* make stadia, miles? Rev. 14:20.

The revisers close their preface with this paragraph:

> In the Bible we have not merely an historical document and a classic of English literature, but the Word of God. The Bible carries its full message, not to those who regard it simply as a heritage of the past or praise its literary style, but to those who read it that they may discern and understand God's Word to men. And men need the Word of God in our time and hereafter as never before. That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today. It is our hope and our earnest prayer that this Revised Standard Version of the New Testament may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word.

There is no question but that the revisers have done a thorough job of revising the English New Testament. Every verse is actually a fresh translation from the Greek with a conscious effort to salvage as much as possible of the King James Version. Yet, when the reviewer had read through the 1946 revision he wondered just what this version has which Weymouth's version lacks. For the revisers have not kept their product in the class of the King James and American Standard Versions. They have moved over to the realm where R. F. Weymouth has held the field heretofore. The question is, Will their version be able to drive Weymouth *et al.*, from the field as the version of 1611 won out over its competitors? It is the judgment of the reviewer that it will not. The most that can be hoped for the Revised Standard Version is that it may be one more aid to assist hungry souls to find the water of life. "All Scripture is inspired by God and profitable . . ." (II Tim. 3:16, R.S.V.).

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THE ANABAPTIST THEOLOGY OF MARTYRDOM

II

BY ETHELBERT STAUFFER

We herewith conclude the reprint of a large part of this article which originally appeared in the July, 1945, issue of "The Mennonite Quarterly Review." It is reprinted in the Monitor as material supplementary to the Young People's Bible Meeting topic of April 28, entitled, "With Christ in His Sufferings," with an alternate program on "Persecution and Apostasy in the Progress of the Christian Church." Again we give credit to Edwin L. Weaver for the translations of the verses in brackets.

The Apocalyptic Interpretation of the Persecution of the Anabaptists

Through all Anabaptist texts on martyrdom one perceives the one note: the present extremity is not just one stage on the path of martyrdom through history but it is its very last stage, it is the last act in the apocalyptic drama between God and Satan.[95] God assembles His people now for the decisive attack, but Satan, too, arms with all forces for the great counter attack.[96] All the forces of the *Civitas Diaboli* are let loose now upon the *Civitas Dei:* the old dragon and the great beast, the Antichrist, and the false prophets.[97] These anti-forces have come to historic significance in all those powers which have united against the little flock of brethren.[98] Once the pope is looked upon as Antichrist,[99] once the emperor,[100] sometimes also the monk whose tonsure fits so well to the bald head of the old picture of Antichrist.[101] The Hutterites fight Luther as the "false prophet,"[102] yet reject with the same fervor also the Münster experiment as devil's work.[103]

To be sure, the people of God do not stand alone in their extremity. The tribulation of the saints in these ages is but the most intense form of the world extremity at large. The Anabaptist writers on the "Theology of Martyrdom" have in a peculiar way renewed the Pauline appreciation of the suffering of all creation. This becomes obvious, for instance, in the renowned hymn of the martyr George Grünwald, *Kommt her zu mir, spricht Gottes Sohn.*[104] Stanza 5 reads as follows:

Alle Creatur bezeugen das
Was lebt in Wasser, Luft und Gras,
Durch Leiden muss es enden.

[All creatures bear witness to the fact
That whatever lives in water, air, and grass
Must come to its end through suffering.]

The suffering character of creation is a destiny; the issue, however, for a Christian is the end to which all this suffering leads.

Wer dann in Gottes Nam nit will,
Der muss zuletzt in Teufels Ziel
Mit schwer'm Gewissen enden.

[Who then in God's name is not willing,
At last must in a devil's hell
With heavy conscience reach his end.]

Seldom was so much said with so few words about the extremity of creation and men's predicament.

The martyr knows about this plight and he experiences it in his own body. But at the same time he overcomes this state, for his suffering is a martyrdom for the sake of God and not because of personal guilt. It is the suffering of the innocent for the sin of the world and its hostility against God.[105]

Der Christ hat keinen Platz auf Erden,
Er muss verfolgt und ausgestossen werden.[106]

[The Christian has no place on earth;
He must be persecuted and thrust out.]

The Anabaptists are fully conscious of standing at a critical point both of history and of creation. That is their peculiar apocalyptic position. Thus the martyr understands his suffering as the sign of divine election.[107] It has always been so, that God elected His saints in martyrdom and tested them like gold in the fire.[108] The martyr knows that the hairs of his heard are numbered and he is assured that the most spiteful plots of the enemy eventually must serve his best welfare.

Ob sich die Welt gleich grausam stellt,
Und will uns gar verschlingen,
Seind doch all unser Haar gezählt,
Es soll ihn doch mislingen.[109]

[If the world seems very cruel,
And would destroy us quite;
Still all our hairs are numbered,
And he yet must miscarry.]

For this reason one must be steadfast when the trial is on [*wenn wir in die Prob kommen*[110]], and loyal unto death in an age of sifting and great apostasy.[111] Love, says Solomon (Song of Songs 8:6), is strong as death. Many waters cannot quench love, neither can floods drown it.[112] It is the love of those who have sealed their faith with water and with fire.

The martyr offers his life as a sacrifice before God[113] for love's sake. The stake is "the altar of burnt-offering," *wie Moses tut beschreiben.*[114] God will lend his succour that the sacrifice be a pure one.

Dass uns, Herr, mög gelingen,
Dir ein rein Opfer darzubringen.[115]

[That, Lord, we may succeed
To bring thee a pure offering.]

It is but a sacrifice of glorification, excluding any other possible interpretation. The martyr sheds his blood as a seed which will bring forth fruit in its time,[116] to wit, not only at the end of all times but in history proper. Out of the innocently shed blood of Christians grew up fellow believers in many places here and there. *Ohne Frucht gings nit ab,* says the Hutterite chronicle.[117] The truth which they tried to kill becomes through this very act invincible, and the persecutors come into despair on account of this uncanny law. "What shall I do?" asked the Burggraf of Altzey in the Palatinate (1529). "The more I sentence and have executed, the more numerous they become."[118]

But the teleological meaning of martyrdom goes even further. If the death of the witness in relation to the Lord has as its meaning: sealing off, sacrifice, seed, then it means in relation to Satan: resistance unto blood, and victory over the victor. The martyr is the "true soldier of God" fighting against the power of darkness.[119] No other concept found such a ready and general echo among the Anabaptists as this one of overcoming Satan by the extreme sacrifice.

The people of German countries have always had a liking for the armed horseman of Revelation 19:11ff, and Albrecht Dürer in a famous etching gave the form in which his time understood him. In those early years of the Reformation the knight became so to say the heraldic figure of all champions of the Truth.[120] This explains why the old ideas of the "Theology of Martyrdom" about the battle with Satan were revived in those days with but slight alterations. In place of the "athlete" in the Greek and Roman "agon" comes now the knight on his charger, and in place of the arena the tournament or the battlefield. In this sense the Anabaptists speak of "life on earth as an incessant warfare,"[121] a warfare of the Cross, as Menno Simons calls it, which must be carried out to its very end. Martyrdom is, of course, never an affair of weakness but rather of strength. Only a hero is able to walk the path of martyrdom.[122] It comes like a battle cry from the lips of the saints who ready themselves for the chamber of torture:

Her, her, ihr lieben Brüder,
Und greifets tapfer an.[123]

[Here, here, you brethren dear,
And undertake it courageously.]

And then, when everything is over, the others testify to his courage in this last battle: "he fought like a knight."[124]

Very often this fight of the martyr is understood with Hebrews 12:1 as a race.[125] Or they speak of knightly warfare, leaning on II Tim. 2:5,[126] and compare martyrdom with a spectacle for the world[127] to which crowds of people throng.[128] And they speak also of the trophy promised to the conqueror, namely the heavenly crown of honor.[129] Mostly, however, the Anabaptists compare their struggle with a real battle in the field, and here they are rather lively in the amplification of the figure. The *Martyrs' Mirror* extolls the Cross as an "ensign of those who serve and follow Jesus, the captain of the faith," and calls the martyrs "the soldiers under the bloody banner of Christ."[130] The hymns of the *Ausbund* live, so to say, in this figurative world. The life of those faithful to God is a permanent warfare,[131] for the field, although conquered, has to be held in unceasing alertness and readiness for fight and sacrifice.[132]

The opponent with whom the knight has to fight or to wrestle, appears in many figures. Sometimes he is called merely "the enemy and adversary,"[133] sometimes it is "the world," sometimes it is the tyrants and "Papists"; but in the last analysis it is always Satan who rages in his members and who tries to crush down the squad of Christ.[134] But all these similes are not mere idle figures of speech with poetical or at best educational significance; they rather signify a definite position in the theological interpretation of history. The seriousness of the present situation is to be clarified in its uniqueness, its decisive character, its range. The martyr stands right in the center of a battle of two aeons or worlds.[135]

This apocalyptic position is at the same time the all important starting point for answering the question of a theodicy [i.e., the vindication of God's justice in view of the existing evil], the last great problem of an apocalyptic interpretation of the contemporary world situation.[136] Injustice and madness, force and hatred of God, are still to rage on earth since the number of the saints and also the measure of sin of the enemy of God is not yet full.[137] Not until the last of the saints will have fallen by the hands of the persecutors will God reveal his justice. Until then men cannot solve such queries; until then, history can be understood only as an advancing process of selection, or a separation of the minds, which prepares the final separation of destinies, or more correctly, which is deciding already now this separation. In this sense every murder of a saint means crisis and the separation of two paths.[138]

The path of death through martyrdom is the surest way to life; tribulation will be turned into joy, and joy cannot be gained otherwise but through tribulation.[139] All the faithful have to tread in one way or another this path "per crucem ad lucem"; they all are witnesses for the law

Dass wer zu Gott will kommen,
Durch Trübsal muss eingahn.[140]

[That who to God will come
Must enter through tribulation.]

To be sure, with death the last gate has not yet been passed, and the martyr cannot enter the last glory at once. But this is certain in any case: he is in peace and assured of the future.[141]

On the other hand those who so cruelly oppressed the saints will have a horrible end. "In a moment they go down to Hell," writes Menno Simons quoting Job 21:13.[142] And this end is but an indication of the perennial fate which awaits them. For God has promised

Wenn er (auch) nachliess alle Sünd
So wollt er ihnen das nit schenken;
Mit Feuer und Schwefel tränken
Das mörderisch gottlos Gesind.[143]

When He leaves behind all sin,
So will He not forgive them;
With fire and brimstone He will drench
The murderous, godless servants.

In their polemic against the persecutors the Anabaptists appeal constantly to this threat. Thus, for instance, writes Jacob Hutter in his well known letter of 1535 to the governor of Moravia, "Ach und wehe, und abermals wehe allen denen, die uns ohne Ursach verfolgen, vertreiben, hassen, denn ihr Verderben, Straf und Verdammnis nahet sich herzu und wird erschreckenlich über sie kommen."[144] ["Alas and woe and once more woe to all those who without cause persecute, drive out, and hate us, for their destruction, punishment, and damnation approaches and will dreadfully take possession of them."] It is interesting to note which texts they think of in this connection. At one place in the Hutterite Chronicle the writer collects all the pertinent texts, naming Joel 3; Deut. 32; 4th Ezra 15; Judith 8; Gen. 9.[145] The *Ausbund* adds to these Old Testament threats one more reference from the New Testament.

Christus spricht auch, merck eben,
Wer den Kleinsten was tut
Und denen, die an mich glauben,
Es sei bös oder gut,
Dasselbige hat er mir gethan.
Drum, o Mensch, merck eben,
Lass Gott sein Kinder gahn.[146]

[Christ also speaks, take note,
Who does something to the least,
And they who believe on Me,
Whether it be evil or good,
The same has he done to Me.
Therefore, O man, take note,
Let the children of God alone.]

Again and again the Anabaptists shout these words of vengeance from Bible and Apocalpyses into the raging world. The Hutterite martyr Hans Oberecker thrice envisions in his dungeon-prison the Day of the Last Judgment, and sees with his inner eye how mighty and awful this day turns out for the godless, so that he prays, "O mein Gott, lass uns nimmer in deinen Zorn fallen, der so gross ist und erschreckenlich über die Kinder der Bosheit."[147] ["O my God, let us never fall into Thine anger, which is great and terrible over the children of malice."]

As a matter of fact, in all these quotations the brethren do not look for satisfaction of a primitive urge for vengeance, nor for fulfillment of a moral demand. They look rather for an answer to the problem of theodicy.[148] Not for the sake of the martyrs but for His own sake God must disclose His power and His justice, must prove that He, God, has the last word in history, namely the word which gives to all history its meaning and without which there could be no serious appreciation of that history. This is the deepest motive of the apocalypse of martyrdom as of all apocalyptic writing at large: the extremities of history can find their answer only in a last redeeming event of history itself. This is the innermost concern of all theological realism, the common basis of all Anabaptists. It is the thought that the theological problems of reality as experienced here and now can be overcome only through the belief that in the end God will be true to Himself [*sich selbst verwirklichen*]. Here is no escape into a religion of pietism [*Innerlichkeit*] or of a super- or trans-historical dimension, neither can there be an evaporation of the historical realities into a vague eschatology of the Spirit. And this is also the background of the passionate rejection of all mystics anl "spiritual reformers" who tried to intrude into the brotherhood and who "have a perverted mind as if there were no angel nor devil."[149] Such people were unhesitatingly expelled from the church of God. This explains the recurring question as to the path and the end of the godless in the historic world, and explains also the recurring eschatological conclusion: God gave them their reward, "some with terrible fright and bad end, that they became aware of what they actually have done like Judas who betrayed the Lord. On the Day of Judgment their hair will raise . . ."[150]

The Anabaptists like their forerunners of the Jewish and early Christian apocalyptic exhibit therefore a predilection for terms which emphasize the historical reality of all revelations of God: after a time of darkness, during which God hides Himself behind His historical world, follows the day of manifestation on which God becomes visible in this historical universe. Thus men learn the truth; they learn it in their own bodies and see with their own eyes that there is a God. "Shortly you will see that we have spoken to you the Divine truth," thus writes Jacob Hutter to the governor of Moravia in his aforementioned letter of 1535. And in the same way Menno Simons comforts the heavy laden ones: "all our persecutors shall then be as ashes under the soles of our feet, and they shall know but too late that emperor, king, duke, prince, crown, scepter, majesty, power, sword, and mandate, are but earth, dust, wind, and smoke."[151] The *Ausbund* also prophesies in this fashion:

Dann werden sie erkennen,
Wider wen sie sich gesperrt.[152]

[Then will they recognize
Against whom they struggle.]

The Anabaptist apocalyptic of martyrdom is the testimony of a theological realism to which God is more real than anything called "world." For this reason the fellowship of martyrs forms the race of the future, and therefore their persecutors must be shattered as soon as God's reality becomes manifest. For this reason the eschatology of the Anabaptists culminates again and again in the old triumphant phrase of the "Theology of Martyrdom": "They shall see whom they have pierced (Rev. 1:7)."[153]

Baptism, Confession, and Defencelessness, in the Frame of the "Theology of Martyrdom"

The "Theology of Martyrdom" is the crypt or hidden sanctuary of Anabaptist Christianity. Externally, Anabaptism became known by its peculiarities in practical matters, primarily by its challenging attitude regarding baptism, confession of faith, and rejection of use of force. The last question in our present study is whether the motives of the "Theology of Martyrdom" are also discernible in these more external features. No complete answer is possible as long as the *Täuferakten*, the official records, are not readily available. Yet, even scanty material at disposal seems to indicate a positive answer.

The Anabaptists not only renewed the mode of baptism of the early Christians, they also renewed the old ideas of baptism as death [*Tauftod*] and death as baptism [*Todestaufe*]. Often baptism is understood with Paul as a dying with Christ. Thus, for instance, writes Conrad Grebel in his "Protestation and Schutzschrift": "Wer den Tauf hat, der ist im Tode Christi gepflanzet *worden*."[154] ["He who has baptism has been planted into the death of Christ."] And the *Ausbund sings*

Der Tauff noch ist hie in der Frist
Mit Jesu Christ verleiben.[155]

[Baptism is yet here in time
Embodied with Jesus Christ.]

Oftener, however, the martyr's death for the sake of Christ is understood as a baptism, apparently following the word of Jesus, "I have a baptism to be baptized with" (Luke 12:50; Mk. 10:38; Mt. 20:22). Thus Anneken of Rotterdam begins the testament which she handed to her son on the morning of her execution (January 24, 1539) as follows: "My son, hear the instruction of your mother; open your ears to hear the words of my mouth. Behold, I go today the way of the prophets, apostles, and martyrs, and drink of the cup they all have drunk. I go, I say, the way which Christ Jesus . . . Himself went . . . and who had to drink of this cup ever as He said, 'I have a cup to drink of and a baptism to be baptized with. And how am I straitened till it be accomplished.' Having passed through, He calls His sheep, and His sheep hear His voice and follow Him whithersoever He goes. This way was trodden by the dead under the altar. . . . In this way walked also those who were marked by the Lord (Ez. 9:6)." In this tone the testament proceeds in words of apocalyptic greatness and a seriousness derived from the other world. "For, where you hear of the cross there is Christ; from there do not depart."[156] Thus, Jesus' word of the baptism through death shines like a distant beaconlight over the paths of those faithful to Him.

In the same sense, in his preface to the *Martyrs' Mirror,* Van Braght speaks of Christ's death, even amplifying the figure of Luke 12 to a bold picture: Good Friday is the day when "all the fountains of the great deep broke forth over Him and the floods of suffering overflowed Him, to swallow Him up altogether."[157] and then he draws the line from Christ to His disciples and followers, quoting Matthew 20:22 in a peculiar interpretation.[158]

Following these words of Jesus, Anabaptism developed, apparently rather early, a fixed formula of speech. In his letter to Thomas Müntzer of September, 1524, Conrad Grebel already used this figure in speaking of the Christians who must be baptized "in suffering and death."[159] Above all the Hutterites use this phrase in their Chronicle whenever they speak of their martyrs. Following their great "Table of Martyrs" (p. 234f,) a marginal note says this: "Andre, die verkürzt waren und den Wassertauff nit erlanget, eilten darnach zur Tauff des Bluts" ["Others whose lives were shortened and who did not obtain water baptism, hastened accordingly to the baptism of blood."] (p. 238). Accordingly it reports later of Jost Wilhelms, executed about 1618, "Obwohl er den Wassertauff, wie herzlich (er) auch darnach geeifert, nit erreichen konnte, hat er doch nach seinem Wünschen und Begehren den Tauff des Bluts erlangt." ["Although he could not attain to water baptism—how heartily he hastened after it—yet he did in accordance with his wishes and desires obtain the baptism of blood."][160] Still further goes the hymn composed in memory of the Hutterite martyr Christine Brünnerin who was put to death together with Jost Wilhelms.

Der Tauff des Heiligen Geists
Ward ihnen von Gott gegeben,
Sonst hätt'n sie nit g'habt solch Kraft,
Den Tauff des Bluts zu erlangen,
Mit so grosser Standhaft.[161]

[The baptism of the Holy Spirit
Was given them from God;
Else they would not have had such strength
To attain to the baptism of blood
With such great steadfastness.]

Very comman in Anabaptist texts is the idea of this relationship between baptism and death derived from the painful experience of the Anabaptists themselves, namely the idea that baptism is the sealing unto suffering and death. The *Martyrs' Mirror,* for instance, quotes a verse by Prosperus,

Sanctify, baptism will indeed,
But the martyr's crown doth all complete.

And comments on it as follows, "He means to say that those who were then baptized had to expect martyrdom."[162] Balthasar Hubmaier seems to have the earliest reference to this thought and he tried to prove its truth (in the style of the old imitation of Christ principle) by the pattern of Christ's life: if a man is baptized and now witnesses the truth, "tribulation, temptation, persecution, and the cross will follow and all the trials such that man has no comfort and support whatsoever but the Word of God as it happened to Christ after his baptism (Mt. 3)."[163]

The idea that baptism stands at the beginning of the way whose end is martyrdom found deep roots in Anabaptism.

Wer den Tauff nimmt, zu Hand ihm kommt
Kreuz, Trübsal und das Leiden,

[To him who takes baptism there comes
The cross, tribulation, and suffering.]

sings Hans Betz, one of the prisoners in the castle of Passau, 1535, where the *Ausbund* originated.[164] He, too, had a theological foundation for this combination of baptism and martyrdom, to be true more exegetical than typological [as with Hubmaier]. That is, he recognized the necessity of this sequence from I John 5:8, the well-known expression, "spirit, water, and blood."

Drei Zeugnisse sind uns hier beschieden,
Die zwei man heisst Wasser und Geist,
Der dritte, Blut, das ist Leiden.[164]

[Three witnesses are assigned us here;
Two are called water and spirit;
The third, blood, which is suffering.]

A later Hutterite hymn elaborates this idea still further: whosoever will enter into a covenant with God needs three witnesses in Heaven, Father, Son, and Holy Ghost, and three witnesses on earth, spirit, water, and blood. The first baptism is the baptism with spirit, the second the baptism with water, but the third is the baptism with blood.[165] The interpretations change somewhat but the basic idea remains: the right baptism of Christ entails the Cross.[166]

The Anabaptists know this and therefore accept consciously baptism as a pledge of faith to follow their Master devotedly unto death.[167] It is expressed briefly and concisely by the outstanding early martyr, Hans Schlaffer (d. 1528):

Denn er sich hat durchs Wiederbad
Ergeben gar bis in den Tod.[168]

[Then he has through rebaptism
Fully yielded himself unto death.]

And Anneken of Rotterdam sings in her hymn, interpreting her above-mentioned testament,

Diesen Weg auch gangen sind
All die frommen Gottes Kind,
Die den Tauff hond empfangen,

An ihren Stirnen versieglet,
Folgen dem Lamm, wo es hingeht,
Dienen ihm mit Verlangen.[169]

[This way also have gone
All the devout children of God
Who have received baptism.

On their forehead is a seal
That they follow the Lamb wherever He goes,
Serve Him with desire.]

Baptism is the "dubbing of the retainer of Christ" on the march to the Cross. It cannot be otherwise, for baptism is the seal of the covenant [*Bundessiegel*][170] of the faithful with God, which seals our allegiance to Christ and our membership in His church. Christ Himself is the one who is at all times persecuted, and His church is a church of martyrdom. As soon as a brother is converted to the truth (which is in Jesus Christ and His church), He must expect the mortal hostility of the "world."

This leads us to the second issue, the relationship between confession and martyrdom. Often the Anabaptist brotherhood has been held to be a church without confession,[171] but this viewpoint is no longer tenable.[172] On the contrary, the Anabaptists are most ready to confess their faith and give account of it [*Rechenschaft*]. They had their disputations and their synods,[173] their doctrinal norms and boundaries, and they did not refrain from excommunication in case of doctrinal discordance. Yet, their confessions are definitely different from those of the established churches, they have their own color, conditioned by their historic and religious background. This means, they are confessions of martyrs. The old words "confessor" and "confession" regain in Anabaptism their original seriousness.

It cannot be otherwise since the Anabaptists were in the same situation as the early Christians who had to formulate and defend their faith before courts. As in those early "Acts of Martyrs," the testimony of faith of the Anabaptists has an all important place in their trial records. Here we find their most precise and concise formulations. The *Martyrs' Mirror* and the Hutterite Chronicle contain many examples of this, beginning with the proceedings of Michael Sattler's trial (1527), which carefully enumerate the eight points of indictment.[174]

The same can be said of the Anabaptist hymns which tell of the manly testimonies of the confessors, often in moving words. A particularly outstanding example of this is the 14. *Lied* in the *Ausbund* [taken from *Het Offer des Heeren*] which contains the story of the last disputation between Joos Kind and the "Sophists" who then burned him at the stake (1553). Joos concludes his testimony, which in the hymn runs through eighteen stanzas, as follows:

Für diese Lehr wahrhaft und theuer
Will ich gehen willig in das Feuer,
Dieselbe frei bekennend.[175]

[For this doctrine true and precious
I will go willingly into the fire,
Freely confessing the same.]

In a similar way Conrad Grebel writes in his last letter to his brother-in-law Vadian, "If God permits I shall testify the truth unto death."[176] To be sure, Joos Kind knows all too well that arguments will be to no avail at all: it is only martyrdom which will seal his testimony, as he writes in his farewell letter: "I hope that the seal of this letter will be the putting off of my body."[177] The postscript to the testament of Anneken of Rotterdam speaks similarly, "Thereupon she sealed this with her blood and as a pious heroine and follower of Jesus Christ she was received among the number of the witnesses of God who were offered up."[178] In the Hutterite Chronicle such formulas have a fixed style: *Sie haben, was sie mit dem Mund bekannten, mit dem Blut bezeugt.* [What they confessed by mouth, they testified by blood.] In this way, "confession" becomes almost synonymous with "passion." Also those prisoners, who had not yet been baptized upon confession, proved "enduring in all tribulations, and confessed well, as all the other ones, before many witnesses."[179] In these confessions a power and reality is revealed which is not of this world.

For this reason the congregations are passionately on the alert to see whether the brethren will hold on when they are tried out [*wenn sie in die Prob kommen*], and keep to their confession. Their deepest hymns of thanks are those in which they can sing of how a brother held faithful unto the end.[180] When Balthasar Hubmaier went to the stake (1528), so tradition has it, he promised his wife that he would lift his finger as a sign that he still stood true to his faith. The flames went up, and he lifted his hands three times before the fire took his life.

But why must the confession be sealed with blood; why is there no other decisive proof than the one of suffering and death? To this the Anabaptists answer: because our confession is a confession to truth. Here we meet again the Anabaptist concept of "Truth" with its tremendous implications. Christ was persecuted and crucified because He is the truth.[181] He remained invincible and rose again on the third day, because He Himself is the truth. Whosoever professes the truth must not expect nor desire any other way.

In a world which shuts itself off from truth by every means, with contradiction and scholarly sophistication, with deafness and dullness, with overbearing and hatred, as the *Ausbund* sings:

Wer die rechte Wahrheit lehrt,
Den kann die Welt erdulden nit,
Weil ihr' Gelehrten sind verkehrt.[182]

[Who teaches the genuine truth,
The world can not endure
Because her learned men are perverted.]

In such a world there is no other chance to bring truth to victory than through catastrophe.[183] Truth cannot manifest itself otherwise than through loyalty of the confessors; therefore the sneering triumph of the world when "through tyranny" some brethren "fell back from truth"; therefore the deep passion of a Hutterite brother, Thomas Hermann, minister of the Gospel, who in such a moment pressed through the crowd and joyfully exclaims, "It is the truth what I taught you and I shall testify it with my blood" (1527).[184] Thus it is ever a triumph report when the chronicles can record, "He, too, has knightly testified to the Divine truth with his blood.[185] This was the proof delivered by unconquered suffering and death: *Die Wahrheit ist untödtlich.*

More, this truth rises out of the blood of its confessors with increased strength. In this sense Sigmund Hassauer, another Hutterite minister of the Word, sings in his powerful hymn about Hans Pürchner's death:

Noch tut die Wahrheit schallen,
Macht ihren Anschlag hallen,
Ihr Blut, das red' und schreit.[186]

[Yet does the truth ring out,
Make her stroke resound,
Your blood, which speaks and cries.]

Of course, the Anabaptists did not stop at such individual confession. When Peter Riedemann draws up a *Rechenschaft unseres Glaubens* (1540), it is done "in the name of the church."[187] The *Martyrs' Mirror* contains a number of formulated confessions of faith upon which different groups agreed, such as the Dordrecht confession of 1632, or Jansz Twisk's great Thirty-three articles.[188] To be sure these confessions must also be understood primarily under the aspect of the "Theology of Martyrdom." Riedemann's *Rechenschaft* was written in prison, and it is no mere chance that Van Braght included confessions of faith in a martyrs' book. With this he wanted to say: this was the foundation of those, "who did not spare their dear lives but gave them unto death for their God and Saviour."[189] These confessions of faith are not doctrinal systems of an established church which enforced acceptance by burning at the stake. Joos Kind formulated this antithesis in his farewell letter more pointedly than anyone before him.[190] One faces here confessions of a martyrs' church which testified to faith at the stake.

This leads us to the third and last issue to be discussed in this connection, the Anabaptist demand of defencelessness.[191] The religious starting point of the Anabaptist practice of defencelessness is the idea of what the Dutch Mennonites called "lijdzaamheid" [readiness to suffer], and the German and Swiss brethren called "Gelassenheit" [resignation, yieldedness], an old idea of the "Theology of Martyrdom." It is the Anabaptist term for that attitude which Jesus asked of His disciples when He sent them out on a mission or which He taught in the Sermon on the Mount or in the apocalyptic chapters of the Gospel as a requirement for all those who are persecuted for His name. The disciples of Christ [*Nachfolger*] are sent out like sheep among wolves. But they shall suffer the hostility of the world according to the example of their Master without resistance, and shall not return hatred with hatred, wrath with wrath, injustice with vengeance. Rather they shall love their enemies and pray for their persecutors. Whosoever remains faithful to the end, will receive the heavenly crown. The Anabaptists quoted these texts many times and correctly understood them as the call of Christ to His followers to accept persecution willingly and without defence, and also to avoid any violence in religious matters. Conrad Grebel quotes these words in his letter to Thomas Müntzer, 1524, and so does Henrich Alewynss in a farewell letter to his children.[192] In the tradition of the "Theology of Martyrdom" this attitude might be traced far back to the ideals of the chassidic martyrs in the times of

Antiochus Epiphanes IV (c. 175 B.C.) and to the pseudoepigraphical *Psalms of Solomon* (c. 60 B.C.). The culmination, however, of this attitude of "Lijdzaamheid" is the intercessory prayer of the dying martyr for his persecutors, in which even the last word of the old polemic against persecutors, the cry to God for vengeance may be submerged.[193]

Up to this point, readiness for martyrdom and defencelessness are almost identical concepts, merely two different expressions for the demands of the Sermon on the Mount. In this religious readiness for suffering, and rejection of personal vengeance and use of force, all Anabaptists are one. Yet, the great majority of the brethren went one step further and demanded conscientious objection to war. Conrad Grebel said it unequivocally enough: "True Christian believers . . . neither use worldly sword nor war, since all killing has ceased with them altogether."[194] And Peter Riedemann, the Hutterite, repudiates in his *Rechenschaft* not only service in war, but also the making of arms, "auf dass die Heiligen Gottes nit frembder Sünd teilhaft werden" (I Tim. 5:22). On this point the Anabaptist brethren deny obedience to the authorities because of religious principles. And they are but consistent when they, vice versa, also refuse all protection by the authorities both in religious matters and otherwise. "The gospel and its adherents are not to be protected by the sword nor are they thus to protect themselves."[195]

All important, of course, is the foundation of this conscientious objection on a theology of history. "Moses and his successors with their iron sword have served their day since Christ has now given us a new command and another sword," says Menno Simons clearly.[196] Therefore use of force is an anachronism, and if the tyrants, and in particular the Lutheran Church, still wage war under the pretense of the promotion of their creed, then the true people of God have nothing to do with these pre-Christian abominations.[197] "For we have by the manifest grace of God beaten our swords into ploughshares and our spears into pruning hooks. And we shall sit under the true Vine, Christ, under the Prince of eternal peace, and will never take part in bloody wars."[198] While the world outside perishes practicing hatred and force, the church of God already has carried into practice the coming order of peace. "For, understand, the prophecy is fulfilled which said with reference to this time that such people have beaten their swords into ploughshares and their spears into sickles. . . . Hence, Christians now may not wage war any more."[199] The objection to war is practiced in the certainty that the practice of war has been overcome through Christ, and that therefore at least the church of God must not have anything to do with these practices of bygone times. Conscientious objection to war is but the practical expression of a basic criticism of war at large. Jacob Hutter writes in his oft-mentioned 1538 letter to the governor of Moravia, "Wir sagen und wollten, dass alle Welt wäre wie wir, und möchten jedermann zu diesem Glauben bringen und bekehren, so würde alles Kreigen und (alle) Ungerechtigkeit ein Ende haben."[200]

No doubt this statement goes somewhat beyond the "Theology of Martyrdom" proper. In words like this the apocalyptic vision seems almost to have vanished, namely that the need of creation is unconquered and that the perversion of creation is its certain fate. Vanished is the idea that all history is conflict even after Calvary. But very soon these rudiments of a millennial theology in Anabaptism died out, and history necessitated a concentration of all strength upon the genuine heritage, that is the "Theology of Martyrdom." The Anabaptists paid for their peace testimony with increased persecutions. They accepted them and by that testified that the peace of the kingdom of Christ has no abode on earth in this æon. Conflict is the main feature of this æon, and the path of discipleship of Christ remains for the entire span between Calvary and the end a way of martyrdom.

[N. B. The last two pages of the original German article have been omitted from this translation inasmuch as they are not relevant to the subject. R.F.]

[95] *Ausbund,* 116, 125, 148f, 254, 285, 382, 554, 562; *Lieder d. Hut. Br.,* 178, 842; *Chronik, 227*; K. Vos, *Menno Simons* (Leiden, 1914), 271.

[96] *Ausbund,* 38, 225, 262, 117f.

[97] *Ausbund,* 132, 166, 364; *Lieder d. Hut. Br.,* 19 (Behemoth).

[98] *Ausbund,* 338, 636; *Chronik,* 156; Menno Simons, *The Cross,* 184, 186.

[99] *Ausbund,* 57; *Chronik,* 159.

[100] *Chronik,* 113, 459.

[101] *Ausbund,* 543-4.

[102] *Chronik,* 43.

[103] *Chronik,* 144.

[104] *Lieder d. Hut. Br.,* 47; see Wolkan, *Lieder der Wiedertäufer,* 17.

[105] *Martyrs' Mirror,* 1128, "innocence before men." See also *Ausbund,* 244.

[106] *Ausbund,* 25.

[107] *Martyrs' Mirror,* 5; Menno Simons, *The Cross,* 206b.

[108] *Lieder d. Hut. Br.,* 10, 282; Menno Simons, *The Cross,* 250b. (The meaning of Cross is detachment from the world.)

[109] *Ausbund,* 434. This entire "80. Lied" is remarkable and should be consulted in the present context. Wolkan, *op. cit.,* 145 ascribes it to Christoph Baumann, one of the great hymn writers of Anabaptism. The same idea also in Menno Simons. *The Cross,* 185; and *Chronik,* 504.

[110] *Ausbund,* 109; *Chronik,* 156.

[111] *Ausbund,* 59, 398, 701; *Chronik,* 82, 104, 783; Menno Simons, *op. cit.,* 185.

[112] Menno Simons, *op. cit.,* 209.

[113] *Ausbund,* 133.

[114] *Ausbund,* 175.

[115] *Ausbund,* 235.

[116] *Ausbund,* 130f.

[117] *Chronik,* 238.

[118] *Chronik,* 81.

[119] See Robert Friedmann, "Concerning the true soldier of God, A hitherto unknown Anabaptist tract," *Menn. Quart. Rev.* V (1931), 87-99 [R.F.]

[120] This is true both for the Lutherans, e.g. in Ulrich Hutten's famous *Reiterlied* [E. Stauffer] and for Anabaptists, as the tract mentioned in note 119 proves. [R.F.]

[121] Menno Simons, *The Cross,* 211.

[122] *Ausbund,* 66.

[123] *Ausbund,* 236.

[124] *Chronik,* 48, "er hat sich ritterlich geschlagen."

[125] *Lieder d. Hut. Br.,* 282.

[126] Menno Simons, *op. cit.,* 208. Menno Simons says, "fight like a knight," while the Bible text has, "fight lawfully." [R.F.]

[127] *Ausbund,* 415, following I Cor. 4:9 and Hebr. 10:33. Here fits also the figure of the "bloedig tooneel," i.e. "bloody theater," in the title of the *Martyrs' Mirror.*

[128] *Ausbund,* 153, Cf. IV Maccabees 17:14.

[129] *Ausbund,* 128, 236; *Chronik,* 703.

[130] *Martyrs' Mirror,* 357.

[131] *Ausbund,* 334.

[132] *Ausbund,* 216, by Hans Langenmantel. "Hilf uns das Feld erhalten."

[133] *Lieder d. Hut. Br.,* 209b.

[134] *Ausbund,* 392.

[135] *Ausbund,* 425, the "78. Lied."

[136] Menno Simons, *The Cross,* 208b, a most important section of the book which should be consulted in its entirety. [R.F.] See also *Ausbund,* 111, 673, 681.

[137] *Ausbund,* 111f, 199.

[138] Menno Simons, *op. cit.,* 208-9.

[139] *Ausbund,* 246.

[140] *Ausbund,* 733.

[141] Menno Simons, *op. cit.,* 209; *Ausbund,* 178. The heavenly Jerusalem is mentioned in *Ausbund,* 433.

[142] Menno Simons, *op. cit.,* 208. In fact, Job 21:13 says, "down to the grave." Hell is Menno Simons' word. [For another alteration of a Bible text see n. 126 *supra.*] [R.F.] Other examples, *Lieder d. Hut. Br.,* 885.

[143] *Lieder d. Hut. Br.,* 646b.

[144] *Chronik,* 150.

[145] *Chronik,* 240. Note that no New Testament texts are mentioned.

[146] *Ausbund,* 678.

[147] *Chronick,* 160.

[148] *Ausbund,* 226.

[149] *Chronik,* 139. See also Friedmann, "Reason and Obedience, A letter of Peter Walpot (1571) and its Meaning," *M.Q.R.* XIX, (1945), 27. [R.F.]

[150] *Chronik,* 142: "Am Gerichtstag Gottes aber werden ihnen die Haare erst gen Berg stehn. Blut werden alsdann schwitzen solche Schalk, und wünschen, dass sie nie geboren wären."

[151] Menno Simons, *The Cross,* 205.

[152] *Ausbund,* 384.

[153] *Chronik,* 705 and *passim;* Menno Simons, *op. cit.,* 211.

[154] Neff in *Gedenkschrift,* 1925, 131, 10ff.

[155] Meaning: "ihm einverleibt." *Ausbund,* 607, see also p. 608.

[156] *Martyrs' Mirror,* 453-4. This testament was first printed in *Het Offer des Heeren* of 1570 which contains also her farewell hymn. *Cf. Bibl. Ref. Neerlandica,* II, 70f, 75f. From there the hymn was lifted into the *Ausbund* ("18. Lied," 110f). This is a very good case in point for the Anabaptist tradition of martyrdom and the history of Anabaptist martyrbooks. Cf. Wolkan, *Lieder,* 65 and 129. On Anneken Jans see also Roland H. Bainton, *David Joris,* Leipzig, 1937, 26ff. [R.F.]

[157] *Martyrs' Mirror,* 68.

[158] *Ibid.,* 72.

[159] *Journal of American Theology,* IX, (1905) 91ff.

[160] *Chronik,* 701f.

[161] *Lieder d. Hut. Br.,* 820. Cf. *Chronik,* 704, where the story of these two martyrs is told.

[162] *Martyrs' Mirror,* 190, and 198.

[163] *Vom Tauff,* fol. 1.

[164] *Ausbund,* 608. Wolkan, *Lieder,* 31-35, calls him a true poet. [R.F.]

[165] *Lieder d. Hut. Br.,* p. 577f; a hymn by the well known Hutterite missionary in the Rhineland, Hans Raiffer (d. 1558).

[166] Cf. *Chronik,* 44 "Die Kindstauffer . . . liessen den rechten Tauff fahren, der das Kreuz gewiss mit sich bringt."

[167] *Ausbund,* 534, by Hans Haffner, another Anabaptist who was imprisoned in Passau, 1535, where the first hymn collection was composed which forms the core of the *Ausbund.* Haffner is also the author of the tract *Concerning a true soldier of Christ,* excerpts of which were published by Robert Friedmann in *M.Q.R.* V (1931). [R.F.]

[168] *Lieder d. Hut. Br.,* 23.

[169] *Ausbund,* 112.

[170] According to I Petr. 3:21 in German translation, "Die Taufe ist der *Bund* eines guten Gewissens mit Gott." The English Bible has, "*answer* of a good conscience toward God." This verse of I Peter became a basic text in all Anabaptist theology. [R.F.]

[171] Mainly among the liberal Doopsgezinden of the Netherlands.

[172] See E. Händiges, *Die Lehre der Mennonten in Geschichte und Gegenwart.* (Kaiserslautern, 1921)

[173] E.g., 1527: The Seven Articles of Schleitheim, drawn up by Michel Sattler. (see n. 74 *supra*); Riedemann's *Rechenschaft* (1540); Pilgram Marpeck's great *Verantwortung* of 1542; also Peter Walpot's *Five Articles* and the great *Article Book* of about 1545 (See R. Friedmann, "Eine dogmatische Hauptschrift der Hutterischen Täufergemeinschaften in Mähren," *Arch f. Reform. Gesch.,* 1931-32). Famous synods: 1528, Augsburg (socalled martyrs' synod), 1555, Strassburg. Disputations: Bern, Switzerland, 1538, Franckenthal, 1570, etc. See *Mennonitsches Lexikon,* articles "Bekenntnisse des Glaubens," "Disputationen," "Märtyrer Synode," etc. [R.F.]

[174] *Chronik,* 55.

[175] *Ausbund,* 81. The model for this hymn was apparently two letters of Joos Kind, later printed in the *Martyrs' Mirror,* 540, and 543.

[176] Neff, in *Gedenkschrift,* 1925, 20.

[177] *Martyrs' Mirror,* 546.

[178] *Ibid.,* 454.

[179] *Chronik,* 202. The brethren had I Tim. 6:12 in mind, "Fight the good fight of faith, . . . and hast professed a good profession before many witnesses."

[180] *Ausbund,* 88.

[181] *Lieder d. Hut. Br.,* 214b, 437.

[182] *Ausbund,* 25, also 247. Also *Chronik,* 50.

[183] *Martyrs' Mirror,* 523; *Chronik,* 399; *Aus-*

bund, 284, which hymn, however, is not of Anabaptist origin.

[184] *Chronik,* 57; *Lieder d. Hut. Br.,* 27; see also the above (n. 74) quoted conclusion of Article V of the *Schleitheim Articles.*

[185] *Chronik,* 104.

[186] *Lieder d. Hut. Br.,* 437.

[187] *Ibid.,* 450; and *Chronik, passim.*

[188] *Martyrs' Mirror,* 373-410.

[189] *Ibid.,* 372b, prefacing Twisk's *Confession.*

[190] *Ibid.,* 450, and 453.

[191] *Wehrlosigkeit,* sometimes also called *Gewaltlosigkeit* or *Nonresistance.* The term "nonviolence" is not fitting for this attitude. See G. F. Hershberger, *War, Peace, and Nonresistance,* (Scottdale, Pa., 1944). [R.F.]

[192] *Martyrs' Mirror,* 750-757, more in Händiges, *op. cit.,* 62.

[193] Menno Simons, *The Cross,* 184-5 (most important passage). See also *Ausbund,* 336, 135, 329.

[194] *Journal of American Theology,* IX, 95.

[195] *Ibid.,* 95.

[196] Menno Simons, *The Cross,* 198.

[197] *Ibid.* According to K. Vos, *Menno Simons* (Lieden, 1914), 295, this passage is an allusion to the Schmalkald War of 1546f.

[198] *Ibid.,* 198.

[199] Hendrik Alewyns' farewell letter of 1569, in *Martyrs' Mirror,* 754b.

[200] *Chronik,* 152. "We say and wish that all the world would be as we are. It is our desire to bring and convert everybody to this faith; then, all warfare and all injustice would come to an end."

Goshen, Ind.

THE EDUCATION CHALLENGE IN TANGANYIKA

BY ELAM W. STAUFFER

"How would you evangelize without having schools?" That is the question recently put to a few of us missionaries before a local district commissioner while considering the government plan for running schools. Officials had put before missions throughout this territory their plan to run the schools, pay the teachers, and have the final say on the dismissal of a teacher, but the missions were to do the actual schoolwork. We asked them why, if they wanted all the power, they did not run the schools entirely and leave us free to do only evangelistic work. Why should we do the work of schools as mere government servants? Leave us to our main purpose of evangelism. That government official was a true type of all in that he considered educational work as evangelism in itself. He knew nothing of pure evangelism aside from education. In submitting his report to his superior he gave a true picture of our position and added as his comment on the matter of evangelism without schools, "It sounds Utopian to me."

Mass education and development schemes are getting much emphasis and threaten to get so much mission assistance and attention that it will be comparatively easy for the enemy to soft-pedal the message of "repentance unto salvation" entirely out of the picture. Some missions see the danger and raise their voices in protest, but it is to be regretted that too many fall fully into the scheme. Those who protest may need to get in or find themselves entirely out of the work.

The present plan before missions now is to have government pay the full salary of all teachers, or a large part of the salary with an equipment grant, thus demanding that all teachers be on one scale of pay. That scale is now far above anything that missions could meet and above what other workers at missions could be given. With that pay comes not only government control of schools but a power of veto over the dismissal of a teacher. Thus missions would not have the final word as to who is worthy to be retained and who should be dismissed. This plan has not yet been officially adopted, but is getting much attention that is favorable toward its adoption.

That missions must carry on schoolwork is generally not questioned. The church must be literate and the leaders trained. The problem arises from the fact that all schoolwork is to be under government control which puts missionaries into a program and relationship that works contrary to the first purpose in coming here. Most evangelical missions insist on evangelizing first and then educating those who respond to the Gospel. This is the only safe way the church can carry on schoolwork.

One other complicating factor in this school problem is the keen desire the natives have for education and their delight in calling education Christianity. On every side, both from without and within the church, are calls for school. The calls from without are not very difficult to handle. The calls from within are not as easy. As I write I can think readily of four incidents during the past two months that show how anxious the natives are for education, however gotten.

1. Recently an unknown Christian (?) came from Kenya. He posed as a teacher in Kenya who had traveled to these parts and then had had his money and possessions stolen. He was a teacher of some years' experience at a certain mission in Kenya and had a license to teach. He wanted work with us. We informed him that he could worship with us but that we must first verify his story by writing to Kenya. If all was favorable we would consider his application. Letter after letter was sent but never an answer from Kenya. Suspense made us more cautious and him more restless. He began teaching some of our believers near one of our outschools. We protested and ordered the school closed until we confirmed his worthiness. The result—the school voted to keep him and decided they did not need us. His work does not evidence good character.

2. At about the same time and from the same station was a Christian (?) who had come to us for teaching. He had been with A.I.M. and tried S. D. Adventism with no witness at either place. We decided to prove him by telling him to move off the compound and build his own village. When we saw him worthy we would receive him into the church. He decided **instead** to go out to a section where there had been interest in preaching and open an outschool while living on our station. He had good attendance and interest. We were again compelled to close down his school and **demand** obedience from him. Both of these incidents were in one of our stations where we have been praying long and trying hard to get outschools established. It was exceedingly hard to close down these two. It seemed like closing down what one was praying for. The most alarming part is that many of our church members were in favor of having them continue.

3. About two weeks ago I received a letter from heads of our Omuga school where the Gospel light has almost died out. We have been trying hard to revive it with no success. In their letter they asked that a local man be granted the privilege of opening "school" for them because they needed learning much. The man they asked for was once a brother, but has fallen deep into sin in drunkenness and adultery. Since his wife died he has had several women in turn but lives with none very long. He says he wants to return but does nothing about getting his marriage matters in order. Such would they have to "teach" them.

4. Last week an S. D. Adventist teacher of advanced learning came to me for work as a teacher. I asked him what day he would worship. He said when with us he would worship on Sunday but when with the Adventists on Saturday. When asked as to which he thought was the truth he lightly turned it off by saying that we Europeans had the truth and he would do what we say. I insisted that he must settle first in his heart what the truth is and when we once knew where he stood and his worthiness we would consider membership with us, if he so desired. The matter of work could be later considered. Again it was evident that some felt he should be employed because of the great need for "teachers."

This picture will give you the "education," pressure that is on us from both government and the native church. A proper balance to this picture that balances badly on the score of numbers but strongly on the score of power is the fact that we have some elders and leaders that have a spiritual outlook and can see the danger and errors in such men and are concerned most for our spiritual safety and progress. We need much specific, prevailing prayer for guidance on this problem NOW. Don't fail us.

Musoma, East Africa.

THE AMUSEMENT-MAD WORLD

If ever there was a time when men and women ought to be serious, this is the day; and yet people today are pleasure mad. You find people all over the land turning away from the things of God and turning to fables or devoting themselves to pleasure in its most extravagant forms—anything to give them a new sensation, a new amusement.

Did you ever think of that word "amusement"? David said, "While I was musing the fire burned." "Muse" means "to think." but in "amuse," the "a" is the negative; so "amuse" means "to not think"—and **the Devil is busy today with all kinds of devices to keep men from thinking.** If men **think** there is some hope of their salvation!—H. A. Ironside, in Lamp of Prophecy.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

"With Christ" is a characteristic phrase in our study for this month. Christ came to be with us in **His earthly tabernacle,** "His body of flesh." He opened to us the plan of salvation, so that we are joined **with Him in His death** upon the cross by the crucifixion of our "old man." We are **"risen with Christ"** because we have received a quickening of His resurrection power in our being made new creatures in Him. We are living in the world as those who are of another world and of another kingdom. The reproaches that fell on Him are still heaped upon us by those who "know not God and obey not the Gospel of our Lord Jesus Christ." Thus we are **suffering with Christ.** As redeemed children in Christ we are looking for the fulfillment of the promise He has given, **"I will come again."** In that glorious time we expect to be **with Him in His glory.**

What the Christian enjoys in Christ both in the present fellowship and the future expectancy is not an enjoyment that we want to keep to ourselves alone. Our Saviour has done something for us that can be done for other people who either do not know of Him, or, by their darkened hearts, do not know Him in their experience of salvation. And it is Christ's plan that we should be His witnesses until He comes to bring His work to a climax. May we be found busy in His service now unto the coming of the day when the righteous shall be rewarded in an everlasting joy in His presence and the wicked shall be forever cast away because they refused His blessed salvation.

Anywhere with Jesus

Anywhere with Jesus,
Says the Christian heart;
Let Him take me where He will,
So we do not part.
Always sitting at His feet
There's no cause for fears,
Anywhere with Jesus,
In this vale of tears.

Anywhere with Jesus,
Though He leadeth me
Where the path is rough and long,
Where the dangers be;
Though He taketh from my heart
All I love below,
Anywhere with Jesus
Will I gladly go.

Anywhere with Jesus—
Though He please to bring
Into floods or fiercest flames,
Into suffering;
Though He bid me work or wait,
Only bear for Him—
Anywhere with Jesus,
This shall be my hymn.

Anywhere with Jesus;
For it cannot be
Dreary, dark, or desolate
When He is with me;
He will love me to the end,
Every need supply;
Anywhere with Jesus,
Should I live or die.—Sel.

WITH CHRIST IN HIS CRUCIFIXION

Gal. 2:20; 6:12-17

Topic for April 14

MOTTO

"They that are Christ's have crucified the flesh."

MEDITATIONS ON THE TOPIC

I. **Crucified with Christ.**—The crucifixion was the satisfying of the justice of the law for transgressions. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). As our substitute, we may write our own name upon His crucifixion and say, **"I am crucified with Christ"** (Gal. 2:20). When I by faith accept Him as my Saviour, my death penalty for sin has been met by that **record crucifixion** when He died for the sinner. "Even so through one **act of righteousness** the free gift came unto all men to justification of life" (Rom. 5:18. Am. R.V.).

But now what shall be my attitude in this life of faith? "Shall we continue in sin?" No! "God forbid." I am legally dead in this act of Christ for me. How can a dead man continue to live in sin? I must fulfill the position Christ has obtained for me by making actual what is reckoned. That "old man," the flesh, will still lust against the Spirit. Gal. 5:17. But there is a life that has come in to enable me to hinder the reign of sin and lust (Rom. 6:12), and to give my powers of being over to the way of righteousness. Rom. 6:13. Thus the one who has been crucified with Christ, has also "crucified the flesh with the affections and lusts" (Gal. 5:24). And what has been done by the act of faith has also been done by the act of self-denial and willing mortification of the old man with his deeds. Col. 3:5-9.

It is this struggle that makes a reality of what has been secured for us in the sacrifice of Christ. Too often the victory has been reversed in souls who fail to "go on unto perfection." Cf. Heb. 6:1 with context Heb. 5:11-6:8. This same failure was in the Corinthians whom Paul exhorted because of their carnality. I Cor. 3:1-4. Let us face the application of this same danger in our own experience and let God have His way with our life, making real the saying of Christ, "and he that hateth his life in this world shall keep it unto life eternal" (Jno. 12:25).

II. **The Text.—Gal. 2:20.**—This has already been explained in the Meditations on the Topic above.

Gal. 6:12-17.—The Judaizing teachers sought to glory in the flesh. They did not meet the condition of reproach to the flesh that was needed to enter into the blessed peace that comes to those who have become new creatures through faith in Christ's cross.

OUTLINE STUDY

I. I Am Crucified with Christ.
1. The judgment has been executed for my sin.—II Cor. 5:21; Isa. 53:6.
2. I reckon myself dead to sin.—Rom. 6:2, 11.
3. The penalty no longer can fall on me.—Rom. 6:7; I Pet. 2:24.
4. My acquittal came by faith in His death.—Col. 1:20-23; Rom. 3:24-26.

II. A Crucified Person Does Not Continue in Sin.
1. The old man must be put off with his deeds.—Eph. 4:21-32.
2. Earthly members must be mortified.—Col. 3:5-11.
3. He lives no longer in the flesh to the lusts of men.—I Pet. 4:1-5.
4. Sin is not allowed to reign.—Rom. 6: 12-23.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Crucified."
2. The Crucified Christ.
   a. It is for me.
   b. He bore my sins.
   c. He died for me.
   d. My death penalty has been paid.
   e. I am counted dead to sin.
   f. By faith I am counted righteous.

For Seniors
1. How We Are United with Jesus in Death.
2. What That Union in Crucifixion Accomplishes for Us.
3. Living the Crucified Life.

PERSONAL THOUGHT

Is the cross of Christ a reality in my experience?

SEED THOUGHTS

The very act of faith by which we receive Christ is an act of utter renunciation of self, and all its works, as a ground of salvation. It is really a denial of self, and a grounding of its arms in the last citadel into which it can be driven, and is, in principle, inclusive of every subsequent act of self-denial by which sin is forsaken and overcome.—M. Hopkins.

The cross of Christ, finally, puts the believer in a special place. As being "in Christ," and identified with Him in the sight of God, the believer's place in this age is in the heavenlies. Eph. 2:6. Being "in Christ," he is in a new creation where all things are new, and all things are of God. II Cor. 5:17, 18. As to the world and its affairs and interests, the believer's place is "crucified with Christ" (Gal. 2:20; 6:14).—Mauro.

Evidently, then, there is a danger that the believers may, if they are not watchful, be found following after earthly things, and who are therefore "the enemies of the cross of Christ" (Phil. 3:19). This is a striking expression. It does not speak of enemies of **Christ,** but of enemies of the **cross** of Christ; thus forcibly reminding us of the effect of the cross of Christ upon our relation with earthly things; reminding us that we have been crucified with Christ, and that God "hath quickened us together with Christ (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6).

How, then, shall we follow the example of those who mind earthly things? Let us not be found following those whose glory is their shame, when our glory is in the cross of our Lord Jesus Christ, "by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).—Mauro.

WITH CHRIST IN HIS RESURRECTION

Eph. 1:15-23; 2:1-10

Topic for April 21

MOTTO

"Seek those things which are above, where Christ sitteth."

MEDITATIONS ON THE TOPIC

I. A Spiritual Resurrection.—The resurrection power, by which Christ lived again after He was dead, is the power by which souls who were dead in trespasses and sins are made alive, to become souls who are alive unto God seeking heavenly things and living a new life.

The atonement by the cross is so closely linked with our right to the resurrection in our spiritual life that it is hard to consider it in a separate theme. "As many as received him, to them gave he power (right) to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:12, 13). This right to sonship came because Jesus met the need of atonement by His death on the cross. This opened the way to give saved souls the privileges of a son of God. This includes what is figuratively called a resurrection which means that the Spirit of God has sealed them and given an aliveness to God which was nothing but deadness before.

In our resurrection life we are closely united with the risen Lord who is seated on the right hand of God. We are interested in what He is, and live and act in the same way that He acts. We no longer have any part in things that are sinful and earthly. What is earthly must have a motive and connection with our heavenly relationship or we no longer can take an interest in it. Spiritual things have the pre-eminence in our thoughts and motives. Souls about us are to us what they are to Christ. We seek to save the lost and bring them into a knowledge of Christ's saving work. We look forward to the same glory that is now the experience of our Lord.

II. The Text.—Eph. 1:15-2:10.—This passage gives us an illumination concerning what the resurrection of Christ has secured to the believer. Great power has been released for our benefit. Those formerly dead have been made alive and placed in a heavenly relationship. Their new and resurrected life is the workmanship of God and will be known by its activity in good works.

OUTLINE STUDY

I. Union with Christ in Resurrection Powers.
1. We are begotten unto a lively hope by His resurrection.—I Pet. 1:3.
2. We are risen through faith of the operation of God.—Col. 2:12.
3. Resurrection power to usward.—Eph. 1:19, 20.
4. We believe that God raised Him from the dead.—Rom. 10:9, 10.
5. We reckon ourselves alive unto God.—Rom. 6:4, 5, 8, 11.

II. The Glory of Jesus Releases the Gift of the Spirit.
1. He was raised for our justification.—Rom. 4:25; I Cor. 15:17.
2. Because He lives we shall live.—Jno. 14:18, 19.
3. Jesus glorified sent the Spirit.—Jno. 7:37-39; Acts 2:33; Eph. 4:8.
4. Christ rose that we might be His.—Rom. 14:9.

III. Risen with Christ.
1. We yield ourselves unto God.—Rom. 6:13.
2. We seek those things which are above.—Col. 3:1, 2.
3. The Christian mortifies the sinful lusts and nature.—Col. 3:5-9.
4. The Christian exercises the nature of the "new man."—Col. 3:10-15.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Resurrection."
2. Christ's Resurrection Blessings to Believers.
   - a. Forgiveness.
   - b. Sons of God.
   - c. The Holy Spirit.
   - d. Heirs of God and joint heirs with Christ
   - e. Resurrection of the body.
   - f. A power to live a holy life.

For Seniors
1. Alive Unto God.
2. Heirs of God.
3. The Risen Life.

PERSONAL THOUGHT

We have been quickened for a glorious purpose. May we exercise ourselves in the risen life to the full extent of what is given to us in Christ Jesus.

SEED THOUGHTS

Now through Christ we, who were dead in sins, are quickened; that is, effectual provision is made for the taking away of the guilt of sin, and breaking the power and dominion of sin. **Quickened together with Him**—by virtue of our union to Him and in comformity to Him. Christ's death was the death of our sins; Christ's resurrection was the quickening of our souls.—M. Henry.

The pardon of the crime is the life of the criminal; and this is owing to the resurrection of Christ as well as His death; for as He died for our sins, so He rose again for our justification. Rom. 5:12.—M. Henry.

Antinomianism is not only an error; it is a falsehood and a slander.—Hodge.

That we should continue in sin and grace may abound, not only is never the deliberate sentiment of any real believer in the doctrine of grace, but is abhorrent to every Christian mind, as a monstrous abuse of the most glorious of all truths (v. 1). As the death of Christ is not only the expiation of guilt, but the death of sin itself in all who are vitally united to Him; so the resurrection of Christ is the resurrection of believers, not only to acceptance with God, but to newness of life. Rom. 6:11.—M. Henry.

"And you hath he quickened who were dead in trespasses and sins" (Eph. 2:1).

"Even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:5).

WITH CHRIST IN HIS SUFFERING

Heb. 13:8-16; II Cor. 4:8-18

Topic for April 28

MOTTO

"For Jesus sake."

MEDITATIONS ON THE TOPIC

I. United with Christ's Suffering.—Christ's suffering was and is for the one great cause of human redemption. When we have become partakers of His grace by accepting the plan of salvation we are enlisted under His banner and are ready to follow His leadership. As we have had fellowship with His sufferings on the cross and continue to live in that fellowship, we also have fellowship with the sufferings of Christ in this present age as His cause and His people bear reproaches and pain for His name's sake. As Paul wrote in prison bonds, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24). We may continue to expect that the reproaches against Christ will continue until all enemies are put under His feet. In the program of Christ final judgment will not be administered until all that will accept His salvation have been gathered in. In this period of probation, the servants of Christ are in fellowship with the work of the Gospel. This is to be preached in all the world and disciples are to be made of all nations. As this work of grace is being promoted we may expect that the world under the dominance of Satan will not be pleased with a program that declares the works of the world to be evil. This will cause the world to hate the cause of Christ, and with this hatred will go the same manner of persecution and opposition which the Saviour bore while in the flesh. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13).

II. The Text.—1. Heb. 13:8-16.—A Saviour who suffered without the gate suffered in a place counted ignominious by the multitude. Our fellowship and feasting are to partake with Him of the sufferings and reproaches which He bore outside the camp. This world is not our home. We seek a city to come. What we do we do in the virtues of our Redeemer. Our service is thus acceptable to God and our sacrifices in His service bring the blessed favor of God.

2. II Cor. 4:8-18.—Though living in the world under the reproaches and afflictions brought upon us by the Christ-hating world, we have a glorious outlook into the heavenlies and experience in our hearts an increasing blessedness as we realize that the sufferings for Christ work out a greater glory in the realms of the unseen and eternal world.

OUTLINE STUDY

I. The Reproach of Christ.
1. As Moses viewed it.—Heb. 11:24-26.
2. As Christians should view it.—Heb. 13:12-14.
3. A happy condition.—I Pet. 4:12-14; Col. 1:24.
4. To be chosen out of the world.—Jno. 15:18-20.

II. A Fellowship.
1. With the body and the blood.—I Cor. 10:16, 17.
2. Of eternal life.—Jno. 6:53-58.
3. With Christ's suffering ones.—Matt. 25:35-40; 10:42.
4. A confessed relationship.—Matt. 10:32; Heb. 10:32-34.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Suffer."
2. Suffering for Jesus' Sake.
   - a. In confessing Him as a Saviour.
   - b. In confessing Him in Christian living.
   - c. In bearing the reproach by men.
   - d. In self-denial for the Gospel's sake.
   - e. In enduring hardness for Him.

For Seniors
1. The Call to Suffering with Christ.
2. The Great Blessings in Suffering for Christ.
3. The Nature of Sufferings to Endure.

PERSONAL THOUGHT

"What things were gain to me, those I counted loss for Christ." Christ is our precious treasure. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

SEED THOUGHTS

Jesus, I my cross have taken,
  All to leave and follow Thee;
Naked, poor, despised, forsaken,
  Thou from hence my all shall be:
Perish every fond ambition,
  All I've sought, or hoped, or known;
Yet how rich is my condition!
  God and heaven are still my own.

Let the world despise and leave me,
  They have left my Saviour too;
Human hearts and looks deceive me;
  Thou art not like them, untrue;
And while Thou shalt smile upon me,
  God of wisdom, love, and might,
Foes may hate and friends may shun me;
  Show Thy face and all is bright.
—H. F. Lyte.

Only for Jesus! Lord keep it ever
  Sealed on the heart, and engraved on the life;
Pulse of all gladness, and nerve of endeavor,
  Secret of rest and the strength of our strife.
—F. R. Havergal.

WITH CHRIST IN HIS APPEARING

I Thes. 4:13-18; Col. 3:1-4

Topic for May 5

MOTTO

"Come, Lord Jesus."

MEDITATIONS ON THE TOPIC

I. With Jesus When He Appears Again.—There are words that thrill the heart of all who are loyal to Jesus under all the circumstances of life in the world, who never deny that they are His (Matt. 10:32), who gladly endure suffering and reproach for His name (II Tim. 2:10-13), who have a heavenly country rather than an earthly from whence they are looking for Him (Phil. 3:20, 21) to come to change them from mortality to immortality, and who confidently rest in patient waiting (II Thes. 1:7-10). Some of these words are: "Behold, he cometh with clouds!" "Behold, I come quickly!" Rev. 3:11; 22:7, 12, 20.

But there are those who are not welcoming the announcement of His speedy return and who would be terrified if they knew that the time is at hand. Such shall wail because of Him (Rev. 1:7), and shall be ashamed because of their unpreparedness (Rev. 16:15), and will be sleeping and off guard (Mk. 13:36). Upon all such the judgments of God will fall in severity and they will cry out in their fruitless prayers without receiving help. Rev. 6:15-17.

There are rich rewards and blessings awaiting all who will be with Christ in His appearing. Whether they are with Him as happy spirits to be united with their resurrected body, or with Him through the transformation of their body from an earthly to a heavenly condition, the joy of being ever with Him will alike be enjoyed. I Thes. 4:14-18. There will be sweet fellowship and feasting for the soul. Rev. 3:20, 21; Lk. 12:35. There will be a position of honor with Christ. Rom. 8:16-19; Rev. 3:5. All things of the Lord's will be ours. Rev. 21:7; I Cor. 3:21-23. We will be with Christ in glory. Col. 3:4.

II. The Text.—I Thes. 4:13-18.—This passage is to comfort the saints concerning the righteous dead who are spoken of as being asleep in Jesus, and who will come with Jesus and be united with their resurrected and glorified bodies and be with the Lord forever.

Col. 3:1-4.—This passage exhorts us to live here in the light of our risen and glorified Lord at the right hand of God who is to appear again in power and take us to Himself.

OUTLINE STUDY

I. Who Shall Stand When He Appeareth?

1. The gathered elect.—Matt. 24:31; Mark 13:27.
2. Those who are ready.—Matt. 25:10; Luke 12:37.
3. The confessor of Christ.—Matt. 10:32; Luke 12:8.
4. The blameless.—I Cor. 1:7, 8; I Thess. 3:13.
5. Those with true faith.—II Thess. 1:10; I Pet. 1:7.
6. Those patiently waiting.—II Thess. 3:5.
7. Those obedient to Christ.—I Tim. 6:14.
8. Those who love His appearing.—II Tim. 4:8.
9. The unashamed.—I Jno. 2:28; Rev. 16:15.

II. What Shall They Experience?

1. A welcome reception.—Jno. 14:3.
2. A bodily transformation.—Phil. 3:20, 21.
3. A catching up.—I Thess. 4:15-17.
4. A crown.—II Tim. 4:8; I Pet. 5:4.
5. Salvation.—Heb. 9:28.
6. Likeness to Jesus.—I Jno. 3:2.
7. Reward.—Rev. 22:12.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word. "Coming," as applied to the Lord's return.
2. We Shall Be Happy with Christ When He Comes.
   a. If we are confessors of Him now.
   b. If we are ready and watching.
   c. If we are faithful to Him.
   d. If we can look for Him with joy.
3. What We Shall Receive at His Coming.

For Seniors

1. How to Be Ready to Meet Jesus.
2. Expectations to Become Real at His Coming.
3. Looking for that Blessed Hope.

PERSONAL THOUGHT

Jesus is the most precious One we know. It will be in fond anticipation that we look forward to His appearing.

SEED THOUGHTS

If I were but sure that I should live to see the coming of the Lord, it would be the joyfulest tidings in the world. Oh, that I might see His kingdom come! It is the characteristic of His saints to love His appearing, and to look for that blessed hope. "The Spirit and the bride say, Come." "Even so, Come, Lord Jesus."—Richard Baxter.

Receiving from the World His Own

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fullness of glory
  To receive from the world "His own."

It may be at midday, it may be at twilight,
It may be perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
  When Jesus receives "His own."

While its hosts cry Hosanna, from heaven descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
  Will Jesus receive "His own."

Oh, joy! Oh, delight! should we go without dying;
No sickness, no sadness, no dread, and no crying;
Caught up in the clouds, with our Lord into glory,
  When Jesus receives "His own."—Sel.

A Little While

A little while and He shall come;
  The hour draws on apace,
The blessed hour, the glorious morn,
  When we shall see His face:
How light our trials then will seem!
  How short our pilgrim way!
Our life on earth a fitful dream,
  Dispelled by dawning day!

Then come, Lord Jesus, quickly come,
  In glory and in light!
Come take Thy longing children home,
  And end earth's weary night.—El Nathan.

CRITICISM

By Roy White

People who stand along the sidelines of life and comment on the work of others, we call **critics.** Critics never make mistakes themselves unless they undertake to do something, in which case they usually cease being critics.

When criticism is given in the wrong spirit it is an unpalatable tonic indeed. Those who need it most are least inclined to take it. Those who dispense it most are least inclined to use it themselves. Some very poor workmen are the most active critics of other people's work. Still, criticism is necessary to progress. Thus church leaders work in a strange situation where a valuable product often comes from an unworthy source. Four suggestions might be of value.

1. **Take criticism graciously.** This will guarantee a regular supply where it is most needed. Even criticism which comes from a nonproducer or which is given in a bad spirit may be of value. Thus we see our work from another angle and may be able to improve it.

2. **Take it with a liberal grain of salt.** When one person feels critical there must be a reason for it, but if only one or two persons feel critical there must be a reason for that too. It is too bad when an otherwise good workman cannot stand a bit of heckling from the sidelines.

3. **Give critics a chance**—if too much is not at stake. After one of them strikes out a few times he may have less to say from the bleachers. If he really is good the church will be built up by having him on the producing end. Naturally a person of doubtful ability could not be given serious responsibility merely because he assumes a critical attitude toward those who now are doing the task.

4. **Use most of your own criticism on yourself.** Thus you may be sure that it is given in a loving spirit to someone who really needs it. Also it will guard against overproduction.—Gospel Messenger.

* * *

But if there has been on this earth no real, perfect human life, no love that never cooled, no faith that never failed, which may shine as a loadstar across the darkness of our experience, a light to light amidst all convictions of our own meanness and all suspicions of other's littleness, why, we may have a religion, but we have not a Christianity. For if we lose Him as a Brother, we cannot feel Him as a Saviour.—F. W. Robertson.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

HOW JESUS' FRIENDS RESPONDED. —Mark 1:16-20; 5:18-20; 10:46-52; Luke 5:27-32; John 3:26-30

Lesson for April 14, 1946

Golden Text.—And he left all, rose up, and followed him.—Luke 5:28.

Mark 1:16-20. Shortly after John had baptized our Saviour, John introduced two of his disciples to Him. We know one of them to have been Andrew, and have strong reasons to believe that the other was John. Andrew went and found his brother Simon, and I have no doubt but that John went and found his brother James and that at this time Peter and James both made the acquaintance of our Lord. Philip and Nathanael were added to the list of believers the next day.

The story of our lesson is the record of a later call. The first was a call to faith in Christ as the Messiah; this is a call to discipleship. They were to enter the school of Christ to receive the training and equipment necessary to be helpers of Christ in the establishment and development of the kingdom of God's dear Son on this earth.

From the time they first met the Lord they were believers; and when He called them to be His co-workers they gladly left all straightway and followed Him. A fisherman, casting his net into the sea to catch fish to feed the hungry mouths of men, may be just as much in the will of God as the one that casts the Gospel net into the sea of humanity to gather souls unto the Lord. But if God calls him from catching fish to catching men he would no longer be in the will of God if he kept on fishing for fish. A full surrender to God implies immediate and implicit obedience to His will. In the case of John and James, Jesus was given a higher place than was their father Zebedee, but I am glad to express my confidence that Zebedee wanted it so. If the blessings of the parents rest upon the child as he launches out into the service for God that child is doubly blessed.

Mark 5:18-20. God, through Christ, has done great things for all of us. But how many of us realize those things clearly enough to rejoice in them. It would have been a source of much pleasure to the healed demoniac if he could have accompanied the Lord; but it was a source of much greater pleasure to him to know that the Lord accompanied him in spirit with His blessing as the healed man gave his testimony throughout the regions of Decapolis. May this testimony have been the key that opened the hearts of the people of that section to the Lord when next He returned to that region; and later that caused them to give refuge to the Christians who fled from Jerusalem at the beginning of the siege that ended in its destruction? No work is small when God has commanded it; and no work is great unless it has God's sanction and authority. What I would do is not nearly as important as what He would have me do, whether at home or afar off.

Mark 10:46-52. When Bartimaeus cried for mercy the crowd rebuked him; but had he shouted that Jesus should be made an earthly king to free Palestine from the Roman yoke the crowd would have yelled with him. It is (to many people) only in matters of religion that it is bad manners to be earnest. Let's reverse that.

The testimony of Bartimaeus as he followed our Lord could neither be denied nor contradicted. There was no need for exaggeration. The plain facts were sufficient.

Luke 5:27-32. The author of the first Gospel had once been a publican. But none of the others ever cast that up to him. He alone calls himself Matthew, the publican. If you love me, you will cover my life during the time when I was "a black sheep" with the mantle of charity. Matthew's conversion was sudden and genuine. He not only left his old life; but he tried and succeeded in winning many of his companions in sin to the Lord. That is a test of real conversion.

John 3:26-30. I want my friends to have the best, and I will give them my best. That is the way that John the Baptist felt toward Jesus. He was just a friend of the Bridegroom; but he would laud that Bridegroom and exalt Him above the noblest of men. He is the one altogether lovely in my sight; and I hope that He will not be ashamed of me at the time of the marriage supper of the lamb.

TWO FRIENDS TALK WITH JESUS. —Luke 24:13-35

Lesson for April 21, 1946

Golden Text.—And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?—Luke 24:32.

Luke 24:13-15. Emmaus was seven and one-half miles from Jerusalem. It was the home of at least one of these men and probably of both. And they considered themselves definitely belonging to the company of those who believed in Jesus as the Messiah (vs. 22). And their conversation proved it. Religion is something that everybody talks about, but there is a big difference in the nature of the conversations. The conversation between these two men as they walked along the way was far different from the conversations of the chief priests and their partisans. You cannot ignore Christ, but I do not need to listen to your conversation very long until I will know whether you are His friend or His enemy.

These men were profoundly disturbed. Things had happened in Jerusalem that were beyond their understanding. How could the religious leaders be instrumental in the death of the greatest prophet and saintliest man that ever lived in human flesh? If He was the Messiah, why did God allow it to happen? And why didn't Jesus Himself avoid the Cross? And what was all the strange news of an empty tomb, and visions of angels? Lesser things than these have sorely perplexed you and me.

Verses 16-21. They who commune lovingly about Jesus will soon find Him present to commune with them. My vision is greatly affected by my thoughts. If my thoughts are intense enough I can pass you on the street and never recognize you although you may be my dearest friend. Such concentration of thought upon the person of Jesus will result in revelations that will cause our hearts to burn, and the Bible to become a new Book to us. Many a time they had either read or had heard read the Holy Scriptures, but with their illumination by the Master as they walked along the way the veil was removed and they could see clearly.

They could not believe that anyone could be in Jerusalem at a time when such momentous things were happening and not be made aware of them. And it did seem strange that this man could be so ignorant. But later it seemed stranger still that they could read the prophecies and hear the words of the Master Himself when He spake of Himself as the Lamb who would take away the sins of the world and yet be so foolish and slow of heart as not to grasp their import. I may think you a fool but I am probably a bigger one.

Verses 22-24. The death and resurrection of our Lord were the culmination of His work in bringing salvation to mankind. Had He yielded to temptation His work would have been in vain even though He had gone to Calvary; for God required a sinless sacrifice. Had He not risen all His labors would still have been in vain, for He would have failed in destroying the last enemy of man.

The reason for the blindness of the disciples was largely that they wanted to think of the Messiah as a national deliverer in a political sense; and yet the prophecies were crystal-clear that His work should accomplish the spiritual rebirth of mankind without which national existence is but a mockery.

Easter spells hope to the world; but that hope will be realized only as individuals will rise with the resurrected Christ unto newness of life. All human efforts, individual or corporate, will fail. After His resurrection all power was given unto Him: and that power avails me only as I abide in Him.

Verses 25--35. When some overwise Bible teacher tells you that the Old Testament prophets did not foretell the rejection of Jesus and His sufferings; that Jesus in the first two years of His ministry was counting on (and teaching accordingly) His acceptance as king by the Jewish nation; and that the era we now live in is just an unanticipated parenthesis thrown in to fill up the time until the Jews will finally do what it was expected that they would do 1916 years ago; turn from such and follow rather those who do not deny the foreknowledge of God nor believe that they know it all.

The visible presence of Jesus in my home and yours would be fine; but His constant presence in our lives in the power of His resurrection life is better. Now we see through a glass darkly; then when He comes for His own face to face. Now we know in part; but then we shall know fully as we are also fully known.

DECISIVE MOMENTS IN PETER'S LIFE.—Mark 8:27-33; Luke 22:31-34, 54-62; 24:33, 34; John 1:42; 6:66-68; 21:15-23; Acts 5:29

Lesson for April 28, 1946

Golden Text.—We ought to obey God rather than men.—Acts 5:29.

Mark 8:27-33. Peter and the rest of the disciples had been believers in Jesus as the Messiah or Christ for about three years at the time that Peter gave his testimony as recorded in these verses. It was no new conception of Jesus, but rather a clarified and enlarged one. And Peter was the spokesman for the twelve. With the possible exception of Judas Iscariot, the rest would have given the same testimony had they been spokesman. But while Peter's vision had been greatly enlarged and strengthened from years of fellowship with Jesus, his understanding of spiritual things was still far from complete. None of us ever reaches that stage of development in grace and knowledge on this side of the grave where there will be no more room for growth. Instead of criticizing Peter, join the class with him and learn something. Peter was still learning years afterward. II Peter 3:16.

Luke 22:31-34. In living the Christ life self-confidence is a hindrance; but confidence in His keeping power is an essential. And the fact that my Lord and many of my brethren are praying for me has kept me climbing upward when otherwise I probably would have given way to despair. But I am persuaded that He is able to keep that which I commit into His keeping. Peter had to learn that the only safe way is to commit all into the Lord's keeping. The part that I try to keep will not be kept safely. We all need occasional siftings; but may it never happen that I may be found nothing but chaff.

Verses 54—62. The self-confident boast and sleep while worthier men are praying. But an honest Peter will weep bitterly over his failures; and after such an experience will abhor himself and repent in dust and ashes. If censure was exercised only by perfect men there would be no censure. In the first place there are no perfect men; and in the second place perfect men would occupy their time better than to use it in censuring their brethren.

Luke 24:33, 34. I can comprehend but dimly the thoughts of love and grace that fill the great heart of God; but the personal call of Jesus upon Peter the first day after the resurrection reveals that heart to me as no other incident does. When I take a tumble all my former friends shun me, and when they pass me on the street they avert their faces; but when Peter made a tumble the Lord sought him out; and before that visit was over Peter knew that he was forgiven and that he was still one of the twelve. Later there was a public restoration by the Sea of Galilee. After that visit despair in the heart of Peter gave way to a lively hope.

John 1:42. Andrew was not a conspicuous member of the apostolic band, but he brought his brother to Jesus and that brother became the leader of the twelve. And I covet nothing less for those whom I have been privileged to bring to Jesus than that every one of them may be used more of God to the furtherance of His kingdom than I will be. We all can be stones in the temple of the Lord; but only as we become like the foundation stone, Jesus Christ. Jesus knew that Peter would. Will you? Will I?

John 6:66-68. More than once to every man and nation comes the moment to decide; in the strife of truth with falsehood, for the good or evil side. Those decisions must be made over and over again. It is fine when we become so confirmed in deciding for the Lord on all occasions that it seems to others a habit, but do not forget that God is pleased to hear you renew that vow every day. It was easier to get Israel out of Egypt than to get Egypt out of Israel. And the lust to turn back is stronger in most of us than we know. Peter had found in Christ his all. Away from Him meant only loss.

John 21:15-23. Here by the seaside Peter was publicly reinstated as leader of the twelve. But here we do not have the self-confident, boasting Peter; we have one who is afraid that he does not know his own heart. (Who does?) But he is sure that Jesus knows all things; and that that all-knowing and loving Saviour will give him strength to go to his own crucifixion when that hour arrives. And during the interim from now till then that He would keep Peter as the apple of His eye and give him the grace to strengthen his brethren, feeding and nourishing both lambs and sheep.

Acts 5:29. With such a keeping Saviour as Peter and all of us have, how can we make any other choice but to obey Him first and always!

TWO BROTHERS LEARN TOLERANCE.—Mark 3:14-17; Luke 9:49-56; I John 4:7, 8

Lesson for May 5, 1946

Golden Text.—This commandment have we from him, That he who loveth God love his brother also.—I John 4:21.

Mark 3:14-17. The scientist has divided the realm of nature into three kingdoms: the mineral, the plant, and the animal. Over all these God placed man, the noblest of His creatures that He placed upon the earth. But there is yet another realm, the spiritual. In this wider field of creation you will find three orders of created living beings: the beasts of the field, man, and angels. The beasts of the field while having sentient life, are yet but beasts; man, while having an animal body is also a spiritual soul; and angels whose personalities are entirely spiritual. Sometime, we know not when, there was rebellion in heaven and a portion of the angelic host was cast out to fill the world with evil spirits whose malevolent aims and acts have been to destroy men whom God had created for His own glory. And man, the natural-spiritual compound creature, has been the battlefield between the good and evil forces ever since his creation. Adam lost in the first battle, but the second Adam, our Lord and Saviour, came from the bosom of the Father in heaven to defeat Satan and deliver man.

Having delivered some, He expects those to join in the deliverance of their fellows from the clutches of the evil one. This is the great work of the saints, and I wonder betimes as to whether any of us have a right to plead God's help for ourselves if we are not willing to extend our help to others. The twelve were chosen as the first leaders of the world-wide spiritual kingdom of God. Why were John and James surnamed sons of thunder? Did they have such loud voices? Or was their temper so violent and their speech so blistering that the very rocks did tremble? Probably the latter. We only know that a temperament like that, mellowed and sweetened by the grace of God, makes the most lovable and powerful of soul winners.

Luke 9:49-56. Like Joshua of old, John and James were jealous for the honor of their Lord. But while proper amounts of heat are desirable and beneficial, too much is destructive. I have a right (and a duty) to condemn anything that is dishonoring to my Lord, but in my overzeal I may dishonor my Lord more than he does whom I am condemning. This unknown miracle-worker was not dishonoring the Lord. He had faith in Jesus, so much that by the very name which he revered and in whose power he believed he was able to cast out demons from those so possessed. In this respect he was but little, if any, behind the apostles themselves. Let us notice, however, that the reason for their action, was not personal envy; but fear that the Lord was not being given the honor due to His name.

Paul was not angry when the Gospel was preached even of envy against himself; but he pronounced anathemas upon those who perverted the Gospel. John warns us against

(Continued on page 128)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

SPIRITUAL AWAKENING AT THE NATION'S CAPITAL

I exhort . . . prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.—I Timothy 2:1-4.

For some time we have been "listening in" and feeling some of the "pulse throbs" which come from the nation's capital, and the conviction has been born in us that the Spirit of God is working in hearts in behalf of this nation, and the place the nation can fill in the possible evangelistic scheme of things in the future. But Satan is seeking at the same time to hinder.

One of the five highest officials lately suggested to another one of the five thus: "I listen in to this ——— broadcast every Sunday, and suggest that you do likewise; it's what the nation and the world needs." Later, this radio minister was contacted in his own city by one of these five men, a Cabinet secretary. This minister and some other effective ministers of the Gospel a little later journeyed to Washington, and met some of these men. They were given a pleasant welcome, and words of deep appreciation were spoken concerning their work. This all in spite of a nationwide attack on radio preaching; and the united attempt to keep evangelical preachers off the air waves. Since this the hostile attack has been abating to a considerable extent.

Frequently we find that other men are thinking in the same direction. This made a double impression on us when we found in this class men of the kind of Bro. Jesse W. Hoover, Editor of the Brethren in Christ official organ, **"The Evangelical Visitor,"** whose testimony is akin to that of the Mennonite Church in these things. Too often we shirk our responsibilities because of an attitude taken, which is Scriptural, but distorted all out of proportions to other equally fundamental factors taught in the Word of God. The following well-written editorial challenges our attention:

> News is coming out of Washington. There is nothing strange about that, since Washington has become the hub of American life to a degree never before known. But it is perhaps something like the old analogy: "When a dog bites a man it is not news; but when a man bites a dog that is news.
>
> Perhaps a great many of us have nearly become cynical about any good thing coming from the Capital in the present state of affairs. To such the latest real "news" will be heartening indeed. For the most thrilling news from Washington is not political.
>
> Last fall a group of religious leaders met in Washington. Two days were spent in conference and in prayer. According to reports, it was a time of "penitent confession and tears; a time for recognizing failures and the weaknesses so evident in organized Christianity while Satan sweeps on and the great masses of our people are unreached."
>
> The report of this conference continues: "These men did not go to Washington to organize something but to meet God face to face—and they did! Thus began a fellowship of prayer with one common aim, and thus was born the **National Fellowship for Spiritual Awakening.** Do not think of it as a new organization. It is a fellowship in which every separated child of God and group or work which recognizes and proclaims the inerrant Word, the Deity of our Lord Jesus Christ, the Atoning Blood, the Person and Power of the Holy Ghost, and the Resurrection of the Body of our Lord may feel a part.
>
> "The movement is gaining headway throughout the nation. Thousands of prayer groups are forming and God's revivals are all born in prayer! Evangelism, Bible-based, soul-winning crusades are part of the nationwide sweep and we rejoice in this, for Evangelism is God's great work for His church. Satan has largely silenced this weapon for two decades. Thank God for its rebirth!"
>
> We differ in greater or lesser degrees as to methods and even as to ultimate objectives of the transforming grace of God. Our position as a church has held us aloof from the political movements of the world. And there is no question in the minds of most of us that it should be so. The loyal follower of Jesus Christ has no business meddling in the affairs of the world-state by direct political action. Of that we are certain. But sometimes our attitude has alienated us from the possibility of positive good which was intended by our Master. We have gone entirely "off the beam" in modern flight parlance. We have even failed to pray for our government and national leaders as we are enjoined to do. And we have almost seemed to assume that if a man was in the government he was irretrievably sold out to the devil.
>
> We do not minimize the evils so prevalent in politics. But we do believe that God continues to maintain an overruling destiny in the affairs of nations. And we must believe that prayer can influence the course of world governments. And we also must believe that God can move upon the hearts of our legislators and statesmen to His own glory and the fulfillment of His eternal purposes. And finally we must believe that it is within the power of the Gospel of Jesus Christ to save men of either high or low estate. We differ with the bulk of Christendom as to what course a man should take once he is converted. We would feel that he has no business any longer as a definite part of the world-state system after he has entered the kingdom of God. But here is one of the places where we need to exercise charity toward other Christian churches who feel otherwise. **We should not fail in our essential duties because we are not in agreement in some of the outworkings.**
>
> However, there should be no question and no hesitancy about the right and the obligation of every Christian to join in the prayer crusade. It is reported that every Wednesday at 8:30 A.M. a group of Senators gathers in the Vandenberg Room at the Capitol and on Thursday a larger group of Representatives meets in the House wing. In all there are reported to be forty-five or fifty men. They meet for "prayer and meditation on God's holy Word.'
>
> Let no loyal Brethren in Christ [Or, Mennonite. Editor.] curl the lip in scorn, saying that these men are not true Christians. Perhaps they are not in the strictest sense. That is for God to judge. Nevertheless it seems to me to be of utmost significance that a group of our national leaders should be sufficiently concerned in spiritual things that they take time for such united prayer and Bible study. It is perhaps better than many of us do!
>
> Furthermore, it seems to me that I can already hear cries of heresy. Some will say we cannot expect a general revival in this day. They maintain that if this is the closing of the age and Christ's return is imminent we may expect a great general apostasy in place of revival. And I have no argument on this point. I am fully agreed with this exegesis. **And yet that does not excuse us from praying. That does not exonerate us for our carelessness. That does not make up for our apathy.** Supposing the early church had sat down and folded their hands because the coming of Jesus was so near that they would not need to expect a revival. (And remember, it is obvious that the church from its very inception was expecting the imminent return of the Lord.) The church would have died long ago. Certainly we cannot expect revival unless we pray for it. Real revivals are born in prayer—effectual, fervent, prevailing, believing prayer.
>
> Among the more immediate objectives of the **National Fellowship for Spiritual Awakening** is a campaign at the Capital from May 12 to 19. It is also planned that a nationwide series of revival meetings will be conducted. The schedule for these meetings will undoubtedly be widely announced through various channels. This is not to suggest that any one of you should attend such meetings. That is for each to settle between his conscience and God. Certainly no loyal Brethren in Christ [or Mennonite] will leave his own services to attend any other rally of whatever nature. (There might be certain exceptions to this but be sure that the exceptions do not become the rule!) But this is to suggest and to pointedly, bluntly tell all of us that **we do have an obligation under God to join in the crusade of prayer for our nation.** We cannot honestly call ourselves followers of Jesus Christ, let alone Brethren in Christ, if we fail in this basic duty of prayer. God pity us if we fail! God help bewildered souls, at Washington or wherever they may be, if we fail! God spare the nation the tragic results if we fail! God grant that we shall not fail!
>
> No one is suggesting that we join anything except a concern in prayer for this crisis hour. This week or the next couple weeks may determine the course of the nation for generations. A desperate effort is being made, probably the final crucial effort at this time, to foist militarism permanently upon our country. Other critical decisions are being made which will seriously affect the moral and spiritual life of all. Brethren, let us join in prayer!

Public prayer should have a large scope, and cover the interests of all mankind. Special emphasis is laid on the duty of intercession in behalf of the kings of the earth, and all that are in authority. The early Christians may have been hesitant to pray for these rulers; because many were heathen, pagan, and hostile to the Gospel. Today there are many in our governments who are not hostile, but friendly to the things making for the nation's spiritual welfare. For this we ought to thank God upon our knees.

There must be no narrowness in the spirit of the praying assembly. God cares for all men; Christ is provided for all men. God wills that all men be saved, and desires that they come to a knowledge of the truth. Christ gave Himself a ransom for all men. This should broaden the scope of our interests and our prayers. Therefore, let the prayer of the church ascend to God through Christ in behalf of **"all men."**

Imitate God. If He is willing that all men be saved, it is meet to pray for all. If He willed that all should be saved, do thou also will it; but if thou willest, pray; for it is the part of such to pray. Besides, you may have many to commend—parents, brothers, sisters, helpmates, friends, children, parishioners—and may you commend them all by the simple, quiet, devout recitation of their names.

Yes, mystical Aaron of our modern day, forget not to wear thy breastplate, when thou goest in to offer up a spiritual sacrifice; neglect not to exhibit silently before God, graven upon thy heart, the names of all thou lovest; yea, be an intercessor, as far as in thee lies, for all the people; for of what member of the human family can it be said that he has no claim whatsoever upon thy sympathy and kind office?

May this humble testimony challenge us anew to come before God, on behalf of those who rule. Their task is exceedingly difficult these days. Let us not unduly criticize, but fervently pray. The whole world is tottering, great fear is in the hearts of millions; these are days that demand men—with **the bent knee.**

"THE YOUTH FOR CHRIST" MOVEMENT

What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.—Philippians 1:18.

The pages set apart for news of major significance cannot and do not want to ignore a movement as widespread as the "Youth for Christ" movement. It has risen and forged to the forefront to the extent that even the large associated newspaper chains are giving much space to this work among young people. There are many who laud the movement to the extent of saying, "The great revival prayed for is here." Others are critical and give no consideration to the work, saying that the work is in the hands of the young people, is worldly, mere entertainment, shallow, and highly superficial. Probably the real estimation of the movement is found between these extremes of the pendulum swing.

It is needful that we consider the attitude of Paul to any person or groups of individuals who preached Christ. **"Just so Christ is preached."** He rejoiced, regardless even of the motives. It is also well to remember what our Lord declared, when His disciples forbad a man, who cast out devils, but did not follow them: **"Forbid him not: for he that is not against us is for us."** There is no question about the fact that Christ is preached; the Gospel is preached; there are souls whose lives have been transformed. Known to the writer are scores whose worldly and sinful lives have been changed through this movement, and who are today in training for Christian service in other parts of the world. Many of these are deeply spiritual, and they are consecrated to the task of "making Christ known" even in the hinterlands of foreign fields.

The **Evangelical Newsfront** gives the following news:

> Reservations were secured on the new plane service direct from Chicago to London for Torrey M. Johnson of Chicago, leader of Youth for Christ International; Billy Graham of Charlotte, N. C., field representative and vice president at large; Charles Templeton of Toronto, Canada, promotional director and vice president of the Eastern Canada YFC region; William Hoover, Detroit, Michigan, youthful German Baptist pastor; and Peter Deyneka of Chicago's Russian Gospel Association.
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> The party of five was to leave Chicago at 8:45 a.m. on March 18; scheduled to be in London the next day. They will confer with youth leaders in London and throughout England and give counsel and advice to the men over there who have been laying the ground work for expansion of the Youth for Christ movement onto the Continent.
>
> After the meetings and services in London, the group will break up and visit the following countries: Scotland, Ireland, France, Holland, Belgium, Denmark, Norway, Finland, Germany, Russia, and possibly others. Mr. Hoover is slated to go to Germany and Mr. Deyneka to Russia, with the others also tentatively scheduled in these places. They will be answering the many invitations and inquiries which have come to Youth for Christ International's offices in Chicago from European Christian leaders.
>
> Farewell services and special prayer meetings for their important trip were scheduled for Charlotte, N. C., on March 2 and 3, Toronto on March 8 through 10, Detroit on March 16 when a crowd of 17,000 is expected in the great Olympia Stadium, and in Chicago's famed Moody Memorial Church on Sunday night, March 17, in a final hour of prayer and dedication for the quintet and especially for President Torrey M. Johnson, founder of the Chicagoland YFC rallies.
>
> The five men will return in time for the spring council meeting of Youth for Christ International at Boston, Mass., May 7 through 12, at which time they will give firsthand reports on the progress of Youth for Christ on the Continent. An important item on their trip will be the arranging of appointments for outstanding youth leaders and speakers of England to visit the United States in the near future.
>
> Meanwhile, on the North American continent and in other parts of the globe, Youth for Christ continues to move along. Two men in Manila have asked for their discharges in that city to keep on with the work under Youth for Christ there and to travel in the South Pacific in furthering Youth for Christ. A movement also is going on in Tsingtao, China.
>
> Recently, Tal McNutt, leader of Japan Youth for Christ, which meets every Sunday afternoon in a prominent church in Tokyo, had an hour's conference with Kagawa, famous Japanese. Kagawa, although accused of liberalism by many conservatives, promised McNutt that he would back him "to the limit" in starting and keeping Youth for Christ in Japan. Then he sent this message back to America:
>
> "**First**, we need prayer. **Secondly**, send missionaries who can serve—we can't use a bunch of social workers. **Thirdly**, send Bibles and Testaments in Japanese.
>
> Youth for Christ in Tientsin, China, now is on the radio. At other places around the globe the same report of the manifest blessing of God is being sent in to the Chicago offices.
>
> So rapid has been the growth that the meeting of the Executive Council in Los Angeles on January 2 through 4 added four new full-time workers to the staff to take care of the demands. These include Robert Evans, as executive secretary of YFC International; Robert Murfin, whose message has reached deep into the hearts of young people; T. W. Wilson, of Ashburn, Ga., a full-time worker for the southeastern states, and Cliff Barrows, of Los Angeles, to work in the west coast area.
>
> Plans for 1946 include a number of regional conferences in the various sections of the North American continent, with the annual conference scheduled for July 22-28 at beautiful Medicine Lake Bible Camp near Minneapolis, Minnesota.

The movement is under heavy attack at present from the Communistic forces. The reason is this: when youngsters get interested in the Youth for Christ meetings on Saturday evenings they are not easily attracted by the social and political bait of this destructive ideology. Consequently it is good not to believe everything that is being written. Investigate for yourself.

The **Northwestern Pilot** wrote a word of defense thus:

> The fact that parents were recently asking prayers for godless youth, while now an enthusiastic, consecrated youth is making the plea, "Pray for the older people!" measures in a flash the revolution that this nation is undergoing.

Robert P. Shuler, Los Angeles, Calif., wrote one of the finest bits of advice to the group. It is worth pondering. Here it is:

> I am an old man and have seen many things. I saw the rise and fall of the Student Volunteer movement. I saw it break on the personal ambitions of men. I saw the great tidal wave of Sunday-school interest culminate in massed assemblies that taxed the capacity of the largest halls in the nation. It broke on the same rock. My experience has been that only as leadership comes to know the fine art of humility can any movement of a Christian character go over. Youth for Christ will be invulnerable and accomplish the seemingly impossible if only those in charge first know the meaning of Pentecost, and then go out, humble as was their Master, who washed the feet of His disciples.
>
> Humility, consecration, genuineness, together with a Christ-centered Gospel, preached with courage and yet tenderness, will spell achievement in this movement that may save the nation from chaos and the world from ruin.

Nine out of ten dollars which go through denominational work for universities, colleges, seminaries, and hospitals were given by fundamentalists and used by modernists. It took hundreds of years to construct these enterprises. It took only a quarter of a century for the liberal bandits to capture them.

CHRISTIAN MISSIONS IN THE POSTWAR WORLD

The term "postwar" is taking the attention of many world enterprises and the Christian can rightly give it some consideration for mission possibilities. "We are on the threshold of a new era, which is a fresh challenge to the church. World-wide missions before the war were at the most advanced stage ever. In the postwar world we can expect many favorable factors for missions, such as transportation, materials, reception by a war-sick and disappointed world; but there will also be opposing factors, such as commercialism, pleasure, civilized vices, gambling, shows, cults, philosophy." This statement by Dr. Glover should grip our attention: "I believe the greatest missionary opportunity will be at the close of the war. It may be a short one, but I believe it will be the **last one.**"

Because of the "modernistic tenor" of Sunday-school literature published by the Five Years' Meeting of Friends in America, evangelical Quakers will begin the publication of their own literature in 1946. A "Bible School Publication Board of Evangelical Friends" has been set up by the official action of Friends churches in Kansas, Oklahoma, Texas, Colorado, Ohio, Missouri, Oregon, Washington, and Idaho.

A million dollars will be spent by the Lutheran Laymen's League to broadcast the Gospel in Europe. As a part of the program it is planned to erect a powerful radio station at the famous Wartburg Castle in Germany where Martin Luther translated the Bible into the German language.

The Protestants of Paris, forbidden by the Germans to have meetings, since the liberation of the city recently held a meeting attended by 4,000 people. This marked the beginning of a city-wide evangelistic campaign.

Protestant religious services are being broadcast by radio from Rome for the first time in history. A weekly Sunday quarter-hour program has been inaugurated with Protestant speakers. The broadcasts are in Italian.

Missionary Review says Europe has 555,000,000 people. Deduct all the Protestants (who live mostly in the northwest part) plus 25,000,000 who may have heard an adequate presentation of the Gospel and we still have 400,000,000 non-Protestants. The number in Europe needing the Gospel is more than twice the population of Africa, more than four times the population of South America.

INTO THY HANDS

Into Thy guiding hands,
Along a way Thy love and care forefend,
Gladly I fare, or rough or smooth may bend
The longest road that leads at life's far end,
Into Thy hands.

Into Thy chastening hands:
If e'er I yield to weakness or to sin,
Blind to the battle Thou dost bid me win,
Bring Thou me back by love's sweet discipline,
Into Thy hands.

Into Thy saving hands:
Despite my sins, infirmity, mistake,
My life a perfect whole Thy power can make,
If Thou my shreds of broken promise take,
Into Thy hands.

Into Thy loving hands:
Who made my heart to love made Thee my Guest;
Who made the world to tire made Thee my rest;
My joyful heart I give at Thy behest,
Into Thy hands.

—Selected.

BEN SPRINGER
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ILL

Easter Cards and Crosses

EASTER IS APRIL 21

Lovely Card Assortment No. 21

Easter Assortment No. 21—a new "Sunshine Line" creation for 1946—contains ten appropriate designs with fine Easter greetings for your friends. These folders complete with their selected Scripture texts and choice, original sentiments have been created expressly to honor Christ and renew in the hearts of men everywhere the knowledge that He is a *risen* Christ. Boxed. 50c.

Beautiful Easter Crosses

Five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs. Each design has an appropriate Bible verse. Size 2¾ x 4¾ inches. Dozen 20c, 100 $1.25

Easter Souvenirs

Folder type souvenir with a colorful design on the cover with Easter Greeting. Bible Text on third page. Punched and strung with cord. Size 2 x 2½ in. These little tags are welcomed by children everywhere. Dozen 20c, Hundred $1.25

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

THE ART OF GETTING ALONG

Sooner or later a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take, He learns that it doesn't pay to be a sensitive soul—that he should let some things go over his head like water off a duck's back. He learns that he who loses his temper usually loses out. He learns that all men have burnt toast for breakfast now and then, and that he must not take the other fellow's grouch too seriously. He learns that even the janitor is human and that it doesn't do any harm to smile and say "Good morning," even if it is raining.

He learns that most of the other fellows are as ambitious as he is—that they have brains that are as good or better, and that hard work and not cleverness is the secret of success. He learns that it doesn't matter so much who gets credit so long as things run smoothly. He comes to realize that his job can easily be filled and that things will run along just as well without him. He learns not to worry when he loses because experience has shown that if he always gives his best his average will break pretty well. He learns that no man ever won a game alone and that it is only through cooperative effort that we move on to better things. He learns that bosses are not monsters trying to get the most work out of him for the least amount of pay, but that they are usually fine men who have succeeded through hard work and who want to do the right thing. He learns to sympathize with the new man on his job and to help him in every way to get started. He learns that the folks are not any harder to get along with in one place than in another and the "getting along" depends about ninety-eight per cent on his own behavior.—The Big Brother.

SUNDAY SCHOOL

(Continued from page 125)

receiving false teachers into our homes and forbids us bidding them Godspeed. It is one thing to be ignorant; it is another to be false. The ignorant Apollos was only too glad to be taught the way of the Lord more perfectly. But the false refuse to accept admonition and instruction. It is my duty and yours to oppose such, for by their subtle speech they would destroy them for whom Christ died.

There had been ill-feeling between the Samaritans and the Jews for about five hundred years, and both sides were constantly adding fuel to the flames. In the days of our Lord that hate had reached such proportions that neither Jew nor Samaritan had any other enemy that they hated more. Our Lord did not share this antipathy and did not want his disciples to do so. Benjamin Franklin philosophized that the best way to turn an enemy into a friend is to ask a favor of him. Perhaps that is the reason the Lord asked lodging in a village of the Samaritans on his journey to Jerusalem. Going away from Jerusalem the Samaritans would have accommodated them but not when they were going to Jerusalem. It failed, but the love of the Master remained unruffled. The tempers of John and James flared and had they had their way they would have asked God to destroy the village. That spirit isn't extinct yet.

I John 4:7-8. Any one can have a measure of love for those who love him, but it takes divine grace to love those who hate and despitefully use you. I do not need to be a Christian to do the first; but I must be born again before I can do the second.

AUNT MARY'S SWEET CORN

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A timely reminder to obtain a portion of Aunt Mary's (exceptional quality) White Sweet Corn. Limited supply of seed available.

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5 oz. 25¢ 8 oz. 35¢ 1 lb. 65¢

J. KENNETH LOUCKS
Scottdale, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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May, 1946

CHRISTIAN MONITOR

"As Welcome as the Flowers of May"

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A SACRED TRUST

BY CORA M. BAER

THE SUN was trying its best to get through the dirty windows on the third floor of Neeley's Rooming House on French Street. But by the time it had penetrated the soot and grime on the outside and filtered through the dust and cobwebs on the inside, it shed only a feeble ray on the unpainted, carpetless floor within. The electric light shed a yellow glare over the contents of the room. The girl who was curled up in the chair in the corner was too intent on the cheap, obscene magazine she was reading to be aware of the mingled odor of cheap perfume, boiling coffee, and cigarette smoke that pervaded the room. At length she threw the magazine aside, and yawning languidly she took one last puff on the cigarette that was smoldering in the ash tray.

"I hate this room," she said with some vigor. " I hate this city, I hate everything I guess. I have to be getting dressed. I'm to meet Jack over town in time for dinner," and she sat down before the blurred mirror which hung over the washstand that was littered with little bottles and jars of cosmetics. She was almost startled by the reflection she saw in the glass. Her hair may have been beautiful at one time, but it looked dull and lifeless as it hung unbrushed and stringy around her pallid face. Her eyes looked tired, and what remained of yesterday's make-up only accented the tired, worn-out look. As she looked, she recalled what her mirror had revealed a year ago. Then laughing eyes had looked from a youthful countenance that was beautiful and wholesome. She put the picture from her as quickly as possible, for she did not like these recollections that brought condemnation. It had been that way ever since she had left home and come to the city to work, so she had thrown herself into such a mad, giddy whirl of activities that it left little time for serious thinking. Of late, however, her body had begun to object strenuously to such a life and she felt constantly worn out. Then because she was tired from lack of sleep she was unable to do good work. So she changed from one job to the other. Now at last circumstances had driven her to this cheap, shoddy rooming house.

She looked about her, and the prospect was no more cheering than her mirror had been. There was the bed with its tumbled up, dirty bedclothes.

"No wonder I can't sleep when I get to bed," she said as she surveyed it. She knew deep within her consciousness, however, that it was not alone the lumpy mattress, but her own accusing conscience that had kept her from resting.

Her eyes traveled to the rack in the corner that held numerous dresses. She wished now that she could turn some of them into money, for she was sadly aware that too much of her money had gone for impractical, flimsy garments.

"I don't know what I'll wear this afternoon," she commented. "I don't have anything that looks really nice. This black one needs fixing, but if I pin up the hem where it's ripped it will have to do. Oh, this room is a mess," she said as she came once more to the mirror and began brushing her hair. "There," she said at length, "that will have to do."

Then she proceeded to apply the rouge and lipstick. She looked with some satisfaction at her slender white hands with their scarlet nails, and with a final appraisal before the glass she said, "There, I guess Jack will like that." Taking a package of cigarettes from her purse, she lit one and puffed away nervously while she slipped into her coat.

Then suddenly she clasped her side, and her face grew tense with pain as she said with a groan, "Oh, there is that pain in my side again."

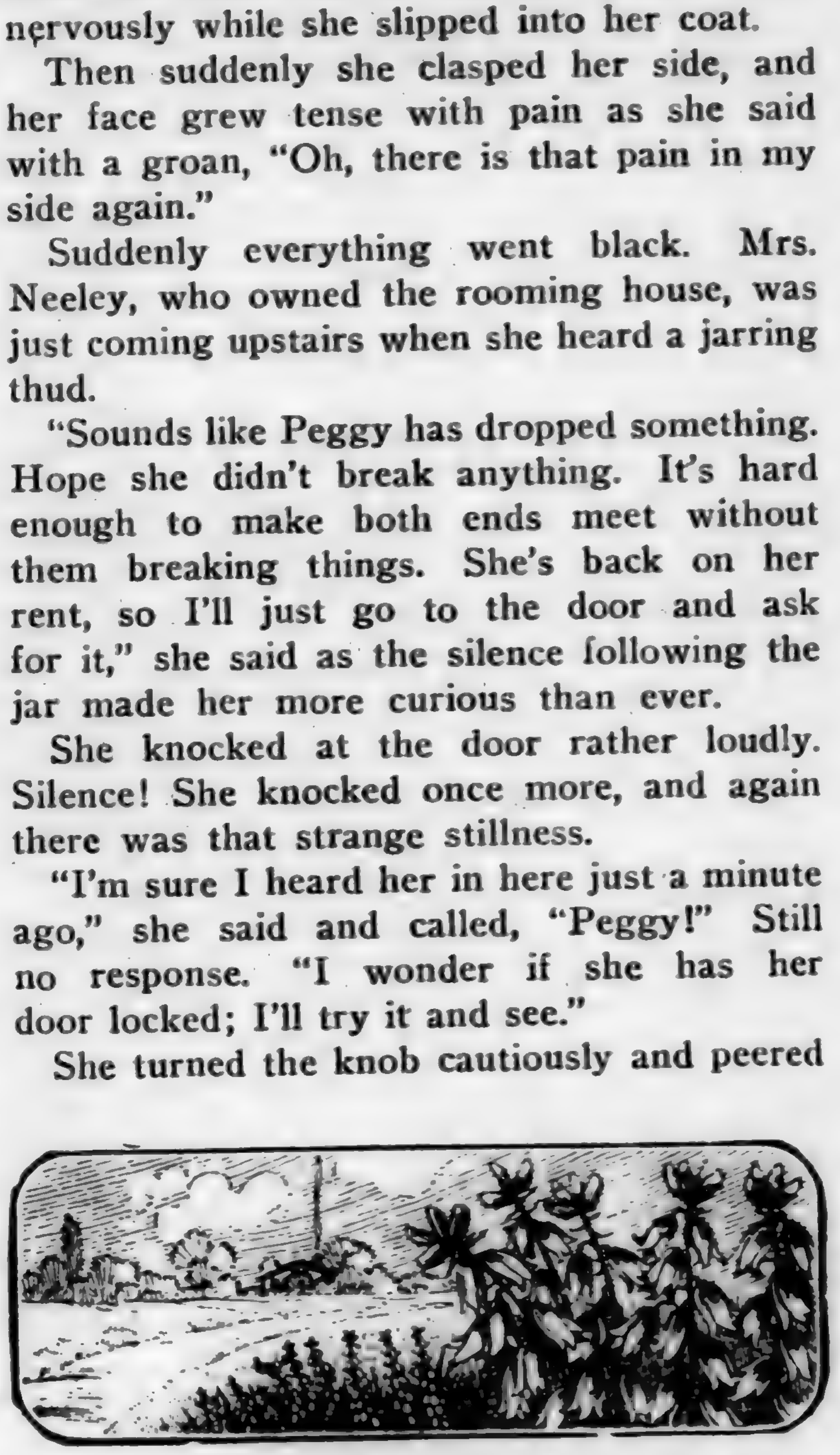
Suddenly everything went black. Mrs. Neeley, who owned the rooming house, was just coming upstairs when she heard a jarring thud.

"Sounds like Peggy has dropped something. Hope she didn't break anything. It's hard enough to make both ends meet without them breaking things. She's back on her rent, so I'll just go to the door and ask for it," she said as the silence following the jar made her more curious than ever.

She knocked at the door rather loudly. Silence! She knocked once more, and again there was that strange stillness.

"I'm sure I heard her in here just a minute ago," she said and called, "Peggy!" Still no response. "I wonder if she has her door locked; I'll try it and see."

She turned the knob cautiously and peered through the crack. Then suddenly, stalwart, hard Mrs. Neeley felt a wave of weakness as she saw Peggy's pitiful white face so very still, right inside the door on the floor. The cigarette lay smoldering on the floor. This stirred the lady in the hall to sudden action. And with one long stride she stepped across the prostrate form on the floor with the excited exclamation, "Dear me! She might have burned the house down!"



THE USE OF FLOWERS

God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough,
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers.

Then wherefore, wherefore were they made,
All dyed with rainbow-light,
All fashion'd with supremest grace,
Upspringing day and night:—
Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;
To comfort man—to whisper hope,
Whene'er his faith is dim,
For Who so careth for the flowers
Will care much more for him!

—Mary Howitt.

Then after making certain that all her personal property was safe, she turned to the girl upon the floor. When she did not regain consciousness after repeated efforts on her part, she called to the girl across the hall to go down and call for the doctor.

* * * *

Peggy yawned, and opened her eyes reluctantly, she felt tired. There was a bewildered expression on her face as she became aware that this large, airy room was not her room at Mrs. Neeley's. She looked at the snowy sheet with which she was covered. No, this couldn't belong to the rooming house. Everything smelled clean, and oh, it felt good to just lie still. She closed her eyes once more, almost too tired to think. Then she became aware that a firm, smooth hand was holding her wrist. She opened her eyes and looked into the face of a white-capped nurse. The face she looked into was not young nor beautiful, but it was striking. There was something about the eyes that held Peggy's gaze for a moment. They were soft and tender, as if behind them lay unshed tears.

"Am I in a hospital?" she asked as her surroundings took form in her consciousness.

"Yes, you are at Mercy Hospital," replied the nurse.

"But I don't understand—I'm not sick. Oh, yes, I remember, there was that dinner date with Jack, and then my side had to act up, and I guess that's all I remember. But I mustn't stay here," she said, growing suddenly excited. "It costs money to stay at a hospital and—well, I'm really not sick. I must get up."

"You must lie still," said the nurse firmly. "You have been very sick. Now lie back and try not to think."

Peggy was glad to lie back on the pillow, for her head began to whirl. "Is my purse here, Nurse?" she asked.

"Yes, it is here in the drawer right by your bedside, and the drawer is locked so it is safe."

"Will you get a cigarette for me from the purse?"

"The doctor says 'No more cigarettes!' Not if you want to get well."

Peggy turned over, too tired to say any more. And Nurse Hoffman turned away from the bed with a great ache in her heart for the young girl. Who was she? With regaining consciousness they would soon learn more about her.

"If only girls would realize that sooner or later they will have to pay for this kind of life. They can't go on without sleep, living on cigarettes and coffee. Poor girls, they have very much to learn. I wonder what kind

(Continued on page 153)

CHRISTIAN MONITOR
A Monthly Magazine for the Home

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WHITE CARNATIONS

BY THELMA BELLE LOUCKS

SHE WAS a sweet, passionate child—loved by those who knew her, but in her tender years she was robbed by the cruel foe of death, robbed of a child's greatest gift—her mother.

"I hear her pa's goin' to marry again," gossiped a neighbor lady. "And to hear such talk so soon after burying his first wife. They say, too, that the girl's to go live with a great-aunt, and the boy's to go, I don't know where. It's a pity to separate them, 'specially since they're twins. But that's the way it goes when your ma's dead and your pa don't care nothin' about the children."

* * * *

We find Diane guarding carefully an aged bouquet of white carnations, a keepsake she treasured in memory of her dead mother.

"Now, my child, come here," beckoned a gaunt elderly woman. She closed the bedroom door and advanced toward the wee lass who had just buried her face in the still faintly perfumed bunch of dried flowers, which seemed to the bewildered girl all that remained of the dear one who had passed on. So this was the woman who was to take the place of her mother!

"Now, my child, Diane, I guess your name is, you just come to me now," she drawled, clearing her throat.

The child voluntarily shrank from the bony, outstretched hands.

"I'll take good care of you, Girlie," she almost whispered. "I dearly love children, and God never saw fit to give me one of my own, but you have been the answer to my prayer. I want you to call me 'Mother,' and I will love you, love you, love you! Come now, lay down the flowers. You must dress and we must be on our way to your new home."

"But I—"

"Never mind—lay them down."

"But I thought we weren't leaving until morning."

"No, we're leaving right away; give your brother and pap good-by, for you may not see them for a while."

No words of greater truth escaped the woman's lips than those. Alas! God in His mercy and wisdom did not reveal what a lapse of time would lay at the feet of the innocent one.

Hours later a forlorn and bedraggled figure lay huddled on the back seat of the automobile, still clutching onto two withered white carnations. All else mattered little.

Burke Miller, the father of the twins, soon remarried, but Dean, not being particularly wanted, after a brief period of time was legally adopted into a happy home. He replaced the vacancy left by the drowning of a small toddler, a baby son, of his new parents. No real parents bestowed more affection on their own offspring than did the Merricks on Dean Miller. He rapidly forgot his former home, but he occasionally felt a longing for his flaxen-haired twin sister and playmate. But as time went on, in the Christian atmosphere, the memories of bygone days were nearly erased.

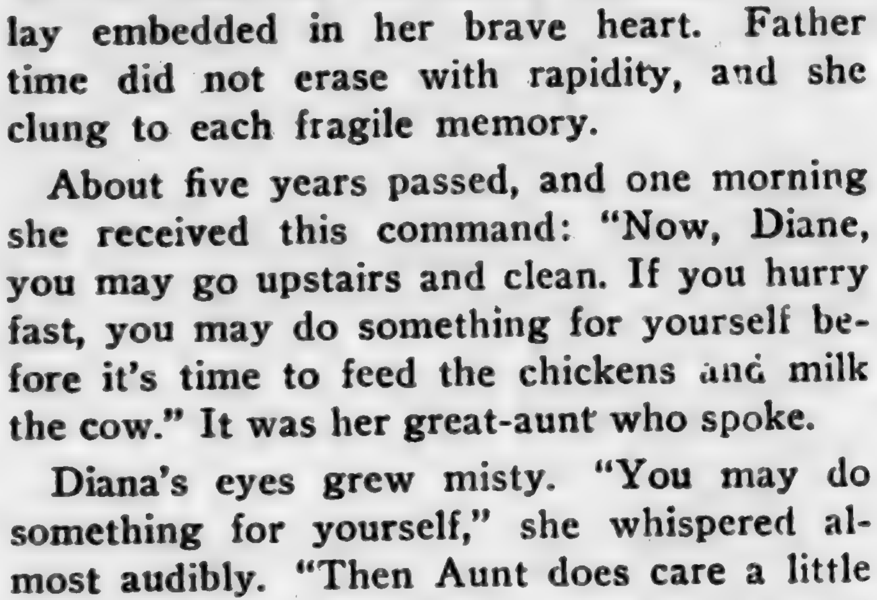
But it was not so with his twin sister. No one observed the pentup emotions which lay embedded in her brave heart. Father time did not erase with rapidity, and she clung to each fragile memory.

About five years passed, and one morning she received this command: "Now, Diane, you may go upstairs and clean. If you hurry fast, you may do something for yourself before it's time to feed the chickens and milk the cow." It was her great-aunt who spoke.

Diana's eyes grew misty. "You may do something for yourself," she whispered almost audibly. "Then Aunt does care a little bit about me. And Uncle gave me a nickel only yesterday. Oh, I've really been ungrateful to them! I must appreciate them more."

"I will lie down a few minutes first," she soliloquized, "then I'll have more strength to go on until evening." When one relaxes from fatique strange things happen. Just as it seemed in her dreams that Mother was beginning her favorite Bible story, with Dean and Diane perched at her feet, a shrill voice rent the solitude.

"Diane, time to feed the hens!"



Before one could count ten, the little girl of ten was up, alert on her feet with the agility of a squirrel. Her mind had mastered the art of rapid calculation, and once more in this tight place, she quickly decided what to do.

"In a few moments, Aunt, I'll be right down," she called. Then to herself. "I can't possibly get this cleaning done nicely in a short time, so I'll do it tonight when I come up. It really won't take long. I'll lie down a few moments more and relax. I do wish Dean would answer my letter that I wrote a month ago, but I must give him more time."

Later, one day at school in a conversation between two chums, we hear Jean say, "I don't know; I believe if I were you I would run away or something. I wouldn't put up with all that you do, Diane."

"But they are pretty good to me, Jean. I always rest up in the winter time when I go to school, an—"

"But look at your clothes. Excuse me, but they get so old before you get new ones. I don't know how you can stand it! But never mind, Diane, I love you just the same. Come, there goes the bell."

Diane broached the subject cautiously about clothes.

"Yes, you may have a Sunday dress soon," she was told. But not being allowed to pick the material herself, the lass was disappointed. Furthermore to save the expense of a seamstress, her aunt took the task of making the dress herself even though she was a poor hand at sewing nicely.

It was later, on a warm Saturday afternoon in spring, that Diane opened her small bureau drawer, took out a pencil and determined once more to try to get an answer from her brother. She wrote:

"My dear brother Dean: I've written you perhaps six times in the past years. My aunt gave me your address. I am your only sister—your twin. No one knows but God and I (if there really is a God, I sometimes wonder) what tortures I have suffered with these two queer old people. Uncle is fair to me, but gives me little love. Aunt has the strength of an ox and doesn't realize a girl of sixteen can't possibly work steadily from morning to night. She doesn't let me forget about the good home that she has given me, and is always talking about the mercy of God and the good Virgin Mary. If I could see you only once, I believe I could bear it for another six months. I used to pray and get comfort, but I seldom pray any more, and when I do, it seems my prayers come back to me. The only comfort that I have are the once pure white carnations which I plucked from Mother's bouquet. Yes, that is all that is left now. They are about to fall to shreds. When they are gone, then I have nothing to fall back on, unless a letter comes from my only brother, telling me that he cares for me.

Most lovingly,
Your lonely sister, Diane Miller."

She placed the letter in her apron pocket, thinking to mail it on her way to fetch the cows.

* * * *

"Well, Son, time to stop now and get washed for dinner," said Mr. Merrick one noon as the two had nearly completed overhauling the huge farm tractor.

"It's so much fun, Dad, getting her all in shape that I could miss a meal—at least postpone one. She goes together swell! Wait till I get back on it again—I'll make the dust fly!"

"That's the idea, Dean. But come, let's not keep your mother waiting."

Mrs. Merrick stood with arms behind her. "I think that I've got something you want, Dean," she teased.

"What, Mom, noodles, ice cream, or angel food?" he queried.

"So those are your favorite foods. Well, I don't happen to mean that." And she handed him a white envelope addressed by a feminine hand.

He scrutinized it closely. "Bowling Green," he said, knitting his brow. "It sounds familiar."

Dean finished clearing the grease and grime from his hands first; then eagerly he slit the end of the envelope with his knife.

"Mom—Dad," he ventured forth, alert on his feet, "I've been wondering for a while if there wasn't something fishy about this whole business. Now I know there is—listen to this letter from Diane, my sister." He proceeded to read aloud the contents of the letter.

The pair took note of the heightened color of his cheeks. He was the first to break the silence.

"Dad, you've been wanting to drive the tractor, and now you'll have your chance. With your permission I'm going to Bowling Green and find my long-lost sister."

"What do you make of it?" questioned Mrs. Merrick, "Dean, haven't you written to her, too, several times?"

"Yes, on several occasions I've tried to get in touch with her, but never received an answer. And she said that she has written to me half a dozen times. I had begun to think that she was too high-toned for her brother, but I'm beginning to sum things up from a different angle."

"Yes, Son, this indeed needs looking into," spoke a masculine voice, "but remember, go slow!"

"Yes, go slow," pleaded another, as she viewed the sturdy figure who was exchanged for her own son who lay resting beneath the sod. "Just who would be involved in stealing your letters?"

"That's what we mean to find out. What kind of people does she stay with anyway?"

"Some distant kin," was the answer, "an elderly man and woman. That should have never been allowed. Her letter shows that she is very miserable."

That night as Dean bade his foster mother farewell at the station, he pressed her hand tightly and promised, "Don't worry, Mom. I'll go slow."

The next day at eleven, the conductor called out, "Bowling Green!" Carrying a small suitcase, a young man alighted. He ate a hasty lunch, and, finding a restroom, exchanged his tailored clothes for a pair of work overalls and shirt. Then purchasing a straw hat, he donned it. In the city's telephone book he found the name of George Higgins, and soon he started to walk in the direction indicated.

Shortly after, an auto came along. The driver came to a stop and asked hopefully.

"You don't happen to be looking for work?"

"Well, you might try me and see," Dean replied rather reluctantly.

"You know, with my boys still in school, I can hardly get my spring crops all in, and you can't find a man anywhere—"

An idea struck home in the youth's thoughts. "Just where do you live from here?" he asked.

"Another mile west from the next corner. Then we turn to the left for about a third of a mile; first house to the right."

"Sure, I'll help," came the promise, after figuring that it could not be more than a short distance to the Higgins' farm. Perhaps this jovial farmer would prove of some benefit to him.

After supper, Dean could surpress his feelings no longer. Eagerly he inquired about the vicinity, in hopes that George Higgins' name might be mentioned. But he was disappointed. At length he took the man into his confidence.

"You don't mean to say that you know 'Old George?'" the farmer asked, astonished.

AT MY MOTHER'S KNEE

I have worshiped in churches and chapels,
I have prayed in the busy street;
I have sought my God and have found Him
Where the waves of the ocean beat;
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in His temple
I've caught His voice in the crowd;
I have heard Him speak when the breakers
Were booming long and loud;
Where the winds play soft in the treetops,
My Father has talked to me;
But I never have heard Him clearer
Than I did at my mother's knee.

The things in my life that are worthy
Were born in my mother's breast;
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to manhood
Have taken her far from me.
But memory keeps me from straying
Too far from my mother's knee.

God, make me the man of her vision,
And purge me of selfishness!
God, keep me true to her standards,
And help me to live to bless!
God, hallow the holy impress
Of the day that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee!

—Selected.

"I only know of the home," he retorted.

"And the truth is, that is why I've bent my steps in your direction this afternoon. Tell me more—do they not have a young girl by the name of Diane with them?"

"Yes, I believe that's her name. They usually call her 'Girl.' I don't want to scare you, but it is no home for a sweet girl like Diane."

"Diane is my sister," his voice quaked, and he arose. "She is my twin. We have tried to get in touch with each other by mail. Only yesterday morning I chanced to receive one of her many letters which she said she had written me. She pleaded for help. What would you suggest?"

"Someone doesn't want you to correspond together? I know who that person is and, I know why!" He pounded the steps with emphasis. "It's her aunt, of course," he finished, "but I can't find the motive. How much do these folks get for keeping your sister until—say, until she is eighteen?"

"Nothing at all—that is, nothing that I know of. You don't really suppose—"

The man reeled about and spat upon the earth. "You know I often wondered what those people lived on. Old George hasn't had a good all-around crop for ten years. They keep a few old hens and they milk about two cows. Yes, they must be getting compensation from somewhere."

"It has been so long since they took my sister that I would know nothing about the arrangements. Yes, I believe I'm to get a certain amount from my mother's estate when I'm eighteen."

"Oh, now we're getting somewhere! With a clever lawyer, things can be fixed up all right."

"Tomorrow I'll take you over there. George can always use a hired man. You can stay there and see for yourself before you reveal your identity."

"I don't care to go under false pretenses."

"Leave it to me. I'll merely take you over and ask George if he can use a hired man for a few days."

Dean hardly lost consciousness that night. At early dawn he hurried with the chores and soon he and Henry Pittman were climbing the hill in the Higgins' lane.

A girlish figure sauntered from the barn. The lad's pulse quickened, for he saw flaxen hair straying from the straw hat which crowned her head. In spite of her youth, he noticed the stooped shoulders and slow pace.

"Hi, Henry!" Another figure strolled from the barn and spat tobacco.

"Say, I was wondering if I couldn't get hold of someone to help me this afternoon with some field work."

"I could help after dinner, and I'll let my hired man stay now and help all day if you can use him."

Dean took notice of each movement on the Higgins ranch on this his first day there. He discovered how much impatience he possessed and was barely able to repress himself until noon. But his countenance betrayed nothing.

The lady of the house made no appearance. Henry Pittman managed that Dean should remain overnight and help all the next day. Dean was pained at the delicate appearance of Diane, but he rejoiced in her lively laugh and warming smile.

"Uncle, Aunt is very ill," she said at length as the men came in for supper.

"Another one of her spells, I guess," drawled he. Then the lass seemed to be occupied in an adjoining bedroom, ministering most of the evening.

At a late hour, Dean saw a light flicker in the kitchen window once more, from the shop where George Higgins and he were forcing rusty bolts to hold certain parts of machinery together.

As soon as he was excused, he followed the direction of the light.

"I see that someone sick makes a lot of extra work. If I may be so bold—I will gladly help you with the dishes, or do anything else that might help you," he offered.

"Oh!" she replied, rather taken back. "I am quite tired, but I'm sure you needn't help."

"But I'll be glad to do it so that you might get a little more rest, because your aunt appears to be resting nicely now. Is she quite sick?"

"She is, but Uncle won't get a doctor; she gets out of her head at times and I'm really quite frightened. This is the worst attack she has had since—since I remember."

"I'll try not to sleep too soundly—if you need help during the night be sure to call."

A great responsibility seemed to shift from her youthful shoulders. Half apologetically she said, "I might take you up on that. I do get scared when she gets a hard spell."

The sedative did its work well. A meadow lark's warble awakened Dean, and he scrambled out directly. The girl busied herself, both in the kitchen and bedroom. Dean milked Diane's cow.

The new hired man was scrutinized from his shoes to the crown of his head at noon the next day, and life's existence rolled about normally except for a certain maiden, whose load was more easily borne.

As a young girl's fancy is, Diane Miller dreamed daydreams, and for the first time in many years she was happy to be very much alive.

Counting on her upraised fingers, she said, "Only two more years to go. Then I'm free —free—free as a bird, and if a nice young man like the hired man would ask me to marry him—why, I might take him up!"

Dean became much confused, and scolded himself severely for being so bungling about the entire situation. But where to begin now to identify himself seemed no easy task.

He soliloquized remorsefully, "I never knew a thing could be so hard to do." But to his rescue came Henry Pittman—a friend in dire necessity.

"I'll fix it up for you," he said. "We'll invite them over tonight, and George and I will settle up to see where we stand. Maybe you two can be by yourselves."

A transformation took place in the girl's features. This night was a special night, significant for her. With unusual pride she combed back her hair and donned her prettiest Sunday frock.

"You take off that dress," cried Harriet Higgins. "Why do you think I skimp and save as I do—just for you to squander?"

Her spirits ruffled, she angrily flared: "You dare make me take it off! Dare make me!"

"I'll do far worse than that, Girl. I'll forbid you to go along tonight—yes, to see that upshot of a hired man. What do you know about him? For all you know he's escaped from the reformatory. Yes, that's why you've been fixin' up so lately."

The blow fell hard on Diane. It seemed to be the last straw.

"Harriet Higgins, I've taken enough from you. I'm going up now to pack my bags, and I'll soon be where I'll never cross your path again."

But it proved too much of a task to bid farewell to the rural residence. Where would she bend her steps and who would make a home for her? How could she get along without Bill and his merciful kindness? As long as he remained in the vicinity, she would stay. But wait until he left! There would remain ample time for escape, plus revenge.

"Dear God," she choked, "if you really are up there somewhere, as I faintly recall my own dear mother's teachings, please help me to fix things up nicely. Don't permit me to be disappointed. Please let Bill be my friend. Oh, You know I do need his continual friendship."

She did not escape the punishment of having to stay at home that evening. But Dean immediately scrambled across the corn ridges when he learned that she was at home alone.

She really was not frightened at his knock. How could one be when she is down on her knees struggling with the Lord? And she had won the battle.

"Diane," he began, "I have something I must tell you."

"Something to tell me." she gasped, changing into a deep scarlet flush.

"Yes, I've been wanting to tell you for some time, but I kept putting it off."

There followed a silence for embarrassing moments, until Bill broke it.

"Yes—you see it's this way. I—"

"Yes—" She lowered her brows, but raised high her hopes.

"I'll come to the point, Diane. I am not Bill, as you've supposed, but I am Dean Miller, your long-lost brother. I received your letter only a few hours before I boarded the train for Bowling Green. I had meant to identify myself at once, but somehow the tables suddenly changed."

He saw shadows darkening her brow, and she became tongue-tied, for words failed her.

At length he faltered, "You are disappointed in me?"

"Oh, no; that is, I don't know what to say." Then hoisting her hands to her temple, she began to sway. He quickened his pace and caught her in his strong arms.

"Diane," he murmured tenderly. "My poor, sweet, lovely sister. It was I who should have had this cruel cross to bear. You should have had the Christian atmosphere and kind people to care for you."

The salty tears flowed unchecked, and against the breast of her childhood playmate and brother, Diane Miller's grief of a span of years was poured out.

"I too was lonely at times," he confessed, and with brotherly affection he brushed the hair from her forehead.

"You may pack your things any time, Diane," he continued, "because I am not going back without you."

Varied topics were discussed as the tall pines whispered in the spring breeze, until the darkness on top of the hill in the lane was penetrated by the car's lights.

Dean noticed Diane's fear, and the somber eyes foretold of the faith she held in him.

"What shall we tell them when they come in?" he asked. Then he concluded, "we'll wait and see, for I am sure that the Lord will provide."

We might go on telling the attitude of the unhappy, unscrupulous old pair, and of the trip home which, of course, held awe and attraction for Diane. Then there would be the welcoming of the new daughter in Dean's home, but we will skip these.

Dean had one great concern—he craved a sweeter fellowship for Diane with her Saviour. But already he had witnessed a marked alteration in her towards true spirituality. He took note of her increased love for the period of family worship.

Diane had many things to ponder in her heart, and she confided in her brother of the victory she had won before she heard his knock on that eventful night.

And now it was the third Sunday in May—Mother's Day—and the reunited twins sauntered among the flowers in the yard of the Merrick home. Dean stooped and plucked two white flowers—carnations.

"One for you and one for me," he said as he held one before her and began to pin the other on his lapel.

But she protested, "Give yours to me. We'll add these to Mother's faded bouquet." Then she bent and snapped from the green stems two red flowers—carnations also.

"Red carnations for this day," she smiled eagerly, "for each of us also has a living mother!"

Canton, Kans.

YOUR TEMPERS

How are they? Do you become impatient under trial or fretful when chided or crossed; angry and revengeful when injured; vain when flattered; proud when prospered; complaining when chastened; unbelieving when seemingly forsaken; unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you feeling contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you in however small degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them, and continue to make a profession of holiness. These are not infirmities; they are indications of want of faith.—Bishop R. S. Foster.

CHRISTIAN MONITOR PULPIT

THE TREASURE OF MOTHERHOOD

BY J. E. GINGRICH

TEXT: And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the land of the Philistines.—Judges 13:2-5.

I. Entertaining the Person of God.

All through the centuries there have been mothers who have been an honor to God and have been in a position that God could use them for His own purpose and glory. Then there have been others who have really not deserved the name of mother or the honor of motherhood. No doubt the underlying reason for this difference has been that some have responded to the great need of **entertaining the person of God** in their lives, while others lived only for their own selfish interests.

In modern society this principle is given very little consideration. The presence of God in one's life is not considered essential to successful motherhood, to the rank and file of the present day. The mother of Samson, however, seemed to be conscious of this great need and remained in such close touch with God that when the fullness of the time had come God was able to reveal Himself to her. I suppose that few mothers today would be qualified to entertain such a holy visitor. It would seem incredible that God should reveal Himself to the modern drinking, dancing, cigarette-smoking, roadhouse mother. Certainly mothers (though they should not be called mothers) so filled with and concerned about the excesses of our day are far from being in a position to receive God's important message. There can be no doubt that Samson's mother had been living constantly in such close fellowship with God that it was natural that she should be the one He should choose for this divine purpose. It has always been true that God revealed Himself to the godly, and not the ungodly, for such divine purposes which should manifest His glory. Hannah, Elizabeth, and Mary are other Bible mothers through whom God revealed Himself. Notice His message to Mary, "Hail, thou that art highly favoured." It is likewise the godly mother today to whom the Lord can and does reveal Himself. He may not come as He did to the mother of Samson and appear by means of an angel and speak in an audible voice; nevertheless, to the mother who continually lives in the consciousness of His presence, God will reveal His holy will that she may be able faithfully to discharge her duties as a true mother. Oh, for more such mothers today. May the blessing of God be upon true mothers and the fruit of their womb today that there may yet be new leaders and missionaries to rise up in this dark age.

II. Responding to the Way of God.

Another thing which should be noted in regard to Samson's mother is the willingness with which she responded to the way of God. She was willing not only to know what God wants but, quite another thing, to be obedient in following His commandment. If we want to enjoy the blessing of God it will be necessary for us to make a definite commitment to God. We may not be able fully to understand the significance of the prohibitions which God placed in the life of Samson or his mother, but when God speaks He expects obedience, in spite of the fact that we may not know the full purpose of all He asks. The Lord spoke very emphatically of the need for absolute obedience, "Of all that I said unto the woman let her beware." It is likewise true today that the Lord sometimes places prohibitions in our lives, things concerning which we may not know the full purpose. That which is most vital in our lives is that we learn absolute obedience to God. We must learn to trust Him and never doubt His wisdom and power. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." If God prohibits certain things, then it is important that we obey Him and recognize His wisdom. Some blessings can never be realized in any other way than the way of absolute resignation to God's will.

An admirable quality in the mother of Samson was her willingness to assume the responsibility of motherhood. This willingness on her part no doubt was one of the reasons God chose her out of all the women of Israel to this place of honor. In this present "golden and enlightened age" (?) of woman suffrage, women have moved so far out of their God-given sphere that they are forsaking their God-honored place of motherhood. Many refuse childbearing, and if they do give birth to children they reject the place of motherhood by the modern method of farming their children out to others. Such mothers and such methods will never produce Samsons for the Lord. Again we must say, "God bless those mothers who are ready to forego certain pleasures of selfishness in order to honor God in assuming the responsibilities of motherhood." There is nothing which will bring greater honor to a Christian wife than to have God crown her with true motherhood.

III. Dedicating Her Fruit to God.

Here we have a most admirable quality, and yet in our present time almost a lost art —that of dedicating a child to God even before its conception. Many people never really dedicate their children to God, even after they are born. You will notice here that dedication requires certain qualifications and carries with it certain responsibilities.

First, one who would dedicate her child to God must be a godly mother. It requires a real sense of godly fear, concern, and admiration. A mother must have a sincere concern that her child should grow up to fill a place in the will of God, or she will not be interested in dedicating him to God. Unfortunately, too many mothers professing to be sincere Christians have never seen the need of dedicating their children to the Lord. Such children do not have nearly the advantage they might have, had they been dedicated.

Second, very few people seem to realize the seriousness and responsibility which accompanies a dedication of this kind.

a. It requires a prenatal concern, a mother who lives close to God, who is instant in prayer, who lives temperately, and who is feasting on the joy of the Lord, with the constant anticipation of future blessings.

b. It requires a dedication of one's self to the great task of godly motherhood in bringing up this child in the nurture of the Lord. Dedication is not an act but a life of responsibility. This child will need to be brought up to know the Lord. This task can not be given to the church or to a nurse in the home. The task usually falls to the mother, especially in the earliest period of the child's life.

This kind of responsibility Samson's mother assumed. We do not have many details but much can be learned by inference. Samson grew up to know God and was filled with the Spirit of God, and in spite of his mistakes he has been remembered through history as a man who was mightily used of God.

All down through the history of mankind there have been men whose greatness has been traceable to the influence of their mothers. We well remember the words of the great statesman, "All that I am or hope to be I owe to my angel mother." Some of the great missionaries have given due credit to their mothers' teaching and influence, which brought about their decision to answer the Lord's call to His work. May we pray God that He may raise up mothers today who will dedicate and bring up their children to the glory of God, and that we may yet see many who are truly given to God from birth, so that the name of the Lord may be magnified in this our generation.

Elkhart, Ind.

Editorials

Motherhood

The return of Mother's Day every year serves to bring to our minds anew the importance which God places on the function of motherhood, the responsibilities which it brings to womankind, and the blessings which it brings to all mankind. The first edict which God gave to man after He created them as male and female was: "Be fruitful, and multiply, and replenish the earth." In this are clearly implied the functions of fatherhood and motherhood, both of immeasurable importance in the plan and purpose of God for mankind.

Mother's Day was especially designed to honor our mothers for the sacrifices they have made for us and the services they have given and are now rendering to us. It is good for us all to remember that we were brought into this world through sacrifice and suffering on the part of our mothers. Every mother walks into the valley and shadow of death as she brings a new life into the world, but that is only the beginning of the sacrifices she makes for and the services she renders to her child. If she is a normal mother, and especially if she is a Christian, she does this out of love and counts it all joy.

That is why the word "mother" becomes so dear to us and why we should and do honor our mothers. Motherhood stands for love, and sacrifice, and unselfish service, and all that is good and noble in life. That does not mean that our mothers are perfect; they are thoroughly human, but they represent the highest and best in human relationships and ideals.

All of us no doubt remember with great appreciation the ministrations of mother when we were small, and recall how the pinched finger or stubbed toe at once quit hurting and rapidly recovered when she applied healing lotions and kissed us or allowed us to cuddle up on her lap. We recall, perhaps even with more vividness, her help in other ways through later childhood and through youth and maturity. We remember her corrections, which were always given in love, and her constantly pointing us to the best in life as represented by Christian living and testimony. She cared for our temporal interests, but most of all she was concerned about our spiritual good. A follower of the Saviour herself, she naturally and without ostentation pointed us to the Christ as the Redeemer from sin and the Lord of our lives. For that reason those of us who have had Christian mothers should give them double honor—for their ministrations of love to our physical and temporal needs, and for the spiritual help which they have been to us.

Mother's Day in 1946 can serve a number of purposes. It can be used to instill in all of us a greater regard for the functions of motherhood as they were ordained in the beginning by an all-wise and holy God, the Creator of the universe and man. It should be the means of emphasizing anew the responsibilities which motherhood brings to all women who have entered the state of holy wedlock. Let mothers see the great privilege and responsibilities which God has committed to them in the perpetuation of the race and the bringing up of their children "in the nurture and admonition of the Lord." Fathers, too, have great responsibilities here, but we are not dealing with that phase of life now. And last, it gives all of us a needed reminder to show the honor and respect to our mothers which they deserve. If our mothers are living, let us remember them by some token of affection and by showing our love not only by gifts but by loving care and service, especially if they are old. If they have passed on to the Great Beyond, let us honor their memories by living the kind of lives that they would have us to live, lives that are devoted to the Christ whom they loved and served.

Motherhood is a great function and can be a great blessing. But it can be prostituted from its holy position and fall far from the high place which God has ordained that it should have and become a thing of evil. Motherhood of itself does not save people, nor should it be deified. But, if consecrated to God, it fills a large place in the outworking and advancement of His kingdom here below.

"They Starve While We Stuff"

Last fall it was the privilege of the editor to spend a few months in Europe as a representative of the Mennonite Relief Committee. I visited some of the Mennonite and other relief centers in Europe and investigated needs in certain areas. I left there with the definite impression that there would be considerable need in Europe this winter, especially in certain areas. All of this was borne out by later events. When I was in the continent there was still indigenous food in liberated Europe as a result of the harvest of crops which had been gathered since the war was over. Potatoes seemed to be the leading staple food. Other vegetables also were to be had, and the bread ration was passable. The great food needs then seemed to be fats and proteins to supplement the food that was readily obtainable. Especially was this true of children, who needed vitamin foods, milk, cheese, and meat in larger quantities than were to be had.

Now that the winter is over, and we can be very grateful that it was comparatively mild, the need for food is increasing instead of diminishing. It can readily be seen that the supply of native food from last harvest is getting lower and lower. And so now in springtime, and until the next harvest comes in some months hence, Europe is faced with the greatest food needs in its history. It is now no longer a case of needing supplementary foods, but basic foods, especially wheat and other grains.

Not only is this true of Europe but of Asia and other parts of the world affected by the war. India and China are especially in great need. Concerning the overall food picture in the world as a whole we shall quote from a recent statement by President Truman:

"For the world as a whole, a food crisis has developed which may prove to be the worst in modern times. More people face starvation and even actual death for want of food today than in any war year and perhaps in all the war years combined. The United States and other countries have moved food into war-torn countries in record amounts, but there has been a constantly widening gap between essential minimum needs and available supplies . . . .

"We in this country have been consuming about 3,300 calories per person per day. In contrast, more than 125,000,000 people in Europe will have to subsist on less than 2,000 calories a day; 28,000,000 will get less than 1,500 calories a day, and in some parts of Europe large groups will receive as little as 1,000 calories."

Add to this European picture the fact that one third of the population of India are facing starvation unless they get millions of tons of wheat and rice from outside sources, and the as yet unclear picture of the millions in China who are in hunger, you can at least get some idea of the needs of today's hungering world. To meet this need the United States will have to share largely of its abundance.

Herbert Hoover, who has been touring needy countries for the Famine Emergency Committee, recently organized by President Truman, on Good Friday made the statement that upwards of 150,000,000 Europeans and countless millions in the Orient faced starvation. He also emphasized the fact that America must bear forty-four per cent of the world's relief burden.

In response to this urgent call the American government has ordered our bread supply to be cut one fourth so that 25,000,000 bushels of wheat might be saved and used for relief purposes. The President has also urged the American people voluntarily to go on a limited diet for two days in the week so that the world's starving people may have more food.

Some one has said of the needy people of the world that "they starve while we stuff." **Let us all do our part so that this charge may not be true.**

CHRISTIAN LIFE

WEAKNESS MADE STRONG

BY L. J. LANTZ

"His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speach contemptible" (II Cor. 10:10).

Tradition, to which the above verse seems to agree, represents Paul the Apostle as a small, frail man.

But Saul of Tarsus, before his conversion, was a "big" man.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.—Phil. 3:3-6.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.—Acts 22:3.

And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.—Gal. 1:4.

Paul, like John the Baptist or the prophet Elijah, was the "fire-and-thunder" type of person.

No one, least of all the church leaders in Jerusalem, would have expected him to become the greatest of apostles. For was he not, like a human torpedo, hurling himself at one stronghold after another of the newly founded faith?

And yet it was not a new faith; it was a revival of the Jewish religion in its purest form, oppressed by the very man who should have been the first to accept it. And Saul, the most dynamic man among them, was the man of the hour for them.

As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.—Acts 8:3.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.—Acts 9:1, 2.

A powerful hand catches the human torpedo, however. This package of steel and dynamite was prepared by God, and for a purpose; it is only going in the wrong direction.

The hand of Christ reverses the missile. It does not quench its fiery heart nor check its speed.

And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22:4-16.

MY WINDOW IVY

Over my window the ivy climbs,
Its roots are in homely jars;
But all the day it looks at the sun,
And at night looks out at the stars.

The dust of the room may dim its green,
But I call to the breezy air:
"Come in, come in, good friend of mine!
And make my window fair."

So the ivy thrives from morn to morn,
Its leaves all turned to the light;
And it gladdens my soul with its tender green,
And teaches me day and night.

What though the dust of earth would dim?
There's a glorious outer air
That will sweep through my soul if I let it in,
And make it fresh and fair.

Dear God! let me grow from day to day,
Clinging and sunny and bright!
Though planted in shade, Thy window is near,
And my leaves may turn to the light.

—Mary Mapes Dodge.

And straightway he preached Christ in the synagogues, that he is the Son of God. —Acts 9:20.

His former friends are baffled by his actions; in short order they plot against his life. This man must be stopped, or else he will smash the Sanhedrin itself as he once smashed the hated groups of "Nazarenes."

But Paul does not stop. He goes on through Jerusalem, Caesarea, Tarsus, Antioch; always reaching out to the regions beyond; always looking for new targets to smash, new worlds to conquer; always shouldering through the next door as soon as it opens (I Cor. 16:9), unmindful of the forces arrayed against him, so long as Christ points the way.

Not in his own strength, now; all of that was left at the brick wall on the Damascus road, the wall of conviction which utterly checked and emptied and shattered Saul, the destroyer, the wall from which he was thrown back at the chief priests who had sent him.

And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.—I Cor. 15:8-10.

Emptied of self and filled to overflowing with the Spirit and the power and the message of a living Christ; this, then, is the secret of Paul's successful Christian life.

But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.—II Cor. 5:4-10.

Buffeted by foes and by the "messenger of Satan," the God-directed human torpedo reaches the greatest heights of his strength.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.—II Cor. 12:7-10.

And the same strength can be ours,—for a price. It is a question of giving ourselves entirely to Christ; once for all (II Cor. 5:15) and in all things (Col. 1:18) and every day of our lives (Luke 9:23; I Cor. 15:31), to be crushed and emptied and molded and used according to His will.

"Who then is willing to consecrate his service this day unto the Lord?"

Lebanon, Pa.

WHY GOD CALLS YOUTH

BY HOWARD E. WINTERS

Young people are likely to feel that if the Lord has a really important job to do, He will invariably entrust it to one of His old, experienced warriors of the Cross who has been tested in the Way and found worthy of trust and confidence. And it is often true that just such a person may be the one called by God to do a special work for Him.

However, there are many instances which can be cited, both in Scripture and church history, which show that sometimes the Lord has trusted a young person with an important task, and failure would have meant tragedy for the work of the Lord as well as for the welfare of His people.

Esther was a girl in her teens when the fate of the entire Jewish nation was entrusted to her. Samuel became the oracle of Jehovah while he was still a boy, and he delivered God's fateful message to the aged Prophet Eli. David, the sheepherder, was chosen by God to deliver the armies of Israel from the heathen Philistines who were blaspheming His holy name. It was Daniel, just a youth at the time, whom the Lord set apart in the wicked Babylonian court to witness for Him and His righteousness. And a young girl by the name of Ruth forsook her own people to cleave to God, and thereby became one of the ancestors of Jesus, our Saviour.

Why do you suppose God sometimes calls a Samuel, an Esther, or a David to do a job which would make even an experienced adult fear and tremble?

There are a number of possible reasons, some of which will be mentioned here. Think them over, young people. Perhaps they will explain why God may ask you to do a job that you think is too big or too difficult for you to do.

Perhaps it is because young people can easily get a vision of what God has for them to do. What appears impossible to an older person is just a challenge to a David who knows that he has enough divine power at his disposal to overcome any obstacle, even a Goliath.

And it may be that young minds, as yet unhardened by contact with a sin-hardened world, may find it easy to trust God to see them through. Perhaps it was childlike faith and trust which Jesus had in mind when He exhorted His disciples to become as little children.

Or it is possible that young people are less fearful of making a mistake. No one likes to make a mistake, and sometimes older people who have not done as well as they had hoped upon previous occasions may be afraid to try again for fear of further failures. A young person not held back by former mistakes may find it easier to venture boldly for God even to tackle the apparently impossible in His name.

It may be because God finds it easy to get the attention of young people. Older ones, carrying the responsibilities of life, have their minds on earning a living, making important decisions for themselves and their organizations, guiding and directing their families, and many, many problems which adults in this complex society of the twentieth century must face. For the most part, young people's minds are still free from most of these cares and responsibilities, and thus God may find it a simpler matter to get their attention.

Perhaps God is especially pleased to use a young person in His work because He is thinking about the long life of service that lies ahead; certainly the lessons of trust and obedience learned in youth will be invaluable throughout the later years of adult life.—Cleveland Gospel Herald. Sel. by Chester Osborne.

A CHEERFUL SPIRIT

Material conditions affect the spirit of a man, but the spirit of a man affects his interpretation of the material. The bee extracts honey from the flower in which the wasp finds poisin. It is possible to distill the nectar that stimulates and cheers or the dregs which depress and dishearten out of the circumstances in which we find ourselves. The same instrument may distract us with the noise it produces or cheer us with its music. It depends on the performer.

The human soul is much like a musical instrument. It is capable of producing a dirge or an oratorio. It may wail out the dull notes of disappointment and despair or the cheerful rhythm of delight and hope. It responds to the controlling desires of the soul in which it dwells.

There is an inherent bent to seek the bright colors, the sunshine, the green fields, to wander under the open heaven. The singing of the birds attracts, the sighing of the zephyr and the rumbling of the brook charm the ear. The possibility of harmony is indicative that God loves it. Discords, disharmony are not the product of the Creator but the perversion of His best gifts.

There is an alchemy of soul that distills human experience into rare perfumes or noxious odors. There is a spirit that draws the shades or closes the shutter, making the rooms dark and dismal. There is another that throws open wide every avenue of the soul to let the sun shine.

The cheerless conjures vicious spirits and lives in fear of them; its chief occupation is to provide bridges for streams that do not exist and shelter for storms that never come. The evil potentialities of life are given too large an area in the soul's domain. The possibilities for good are crowded out of sight like unsalable goods.

The Word of God favors good cheer. "A merry heart maketh a cheerful countenance."

But tribulation does come, hopes will be blasted, rough places in the pathway of life will be met, and the greater problem is not to learn how to overcome ordinary difficulties with a cheerful spirit but how to deal with the more trying experiences of life. Is there a way in which sunshine can be carried into the darkest experiences of life?

Jesus must have thought of such a case when He said to His disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." He provides for unusual exigencies in life when He says, "Let not your heart be troubled: ye believe in God, believe also in me." The inherent disposition to be cheerful, often begins a song, but to believe in Jesus makes life a song.—The United Evangel.

WHAT PRICE LOYALTY TO CHRIST

If you talk with a dozen persons you may get half a dozen ideas as to what being loyal to Christ means. At the one extreme is the idea that one is loyal if he belongs to the church and attends occasionally, or when he feels like doing so. He never has thought of the matter seriously, nor taken church membership as a call for real sacrifice. He has been looking for an easy passport and feels that if his name is on the church roll that passport is in his hand. He can listen to calls for aid and appeals for self-sacrifice, but all of them soon run off his mind. He has never been impressed with the notion that a change of heart is required so that he can love the things he once hated, and hate the things he once loved.

At the other extreme is an entirely different view as to what loyalty means. The person with this view holds that loyalty to Christ makes church membership a serious thing because the church is His body. It means regular attendance, financial support, consistent testimony, a knowledge of what the church stands for, personal work, honesty in business, witness-bearing in the home, service according to ability, a Bible-reading and a prayful life, and the testimony of a good conscience.

Between these two extremes you will find out four other views of loyalty to Christ and His Church. You can figure out what these views are for yourself. They are all represented in the church you attend. What can we do to transform these lower and less worthy views into the most worthy ones? That is as important as to gain new members for the church. Where do you and I stand in these half dozen types of loyalty to Jesus?—Selected.

O God, whose smile is on the sky,
Whose path is in the sea,
Once more from earth's tumultuous strife,
We gladly turn to Thee.
—John Haynes Holmes.

OUR HOME CIRCLE

OUT OF A MOTHER'S HEART

BY CLARA LEHMAN HERSHBERGER

I dreamed, and in my dream I had reached the termination of a long journey—a journey that had taken me around the world, to all classes of society, to hamlets and to cities, vainly seeking for life's greatest happiness.

The traveler holds the key to this happiness, I had said, and thereupon set out to find it. I explored lost worlds; I descended into the deeps; I met people; I saw strange and wonderful sights; I grew rich with experience. I came home and lectured to capacity crowds, but I was not happy.

I became a musician. Here and there I went, appearing with well-known symphony orchestras, swaying multitudes with my interpretations of Bach and Beethoven. Tremendous ovations were given me, but somehow it wasn't there—this evasive thing that I sought.

Certainly, I turned to writing. Here, I thought, through the printed page, one could find lasting happiness. So I wrote and wrote. Beautiful phrases flowed profusely and found expression through my pen. Men were moved to action, women to tears. But time passed, and I was as far from attaining my goal as I was when I started, and I wearied of writing.

Then it occurred to me that the housewife might know the secret. I ceased my wondering and bought a beautiful house. Into this house I brought elegant Oriental rugs, the finest silver service money could buy. Exotic tapestries hung on my walls. Rare and expensive foods found their way to my table. Rich and poor dined with me alike. But still there was no happiness in my heart.

Desperately, I turned to other things. I devoted much effort to help the underprivileged and the poor in a settlement district. I became an artist and painted my name in immortality. I turned to politics and business. I went here and there, moving restlessly among the crowds until at last I came back to myself—broken and alone.

Suddenly the dream was gone and I woke with a start. From the crib across the room came a baby's sob. I brushed the sleep quickly from my eyes and went to him. I looked into his little face and then I knew. This was it! Why, of course. How foolish to have sought it on the pathway of fame and popularity! This was the satisfaction that I had hunted feverishly in my dream.

And this year on Mother's Day, this great happiness is mine. To love one's mother and later one's husband's mother with a devoted love is a beautiful thing; but this is something far more beautiful. This year two bright eyes will look trustingly into mine, two dimpled hands will hold me tightly, and my little boy, if he could talk, would call me "Mother."

Yes, this is it—the greatest happiness that can come to a woman's heart.

With parenthood there came a grave responsibility. Here in our care was placed a life with all of its potentialities. Ours will be the privilege of teaching him the first things he will ever learn, and ours will be the joy of giving him his first impressions of life. Ours will be the momentous task of leading him into uprightness and holiness. And knowing this, my mother responsibility drives me into a greater directness and simplicity and earnestness in my own Christian experience.

There are several things that I should like to do for my little boy. The first of these is essential but is, after all, the least important. I should like to keep him physically comfortable. To accomplish this requires the surrendering of much time that had once been devoted to other things. To young mothers who have always had a wide interest in many things, this could mean a sacrifice. But it isn't a sacrifice at all. True, we give up things but there is a vastly greater compensation for it in the new joys that come to us.

Could true mother love compare the pleasure of seeing a little hand reach out aimlessly for a piece of soap that floats in the bath with the pleasure of reading a book? Could one prefer the pleasure of spending a week end with a friend to the joy of seeing a baby's spontaneous smile? I think not.

So I should like to keep my little boy warm, to feed him simple, nutritious food, and to keep him comfortable in practical clothes. But this, though important, is certainly the least that I can do for him.

Even more important than keeping him comfortable, is the task we have of giving him a happy home. Only God knows how many innocent children have been started down the road to mental disruption and depravity, and have had to pay with bitter tears the awful price of an unhappy home. This price is not something that can be paid once and then forgotten; the child goes on paying day after day as long as he lives for that which he could not help. In some strange way an attachment for the place of one's birth and childhood grows with all the opening of the mind to an appreciation of life. And every child is entitled to a happy home with happy memories.

I pray daily that God might help us, my husband and me, to grow deeper and broader in our love so that we might be living testimonies to our child of the greatness and the goodness and the wisdom of God. Would that our home might be a place of devotion to God and each other—where the creeks and dams, the trees and the hills, the swimming hole and the paths to the woods, all will hold precious memories of happy days and possess and never let go of our hearts. This indestructible attachment for the familiar scenes of one's childhood simply means that God has placed something deep within the human heart that works and keeps working for the preservation of the home. This is every child's birthright, no matter how kingly or how lowly he might be.

And then, if, when he is grown, he sometimes gets a little homesick, if his heart burns to come back to our hearth, if his eyes light with an inner glow when he sees us—then I shall feel that I have not failed in the task that was given me to perform.

Over and above all, we would seek to teach him about God—a great responsibility but a blessed privilege. I feel that I cannot comprehend the importance of this task—it overwhelms me with its magnitude.

Most of all, we would have him know that outside of God there is nothing—absolutely nothing—that has any eternal value. I would have him know that God is the Creator and the Master Mind behind this universe of ours, that apart from Him we are wretched sinners, and that Christ alone can take us back to Him. We would have him become acquainted with God early—to know Him as a Father if he is willing to be a son. We would not pray for fame or wealth or power in his life; we would pray that in all he does, he might fear God and be a man.

If I were not aware of the sin and vice in our world, I could accept this new role with much less seriousness. If I did not know that evolution and atheism were being taught in public schools; if I did not know that obscenity peddlers were loitering about schoolyards, waiting to distribute their filthy literature to innocent children; if I did not know that social diseases were running rampant; if I did not realize that a child's path is fraught with innumerable pitfalls carefully concealed by the enemy; if I did not believe that there are insidious forces at work to de-

LOVE OF OUR MOTHERS

Love of our mothers, living yet,
In cradle song and bedtime prayer,
In nursery rhyme and fireside lore,
Thy presence still pervades the air:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, tender love,
The fount of childhood's trust and grace,
O may thy consecration prove
The wellspring of a nobler race:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, guiding love,
For youthful longing, youthful doubt,
How blurred our vision, blind our way
Thy providential care without:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, Christian love,
O living truth to meet our needs,
Still serve the home and save the church,
And breathe thy spirit through our deeds:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

—Arthur Bardwell Patten.

stroy my little boy's soul—if I did not know these things, I say, then I could accept my responsibility as a mother with no qualms. But knowing this, I feel that I must lay hold on God for wisdom and understanding to perform my task well.

As I undertake my vast responsibility, I realize that to be anything less than the best that I can be is to be a traitor—the lowest of traitors—to the noblest calling in human experience.

Scottdale, Pa.

MY MARRIAGE VOW

BY IDA BOYER BONTRAGER

It was made eleven and a half years ago, but it is still vivid in my mind. No, not the mere celebration, though I remember much of that, but the vow itself. Some couples remember only the celebration, and forget the vow; and disastrous results follow. I thank God that He impressed me at the time with the sacredness and importance of that vow in a way that I have never forgotten. Nor do I want to forget. It is something that I love to remember. Ask me about some of the details of my wedding day, and I may not be able to answer everything accurately. I do remember that it rained and then cleared beautifully, that there were around seventy-five guests, that the day was Saturday and the time ten-thirty; but ask me to name all the guests, waitresses, and helpers, or even to describe the exact menu, and I'm sure I would falter now and then. On the other hand, ask me what promises I made to my husband during the ceremony, and I will repeat almost the exact words for you. Yes, I remember that part of the wedding much better than I do the texture of the cake or the flavor of the ice cream. Some of the guests present that day seemed to think that "Just Married" ought to be placarded on our car, and that other pranks ought to be played, perhaps to help give us a "married" feeling, or to furnish us material for fond (?) memories in later years, or to have fun at our expense (though I am still waiting to be shown what is funny about making light of this most sacred ordinance that exists between man and woman); but as for me, I had much more meaningful evidence within my own heart that I was married than all the placards, pranks, serenading, and celebrating in the world could have furnished. And that evidence is still present with me, even more so than on my wedding day, while the attending celebration is a mere memory that grows dimmer with the years.

It was made for life. When I was a little girl I thought weddings must be very sad occasions. My reason was that I thought couples who lived together for years and years would surely get tired of each other and that weddings therefore were of doubtful durability. Nor did my first attendance at a wedding rid me of this aversion. I was loath to hear the minister say, "Go forth as husband and wife." Somehow, in my childish mind, I wished he might skip that, so as to leave some loophole for the bride and groom in case their marriage would be unsuccessful. But the bridal pair didn't seem to feel that way at all. They had been looking forward to being pronounced man and wife, and that for them was the happy climax of the ceremony. Just so it was for me at my own wedding, years later. And now after these eleven and a half years of wedlock, it still seems that my married life has only begun. It is altogether foreign to me to think of ever getting tired of my husband. The years bind us closer together and weld us more and more into "one flesh." Now I no longer wonder how a couple can live together for years and years without getting tired of each other.

Instead, I wonder what makes so many marriages end in divorce. In a way it is a mystery to me that some couples will live together in apparent unity for as long as twenty or twenty-five years, during which time they may even have reared a family together, and then suddenly separate and remarry. In another way it is not a mystery. Something was wrong, perhaps at the marriage altar already. The vow may have been made rashly or spitefully, to get even with a former lover. It may have been made without asking God's approval. It may have been made between Christian and non-Christian. It may have been made in any of a number of wrong ways. Or the trouble may have come later. Perhaps husband or wife became unfaithful and the other sued for divorce. Perhaps love grew cold, though why it should have if it was ever warm is another mystery to me. Perhaps one or the other was not all that he or she posed to be before marriage, and unhappiness resulted. Maybe one or the other was not industrious, leaving most of the responsibilities of both to be shouldered by one. Maybe the one belonged to church and the other did not. Maybe the one wanted to go to church and the other did not. Maybe the interests of the two gradually diverged instead of merged as the years went by. And maybe a great many other things. Anyway, whatever the cause, too many—far too many—marriages have failed, leaving broken hearts, broken homes, and parentless children that likely will have to choose between leaving home and being stepfathered or stepmothered by the new companion of the divorced father or mother.

It meant what it said. "As long as you both shall live," evidently has been interpreted by some to mean, "as long as you both love each other," or, "as long as you both see things alike," or "as long as neither one of you gets an eye on someone else," or, "as long as you treat me right." But to me, "as long as you both shall live," meant for life. It still means that to me. It means that to God, too, and He will hold me and everyone else who has taken the marriage vow accountable for life. Legally, couples may be granted divorce for such causes as infidelity, incompatibility, and many others. But in God's sight, all such couples are still man and wife, even though they may have married a dozen times in the meantime. The law, by allowing what God does not, can never unjoin what God has joined, or remarry what in God's sight has never been unmarried. "As long as you both shall live," means, without exception, for life.

It brought obligations. I have never been the same since taking my marriage vow. I never will be. I shouldn't be. I didn't want to be. My life is a partnership now, and I try to live to please my partner. Before marriage I lived my own life, I did my own thinking, I made my own decisions, I walked my own way—all these things and more I did largely my own self in my own way for my own sake. But my marriage vow changed all that. I knew it would. I expected it to. I wanted it to. It put me under new obligations. I found that thinking, planning, and deciding mattered to my husband, as his also did to me. Some say they lose their independence when they marry. I choose to say that I find the arrangement a happy dependence. As husband and wife, we need each other, and our lives should so complement each other's that neither one of us will think of any lost independence to wish it back. And as for the obligations that my marriage vow has brought, I expected them also and even welcomed them, for they are mutual. The obligations that I am under to my husband are similar to the ones that he is under to me, and we help each other meet them. I promised to keep myself unto him alone, and so I am under obligation to do that. Why shouldn't I be? Why wouldn't I want to be? Especially when I realize that he has made the same promise to me, and that our keeping it makes for mutual happiness. I promised to love and help him through all the ups and downs of life. I promised to take my place beside him as a faithful wife. I am under obligations to be a housekeeper and homemaker for him.

"Incompatibility" is the reason given for so many divorces. I wonder. Unwillingness on the part of one or the other to meet marital obligations would express it more accurately and truthfully, wouldn't it? Shame on any of us married people who expected married life to be only a continuation of the parlor tête-a-tête that courtship was. Married life calls for real effort. A home must be built (maybe a house, too). The living must be earned. Bills must be paid. Faults must be overlooked. Weaknesses must be acknowledged and helped. Dispositions must be understood. In-laws must be made to feel that they "belong." Children must be trained, fed, and clothed. All these and hundreds of other consequences of married life call for effort from even the strongest, much less the weakest. But how beautifully these all work out when husband and wife shoulder them together in love!

It was made in love. Some marry for money, some for conveniences, some for social prestige, some for spite, some for companionship, and some for escape from "old maidship" or "old bachelorhood." Some are attracted by mere good looks or personality or accomplishments or education. Now most of these things need to be considered in planning for a happy marriage; but not one of them is sufficient reason in itself for marriage, and not one of them in itself will insure happiness in married life. There must be love above all else—love for each other and love for God. Not love that is prompted by the heart only, but love that is ruled also by the head.

It is sacred to me. I never have liked the "rolling-pin" and "boss" jokes about married life. The wife was meant to be the queen of the home, but she is not to reign from a throne that is elevated by conceit and domination. The husband is to be the head of the home, but he is not to rule with an iron rod. Husband and wife should be master and mistress in their own spheres, yet each working together in a way that neither thinks of the other as "boss." Proper love between them keeps each in his place and insures harmony between them. That is the way I felt on my wedding day that it should be, and it is the way I still feel.

Much more could be said, but the above is in short what my marriage vow has meant to me. What has yours meant to you? Have you grown loose in observing it? Remember that it is for life and that God will hold you accountable for keeping it. Have you at times taken it as a joke? Remember that it meant what it said. Have you failed to fulfill the obligations that it brought? Then ask forgiveness and start over. Have you lost or failed to keep that first love? Revive it at once. Has your vow lost its sacredness and become commonplace to you? Or have you, perhaps, even forgotten it? If so, here it is. Read over it for yourself, remember your wedding day, ask yourself whether you have been faithful to your vow, and resolve anew to keep it.

1. Do you believe that matrimony is an ordinance instituted of God, and confirmed and sanctioned by Jesus Christ, and that you must therefore enter upon it in the fear of God?

2. Do you confess and declare that you are unmarried, and free from all other marriage relations and engagements whatsoever?

3. Will you, in the presence of God, and these witnesses, take ————, the sister by your side, to be your wedded wife; will you love and cherish her, provide and care for her in health and sickness, in prosperity and adversity, exercise patience, kindness, and forbearance toward her, live with her in peace as becometh a faithful, Christian husband; and, forsaking all others, keep yourself only unto her as long as you both shall live?

These three questions and others were asked in almost identical terms to both you and your bride (or bridegroom) on your wedding day. You answered well on that day. You promised faithfully then. Have you kept your vow?

Estacada, Oreg.

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible—H. Clay Trumbull.

I never saw a useful Christian who was not a student of the Bible. If a man neglects the Bible, he may pray and ask God to use Him in His work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon.—D. L. Moody.

CHRISTIAN WOMEN IN THE NEW TESTAMENT

BY MARGARET HORST

I said in a previous article that I love the name Mary. This is not surprising since my mother's name was Mary. I want to discuss with you three Marys in the New Testament.

Mary the mother of Jesus comes first. In Matt. 1:16 we read, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." In Luke 1:26-30 we have these words, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God." In Luke 1:38 Mary says, "Behold the handmaid of the Lord; be it unto me according to thy word." In verses 46-55 we have the Magnificat, which is the most wonderful song ever sung by a woman. In Matt. 1:18-21 we find that a special messenger is sent to Joseph. Thus each of the earthly parents had word direct from heaven concerning this wonderful child. In Luke 2 we have the full story of the birth of Jesus. I wish every Christian would be sure to read this story each Christmas morning.

Mary the mother of Jesus was present when He performed His first miracle in Cana. In Mark 3:31 while the scribes were trying to catch Jesus, His mother and His brothers came and stood outside, apparently hoping to call Him away from His antagonists. When Jesus was told that they were waiting for Him, He answered by explaining to what a large family He really belonged. At the cross Jesus gives His mother over into the care of John. John 19: 26, 27.

Mary Magdalene. In Luke 8:2 we read, "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, . . ." Matt. 27:56 tells that she was at the crucifixion. It says that these women followed the procession and ministered unto Him. Just what they did we are not told. In Matt. 28 we find that she was one of the first to come to the sepulcher. John 20 tells us that she came to the tomb early, when it was yet dark, and saw that the stone was rolled away. She ran and came to Peter and John and said, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." After the disciples left the sepulcher she still lingered and wept. While she was explaining the cause of her sorrow to the two angels, Jesus appeared and spoke to her. Then she knew that her Lord had risen indeed. This is the Mary who had once been possessed with seven devils. Such a transformation causes one to exclaim, "Wonderful grace of Jesus!"

Mary the sister of Lazarus sat at the feet of Jesus and heard His words. Martha received Him into her house. Luke 10:38. She was the executive or immaculate housekeeper. It was Mary though who made it the type of home where Jesus loved to come. I hardly think a greater tribute has ever been paid to a woman than that found in Luke 10:42, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." In John 11 we have the story of Lazarus' death and restoration. When Mary heard that her Lord had come, she left those who came to comfort her and went to the Comforter. I am particularly attracted to verse 45, "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." They were attracted to Mary's home and found Jesus as their Lord. In John 12 we find that a supper was prepared in honor of Jesus. As we may well expect Martha was present and had her serving apron on. Mary was there too; she came to anoint the feet of Jesus with precious ointment. It was so fragrant that the house was filled with the odor. Of course, she was criticised, but why should that matter when her Lord was satisfied with her act of love and devotion?

These three Christian women are good examples for us to follow. We find in John 19 that they were all three at the cross and witnessed the crucifixion. I am happy to notice that they were not satisfied to follow Jesus only to the cross, but went also to the open grave and found that He had risen. What a glorious experience it is to learn that, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

Reading, Pa.

PRAYER

Some months ago, I chanced to meet a business man, a fine Christian man whom I had not seen for a couple of years. I at once noticed he was in distress and I asked him the trouble. He started to tell me, so I asked him to my room where he told me of his business losses, how everything seemed getting worse every day and that he could get no one interested in his problems. I told him that Christ would be interested if he would let Him and that if Christ could not help him, there was no use trying to help himself. So he agreed and we had prayer together. Every time I am in his town I see him and we have prayer together. Every day I pray for him and I am thankful to say that his business has turned for the better. His daughter, who graduated from college last spring, has a good position teaching in the schools, and it is a joy to see the family happy in their home.

There are many men today with burdens too heavy for them to carry alone. They need someone to lead them to the Burden-bearer and pray with them.—Fred C. MacMilan.

MISSIONS

A SIDE ROOM IN THE MENNONITE WAY OF LIFE

I

BY IRA D. LANDIS

This is the first of a short series of articles describing the relief activities of the Mennonite and Amish churches in Lancaster and near-by counties in Pennsylvania. Other districts throughout the church were engaged in similar projects. We hope to be able to record some of these activities in other sections later.

Our good housewives in Lancaster County, Pennsylvania, have from youth learned the best in culinary arts. This was put into practice in a larger way when our boys were scattered throughout the States in Civilian Public Service. The churches in their basements and mothers in their homes in a large way canned vegetables and fruits by the thousands of cans during the last three years. Thus they who were giving a testimony for the Lord on nonresistance, had sharers at home who appreciated the spirit and work of the youth of the church.

To the C.P.S. Canning Program in the summers of 1943 and 1944 the sisters made a contribution of 85,675 quarts and 1830 pounds (in 1944) of fruits and vegetables. These were distributed mostly in camps east of the Mississippi, but some went into the far Northwest. Our boys were found in almost every camp in the nation.

With the war ended, world-wide relief was possible. That gave a nearer approach to the dream of the writer, viz., a central canning center for our C.P.S.-Relief program This was marvelously furnished on the Glick's Seed Farms, near Smoketown, Pa. While not thoroughly equipped for wholesale canning operations, the Lord saw to it that a retort, kettles, cans, and pans were provided as needed, even though there were none in sight at first.

The plight of thousands of Mennonites in Europe, and especially the Holland brethren, whose forefathers made it possible for us to be born in this Canaan of plenty, reached us. When God heard their cry, as He did Israel's in Egypt. He called to us to open our hearts. This we were only too glad to do.

A Lancaster Conference Relief Committee was appointed in the fall of 1945. This was organized with Ira S. Hess, Mt. Joy, Chairman; Norman L. Hess, Landis Valley, secretary; John M. Bomberger, Elm, treasurer John S. Sensenig, Hinkletown, and Isaac J. Barge, Strasburg. Immediately in co-operation with the M.C.C. at Akron, Pa., they organized everything for action, and all were on their tiptoes to serve the Lord, the church, and the Holland brethren. About twelve meetings were held throughout the winter, each contributing his portion to make everything work smoothly.

The regular workers included Reuben G. Stoltzfus, a Millwood minister; Roy Ulrich, of Illinois; Roy Smucker, of Ohio; Harold Showalter, of Virginia; and Raymond Bohrer, of Illinois. Four of these were C.P.S. boys. The last month Jonathan Keneagy, of Mifflin County, replaced Bohrer. Daniel Glick, of the firm, was bookkeeper. Isaac Barge, of the committee, was especially active at the plant and in the field.

Beginning November 7 to can poultry, it was up to the committee to see that sufficient poultry was on hand and enough helpers to can the same. When rightly started the cannery could handle a thousand fowls a day, with the fifty to sixty men and women relief helpers from the churches.

The poultry, mostly chicken, was dressed in the homes of the contributors. Each congregation generally had a local committee, who would see to it that their quota on a certain day was delivered to the cannery. A few began work at five, putting 100 to 500 chickens in the huge cooking kettles. When the crowd came later in the morning, the chicken was ready to be separated from the bones. The giblets, which had been cooked separately, were minced and mixed with the separated chicken meat. The bones were then cooked for the broth.

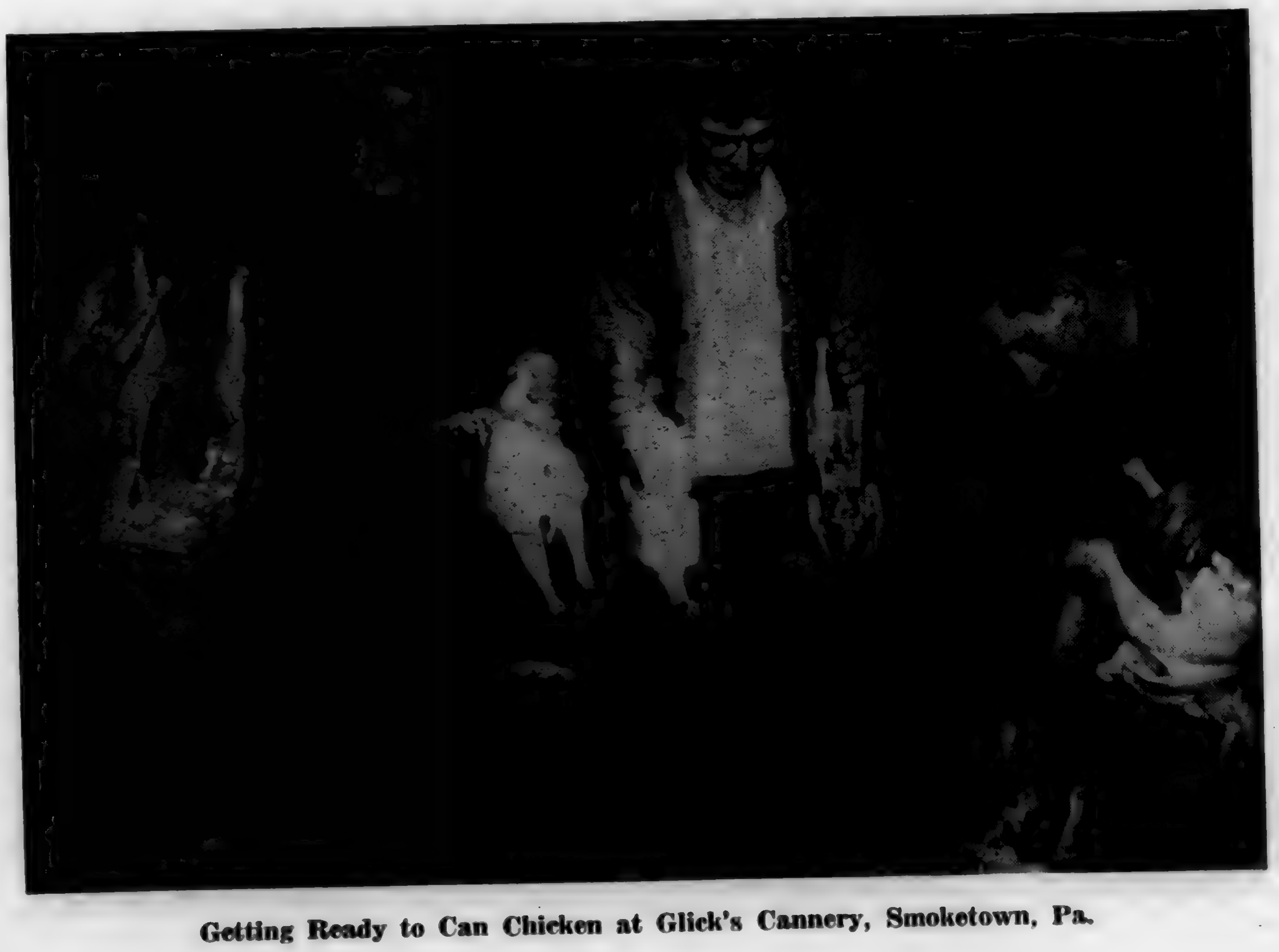
The meat with the broth was packed in cans, automatically sealed, and in wire baskets was given a steam bath in the processing retort. After this bath they were cooled by running water, labeled, and packed. Cartons of six No. 10 cans of 3½ quarts each, steel strapped, were then trucked from cannery to dockside U.S.A. for shipment under the M.C.C. Food for Relief Program in Europe.

Although this cannery was privately operated since 1927 for tomato puree, this is the first time meats were handled. From poultry they turned to pork, on November 27. Two and a half tons of dried beans were brought in from Michigan and mixed with the pork. Thus it was sent forth as pork and beans, but compared with the commercial product, mostly pork.

When the hog program was fully organized, the porkers were introduced to Ezra Martin's abattoirs, where they were killed, scalded, and dehaired with dispatch. The fifteen to twenty hogs a day were then hauled three miles to the cannery where willing hands soon had the lard and pork separated and everything cut into three-inch cubes. The pork was then mixed with the beans, and after thirty minutes of cooking was soon sealed in No. 10 cans. In wire baskets, they were then given in the retorts a one-hundred-fifty-minute treatment of 215 degrees temperature at fifteen pounds pressure. This would preserve them for any conditions the canned product might undergo before reaching the hungry Europeans.

The hogs, averaging 225 pounds, were at first contributed, but since Lancaster County is not a distinctly hog-raising county, this supply was soon exhausted. The hogs were then purchased in carload lots out of Chicago with contributed funds in the hands of the committee.

From hogs the cannery turned to beef. Due to federal regulations these were purchased by the Glick's Seed Farm, fed a month, and slaughtered on the premises. Aside from a few contributed, these were purchased at the local stockyards, and turned over to the committee at the final cost. After the beeves, eight to twelve 1000 pounders per day were started,



Getting Ready to Can Chicken at Glick's Cannery, Smoketown, Pa.

they intercepted some porker days, according to supplies.

This program was continued until March 1 and most of the canned goods were moved out by the fifth of that month. In the seventy-five canning days 3,803 work days were contributed. These faithful workers from seventy-two churches, in addition to all of Lancaster Conference, represented the Conservative Weavertown, and Old Order Amish, Groffdale and Weaverland Conference Mennonites, Brethren in Christ, Ohio and Eastern Amish Mennonites, and the Bethel Congregation (Mummasburg).

Chart I

Food for Relief—Lancaster County Committee as of March 9, 1946

DONATIONS:

Cash	$97,131.67
Cash (Rec. from sale of by-products)	3,129.05
Beeves—80 @ $175.00	14,000.00
Hogs—300 @ $38.38	11,514.00
Chicken—20,308)	
Turkeys—109)	30,000.00
Ducks—112)	
Canned goods—(C.P.S. and Relief)	10,491.90
Flour 5 carloads—600 ea. @ $3.60 cwt.	10,800.00
Total Donations	177,066.62
Note: Cost of cans furnished by M.C.C.	3,459.63

QUANTITIES PROCESSED:

Fowl: 9,036 cans 20,529 total number
Pork: 16,780 cans 679-379 purchased, 300 donated
Fats: 1,264 cans
Beef: 21,861 cans 311-231 purchased, 80 donated
Total cans, 48,941. (No. 10-3½ qt.)

Milk, Evaporated
3 carloads—1 France—1 Holland—1 Germany
Total Value: $13,200.00
Flour:
5 carloads—3,000 bags @ $3.60 cwt.
Total Value: $10,800.00

As seen by this chart, within four months over $177,000 for one project in cash and kind was collected from Lancaster and a few outside counties. This represented 171,293 quarts, or twice the amount in meats that was canned in two whole seasons prior in fruits and vegetables. This was much easier, and due to laboratory bacterial tests produced less spoilage.

With money still on hand the committee also purchased three carloads of milk, which was sent to France, Holland, and Germany. They also collected wheat, which was locally milled, and five carloads of flour were sent across the ocean waves to famishing, war-devastated Europe.

The Lord has marvelously led in this whole program. As in the building of the temple, not a hammer of any kind was heard. People in assisting caught the spirit and were willing to aid much more. If the souls of those on the receiving line obtain greater good and their souls greater blessings than these following in the footprints of the Lord here, we shall be amply repaid and God's kingdom will be enhanced. This is but one side room of the Mennonite way of life.

Lititz, Pa.

THE LORD'S WORK IN THE ARKANSAS FIELD

Bethel Springs School, Why?

BY FRANK HORST

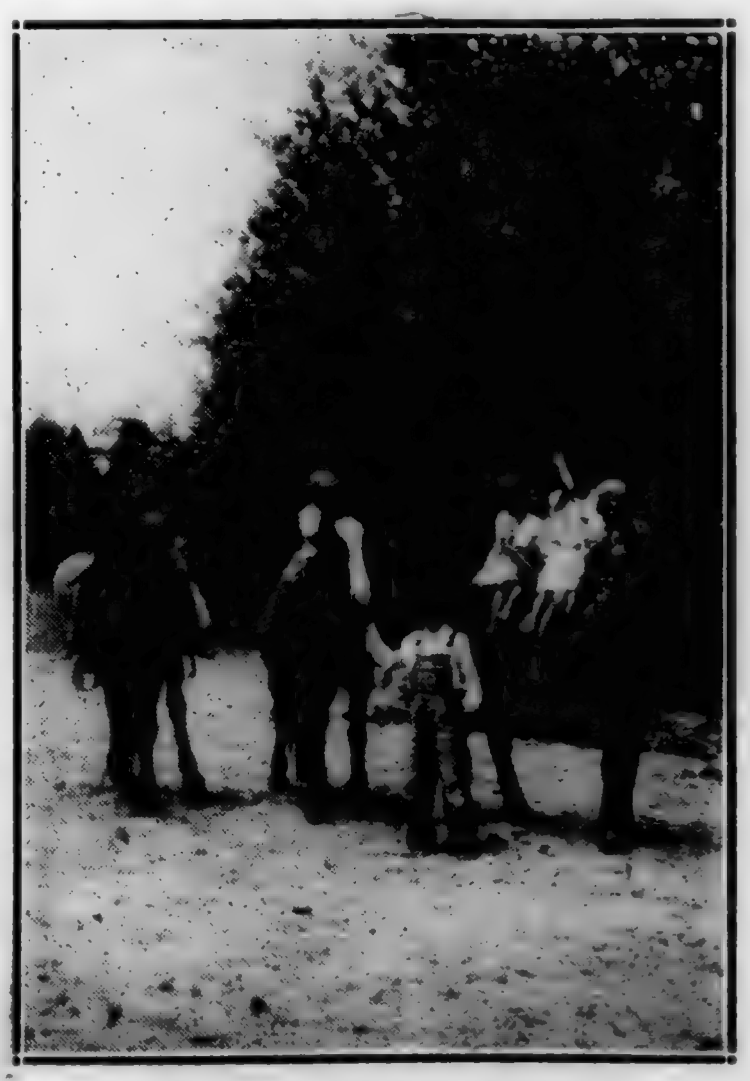
"I just can't see why we should have a school way down there in Arkansas," one man recently remarked to another. That undoubtedly is a question in many other minds also. What's the use, or what's the good of it? some may wonder. The best way to get this question answered satisfactorily is even as Philip spoke to Nathaniel, "Come and see" (John 1:46).

To those who cannot come this article is an attempt to answer the "why" of Bethel Springs School. Following are three testimonials from Christian parents who have in school children who have become Christians through the endeavors of the Bethel Spring Church. They are very much concerned for the spiritual welfare of the children of the community.

"Inadequate school facilities, is the answer in short terms. Another reason is that our local state schools are beyond control of Christian people. We want our children grounded in fundamental Christian principles, and we expect the school to facilitate missionary activities. On these things we pin hopes and expectations."—Russell and Nettie Pool.

"I am thankful for a school that has Christian teachers who are willing to answer God's call and work in His vineyard anywhere they are needed. I know our teachers have the ability to teach where they could obtain much higher wages. In schools where the teachers are not Christian the high salary is first in consideration and the children come second. Too, most children are influenced by their teacher's daily living, if it be Christ-like or worldly. Therefore I am very thankful for Bethel Springs School and what it means to all who attend."—Alice Freeman.

"There are at present eighteen pupils attending Bethel Springs School who have named the name of Christ. There are possibly less than six per cent who don't know where they stand spiritually. This then is the biggest challenge, their spiritual guidance and nurture. And not only these, but others are hungering and thirsting after righteousness. At present only four children of the five upper grades (including the ninth) have never confessed Christ.



Going to Church in Arkansas

"Another reason for Bethel Springs School is that the public school system has been faulty and insufficient in times past, but now takes even greater meaning for 'In the one room school a Christian school board had a certain amount of autonomy. In the consolidated school Christian people will discover they have far too little influence' (John Koppenhaver). Our County School Supervisor, himself a very considerate Christian man, says regarding consolidation and district reorganization, 'The demand [from Arkansas Education Association] is becoming increasingly felt. I prefer seeing reorganization done with local initative.'

"The school will prove a very valuable asset in years to come to the mountain children themselves, to the church, and to the kingdom of God."—Zella Higgenbothom.

The "why" of Bethel Springs School can be summed up under four heads: spiritual, mental, physical, financial.

In working with and for the children we endeavor constantly to follow the command of Jesus, "Seek ye first the kingdom of God and his righteousness." There are children who wish to be Christian, and whose parents want them to be Christian. It is the purpose of the Bethel Springs School to furnish a wholesome spiritual atmosphere where young souls are encouraged to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." We want the children to be bold to stand for truth and right, and to know that they are sheltered from the taunts of being called, "sissy," "coward," or "preacher," when they refuse to do wrong. It is to the credit of the school that while a number of the pupils have confessed Christ and have asked to be received into the fellowship of the church, there has not been any persuasion or pressure used to bring this result. In fact, we have not even encouraged church membership unless or until they are fully persuaded in their own minds. On the other hand, we are very much concerned that they absorb the principles and spirit of right and truth. We are glad to have children in school who are Christian and may want to become members of some other church. Our purpose is to give all the children the same advantages of Christian nurture. Our desire is to encourage children and parents to become sons and daughters of God. The recently chosen school motto expresses the heart motive of School Board, teachers, and pupils. It is from the last half of Psalm 36:9. The complete verse is, "For with thee is the fountain of life: in thy light shall we see light." Truly we want to see our light as the Lord's continual provision. The spiritual value alone of Bethel Springs School would justify its existence. Undoubtedly there will be souls enjoying eternal joys of heaven that would not have reached it without the additional help of Bethel Springs School.

Another great part of the school is the mental or intellectual service. Many public schools have done the best they could, but have been handicapped. A three- or four-month term is not unusual, while most schools have six to eight. The purpose of the school is not to replace other schools, but to supplement them. State texts are prepared for nine-month schools, and it is impossible to really get the lessons learned in much shorter time. Bethel Springs School in its new home, when the building is completed, will be in position to receive children coming in from other districts. We expect an enrollment of around sixty to seventy-five next term and will not be surprised if it reaches a hundred. There is much interest in the school by folks a good distance away. More and more parents are seeing the need of such a school and the value it will be to the children. An increasing number are wishing that they would have had a chance like their children are getting; it would have meant much throughout life. It is our hope not only to produce some fine Christians, but also some fine scholars. We expect to find and develop talents in reading, mathematics, singing, spelling, speaking, homemaking, shopwork. We have been pleased already with results achieved, but feel that we have but barely started. It is a growing conviction with the writer that people of the hills have abilities and talents equal to those of anywhere else, but in most cases there have not been opportunities for development. Teachers and learners are not to blame for not teaching and learning nine months' work in three to six months' time; neither can the child be blamed for becoming discouraged and quitting school. Many have attended school until they have become ashamed that one of their age should still be in so low a grade, and so they just quit. It's not that they can't advance. These children are just as intelligent and learn just as well as others, but they have lacked opportunity. A very small per cent of pupils complete the eighth grade in local state school, while it was the happy privilege of Bethel Springs School to grant twelve diplomas in the first two years of her service.

We endeavor to keep our scholastic standards above state requirements. In addition to high educational standards, an important part of the school will be the domestic and vocational training of the girls and boys. Many of the girls receive daily domestic training at home, but a class in domestic science will add interest and skills for their home work. The boys are very much interested in their shopwork and have done work that is very commendable for beginners. This training, small as it has been as yet, has proved a good help to the boys in doing saw and hammer work around home. We believe it will be an aid to some if not all of them in learning skills for a life trade. The boys will be very happy when they can again resume their regular shopwork classes.

Another reason for the school is the physical. Some of the greatest lessons all children need to learn are the joys of good sportsmanship and clean play. One of the seed thoughts that satan plants early in life is that to be a Christian would take the joy out of life. Our school folks and community young people are developing a growing conviction that games, sports, and general fun can and ought to be Christian. And young Christians are learning that they enjoy the playground more than ever before. We do not place so much emphasis on the physical side of the school because they get their exercise in walking to and from school and in homework, but we do feel that the lessons to be learned from Christian sportsmanship and playground co-operation are important and need to be carefully developed.

The fourth "why" of Bethel Springs School is financial. It is of course true that there would be longer terms and better equipped schools locally if there were funds available to operate them. Bethel Springs does not receive state aid nor any tax revenue. The operation is entirely under church control and support. The Lord has laid it upon many hearts to support the school with prayers and gifts. Eternity alone will reveal their value. Both are needed. With the state schools the tendency toward consolidation carries weight. It is not improbable that our community would be left without any local school center if it were not for Bethel Springs. In that case children would either have to ride a school bus or not go at all. In some cases it would mean they just wouldn't go. That is another of the reasons why the community is glad for the new school. The fact that the South needs outside help with schools and hospitals is brought anew in a forceful editorial of the April, 1946, issue of "The Progressive Farmer," by Clarence Poe, president and editor. Part of the editorial reads thus:

> "The South has only 8 per cent of America's income. Yet it has 32 per cent of America's children to educate, and a similar portion of the nation's sick, needing doctors and hospitals. About education the distressing facts are **that—**
>
> (1) The South has such low per capita income ($666 against $1,213 for other states in 1943) **that—**
>
> (2) Although we spend a greater part of our income for schools (2.7 per cent against 2.5 for other states) yet—
>
> (3) Even this larger per cent expenditure provides only $34.29 per pupil as compared with $74.44 in other states, with the result that—
>
> (4) Of our Southern people 25 per cent have less than fifth grade education, against only 10 per cent for the rest of America.
>
> "So the South is caught in a vicious circle: low income insures poor education; poor education insures poor income. And in health and hospital conditions, our abnormally low income brings equally disastrous results. . . . And not for a generation to come will the South have either good schools or anything like its share of hospitals and doctors unless federal aid is provided."

No doubt many readers will immediately say to themselves, church aid is better than federal aid. This is what we believe. Though federal aid may be very good in its place, and it would no doubt be a wonderful help in school and hospital work, yet its concern is for time and not for eternity. The concern of the church is to produce the best both for time and eternity. Beside that it is a very frail hope that there will be federal aid from north to south. In our local community the average yearly school tax is considerably under $5.00 per taxpayer. Were it not for the fact that schools receive revenue from the Ozark National Forest service some would have had to close in years past. But if they continue operating as they can and then their children take additional work with Bethel Springs School there will be a rapidly rising increase in scholarship abilities, school interest, learning accomplishments, and general educational attitudes. Through the years there will be a deepening appreciation of the service rendered by Bethel Springs.

We praise the Lord that the work of the school building is under way. The classrooms are planned with sufficient lighting, as recommended recently by our county health nurse. The seating capacity will be great enough to accommodate much larger audiences here than ever before possible. We often need the greater audience room to more properly serve our community. Pray that we might remain true and faithful in our service.

Calico Rock, Ark.

BEING "SOCIABLE"

Mr. Perry was a Southern gentleman, exceedingly polite, and also a very temperate man. One day he met an acquaintance who called out, "Hello, Perry! I was just going in to get a drink. Come along and take something."

"Thank you," said Perry, "I don't care for anything."

"But, persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry, "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend, "if you don't want to be sociable, I'll go without drinking."

The two walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry halted in front of a drug store. "I am not feeling well today," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor oil. Will you join me?"

"What!" exclaimed the other, "in a dose of castor oil?"

"Yes, I'll pay for it."

"Ugh!" cried the sociable man, with a very wry face, "I hate the stuff."

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it!"

"Indeed, my friend," then said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable castor oil is to you. Don't you think I have just as much reason to be offended with you as you with me?"

The sociable man saw the point, and it would be money, health and morals saved if the same lesson could be firmly implanted in the mind of every young man in the land. —The Friend, Dayton, Ohio.

FAITH SOLVES THE PUZZLE

The map of our life is indeed a picture puzzle, but faith will fix every part into its proper place. "All things are for your sakes," . . . and there is a divine purpose in every providence for God's children. The believer knows that life here is followed by life more abundant; vision here by face-to-face view of Christ; joy here by a far more exceeding and eternal weight of glory. Possession, position, and perfection are the joy words of the believer, and are all in this glorious inventory of the child of God.—F. W. Ainley.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXVII. Regeneration (Concluded)

BY THE BIBLE STUDY EDITOR

The apostolic teachings of the New Testament agree with the teachings of Christ regarding being born again. Those who trust in Christ are sealed with the Holy Spirit of promise. Eph. 1:13. The Holy Spirit is granted to those who believe, and it is His work within the heart that promotes the character and fruits of the regenerated life. "You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). The change from the death in sin unto the quickening, or life, of the believer is one that is brought about through the spiritual possession of the Holy Spirit. It is not a progressive change with less and less of sin and more and more of righteousness. It is the change of a new birth through the act of faith which appropriates the life of Christ through the Spirit.

In a similar manner Paul expresses the fact of the new life, when he suffers the loss of all material and fleshly interests, counting them as dung, to be found in Christ with the righteousness of Christ. While there is much more to be attained in righteousness, as the new life continues to be expressed in greater fullness, yet the new life is declared to be present, for "God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory" (Col. 1:27). It is true that Paul desired of the Galatian believers that Christ should be formed in them. Gal. 4:19. This desire was the result of their having been pursuaded to complete their salvation by the works of the law. See Gal. 3:1-6. It was Paul's desire that they, having begun in the Spirit, should continue in the Spirit and beware of the false teaching that the work of salvation by faith in the crucified and risen Christ should require the works of the law to maintain that salvation, or to complete it. His desire was that Christ should be recognized as both the author and the finisher of their faith and the only source of their regeneration.

It was Paul's desire that Christ should be formed **in them.** The works of the law and works of righteousness might be formed on the outside, for all works are thus public demonstrations, but no one can by his works fully demonstrate the righteousness of Christ either by the works of the law or by any other good works. Nor can Christ be formed within the heart by the imitation of righteousness or by the works of the law of Moses. No Jew had ever become a Christian by his observance of the law of works. Even Peter, who had desired to maintain the works of the law in order to maintain the fellowship of his Jewish brethren, had renounced the forms of the law in order to be justified by the faith of Jesus Christ. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). The life within the heart, which by faith brought Christ within, was the one that should be formed after Christ, and thus become the source of the life of righteousness. The life of Christ was a fulfillment of the righteousness of the law and the source of all other righteousness. The law was made for the flesh, but the righteousness of the Spirit far exceeds that of the law of Moses. Regeneration brings about the presence of Christ in the heart and is characterized by the righteousness of the Holy Spirit.

Regeneration a Continuous Life

The life that is begun in the Spirit continues in the Spirit. Gal. 3:3. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). The Spirit remains as the Comforter and the director of the believer's life. "He shall abide with you." All of the graces of a Christian life are maintained by the continuous life and walk of the Christian in the fellowship of Christ and the person of the Holy Spirit. The abiding faith of the believer in Christ is essential to this continuity of his life in Christ. "And you, that were sometme alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight; If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:21-23). So long as the faith in Christ continues, so long does the life and salvation and all the graces of the Gospel continue.

One has said that, "The only part of God's creation that cannot be controlled by the will of God is man." The mercies of God are offered to man, but the conditions of that mercy are faith in God, and a continued walk with God. The changes of mind and the changes of purpose which often possess the minds of those who have had faith in Christ frequently result in the forsaking of those principles and powers of salvation which the Lord ordained for salvation through Jesus Christ. Paul recognized this fact. "I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: . . . Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose **end is destruction,** whose God is their belly, and whose glory is in their shame, who mind earthly things.)" (Phil. 3:14-19).

It is strange to us, to be made aware of the condition in the Philippian Church which was so dear to Paul, and where those believers were admonished to seek those things which were so good and glorious (4:8), that there should be some so far departed from the way of salvation as to meet destruction as their end. There is no room here for philosophizing, and for conjecturing the possible experiences of those whose end is destruction. For it is evident that they at one time were numbered among the believers, and had been accounted worthy of being followed in their faith and life. Now the true believers were warned not to follow them lest they too be in danger of meeting the same end—destruction. Such were the enemies of the cross of Christ, and they minded earthly things. This does not imply that they deliberately forsook the ways of righteousness and turned to all of the evil lusts of life. Their god was their belly, but they were the **enemies of the cross of Christ.** The forsaking of the cross of Christ implied that these believers in the cross had now forsaken the way of the cross as the means of their salvation and had substituted the works of the law. They had denied the necessity of counting the flesh and the world as crucified and live in the light of moral laws and fleshly ceremonies. For the fleshly ceremonies of the law included the feast of flesh which no longer constituted the life of the Christian.

So also Paul wrote to the Hebrews. There were those who "have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come" (Heb. 6:4, 5). These blessings of grace can only be received and enjoyed by those who are believers in Christ, for no others can receive the Holy Ghost, or be made partakers of the things of God. But it is evident that some such may fall away. Their fall does not always come from the lusts of the flesh and the desires of the mind to return to the sins of the world. Some may fall through their substituting the ceremonies and dogmatisms of the faith for the real power of life and salvation in Christ alone. "Leaving the principles of the doctrine of Christ, let us go on unto perfection." One may have all knowledge of these principles, but if he has not charity and faith in the One concerning whom these doctrines are the objective, it is unprofitable unto salvation. "Not **laying again** the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit" (Heb. 6:1-3). The life of salvation is to be based on the true principles of the faith of Christ, and founded on the correct doctrines of Christian life and hope. But the life does not consist in the knowledge, examination, and discussion of these doctrines and practices alone. They are essential to life, but they are not **the life** of the Christian. If one should make those doctrines and the interests of the doctrines his sole life and experience, then would he lose out to the extent that he would have crucified the Son of God afresh, put Him to an open shame, and leave no room for repentance for himself. Such an one would have substituted the doctrines and ceremonies for The Crucified One.

Fundamentalism has its place in the Christian faith. But fundamentalism that does not invite one to go on unto perfection is a dead and dangerous thing. The correct doctrines of Christian life alone can not save a soul. And those who build on correct doctrines alone are in danger of falling away from the Christ who saves. This is not a philosophy; it is a fact stated by the author of the Epistle to the Hebrews. The Jew was zealous of his doctrines, but was poor in their power of salvation.

There are, then, two dangers upon which a believer's salvation may be wrecked. The first one noted is that of departing from the justifying faith of Christ and Him crucified and turning back to ceremonial life and fleshly service. The second way of destruction is that of building alone on correct theories and practices of religion and doctrines, and not trusting in the salvation and Saviour concerning whom they teach. What then is the power of salvation? It lies in the possession of Jesus Christ in the heart, and in the quickening of the Holy Spirit, who regenerates the soul and keeps the life in fellowship of faith with Him who alone saves us by His death and resurrection. This abiding faith results in continuing salvation unto the coming of the Lord or until one is received unto Christ.

The Relation of Regeneration to the Flesh

This subject may have already been considered in part, but the subject is one of importance since much of one's spiritual enjoyment may rest upon a proper appreciation of the relation of the Spirit and the flesh. When the Lord said, "Ye must be born again," he implied a spiritual change in the life of man. Nicodemus thought of the physical change which might have been implied. Jesus said that a man must be born of the Spirit, and not of the flesh. The blessings of the kingdom of God were the result of the new birth. The things of the kingdom of God are spiritual and not of a material character. God and His kingdom are spiritual, and the new life must also partake of that spiritual character. They that worship God must worship Him in spirit and in truth.

Jesus said that the things that defile a man are not those that enter his mouth and are cast out; but when a man is defiled it is because of the things which proceed out of his heart. The members of the body are subject to the spirit that lives within it. "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Rom. 6:19). The body of the righteous man is the same as that which he had in unrighteousness. The master of the body may change, and the use of the body may also be changed and become of a different character. One may use his body in unrighteousness and may later use it in holy service.

But if one is born again, does the nature of his body change? Are the inclinations of the flesh such as they were previous to conversion? This is the controversial point of a Christian experience. One must again call attention to the possibilities of continuing in a righteous life.

One determining fact concerning the nature of the body after conversion is its being subject to death. "The body is dead because of sin." "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). This is the regenerated condition of the believer, whose inner life is renewed, but his body is dead. The body is not quickened until the day of redemption for the body. The promise of its quickening is given—that is the resurrection of the body, (Rom. 8:11), and the time of the quickening is suggested in verse 23. In the meantime there remains with the believer the experience of waiting, of suffering (vv. 17, 18), a bondage of corruption (v. 21), and then a deliverance (v. 23). The nature of the body, the flesh, has not been changed by regeneration of the Spirit.

The body contains the nature of the flesh, with its desires and lust. These, the apostle warns, should not be followed, for they will lead to death. To live after the flesh "Ye shall die;" to mortify the **deeds** of the body "Ye shall live." Rom. 8:13. Again Paul directs the Colossian Church to mortify the members which are upon the earth. Col. 3:5. To the Galatians he writes, "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). This could not be the case if the Spirit were not present in the life. It refers to the believer's life and condition. One must conclude that the nature of the flesh, remaining unchanged, must be guarded against and the life must be directed by the Spirit, and the Spirit must be followed in all things in order that the flesh be not indulged and sin fulfilled.

The fruits of the flesh are expressed by the nature of the deeds. Gal. 5:20, 21. Each of the evil characteristics of the flesh may be manifested in many kinds of deeds. This nature is not the ruling power in the life of the believer, although it may exist in the flesh. The ruling power of the believer's life is the Holy Spirit and the fruits of the Spirit life are manifest. vv. 22, 23. "They that are Christ's have crucified the flesh with the affections and lusts" (v. 24). What one needs to know is the nature of that crucifixion. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). To what extent is the world dead because of the cross of Christ? The world must be reckoned dead to the believer; and the believer must also reckon himself to be dead, crucified with Christ. But if being crucified with Christ means to be as Christ was on the cross, it is absolute death of the body. But this is not the case. The world is not absolutely dead because the world is crucified with Christ. The death of Christ was effective in judging the sins of the flesh, that we no longer need be under the sentence of death for sin. It did not bring the body into death that it no longer has the power to sin. Only when death comes to the flesh will the power to sin be destroyed. It is the believer's privilege to know that he may reckon his body to be dead to sin that sin may be considered no longer to have the dominion over the body. The Christian says "no" to the world. He shall also deny himself who is reckoned dead in Christ.

"The Old Adam"—"The Old Man"

"The first man Adam was made a living soul; the last Adam was made a quickening Spirit." The image of the earthy shall remain with us until the time shall come for us to bear the image of the heavenly. The work of the quickening Spirit is effective now only in the Spirit; the time of the transition to the heavenly will come when we shall all be changed. Only when the corruptible shall have put on incorruption and the mortal shall have put on immortality shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" I Cor. 15:42-58.

In a similar manner one may see the distinction between the old man and the new. There was no old man until the new man came into being. There was no Old Testament until the New Testament in Christ came into force after His death on the cross. So the old man, who is the man under the sentence of death under the law, was nailed to the cross that sin should be destroyed that we henceforth should not serve sin. We have become dead to the law by the body of Christ. Henceforth we need not serve sin. But in the new man, who is risen from the dead, we have a new life and are married to Him who rose from the dead. Our obligation is to the new Man who is risen, and through Him we have the newness of life which comes from the indwelling Spirit who is our life and our abiding Comforter.

He who continually battles with the sins within his flesh will have no victory; for, like the dragon of old, the more heads that are cut off the more heads will rise to confront him and charge him with sin. He who considers his flesh as dead, and follows

(Continued on page 148)

EDUCATIONAL

THE WAY OF THE WILDERNESS

BY SAMUEL A. YODER

The flame trees along the Sweet Water Canal were an amazing array of brilliant green and crimson as my friend and I stood by a fork in the road at Ismailia. It was already 8:30. The rays of the tropical sun were beginning to beat down upon us. But of greater concern to us was the fact that if one does not catch a ride at Ismailia in the morning, he will not catch a ride at all; for no one is so foolish as to start this desert journey at a time which will leave him in the midst of it at nightfall.

We had arisen at 4:30 that morning—but traveling has its hazards in the Middle East. At the Suez Canal we had arrived just in time to see the Arab workmen opening the drawbridge for a ship to pass through. For two hours we had sat there, calling to the sleeping ferryman, waiting for the bridge to be opened to traffic again. Waiting had had its compensations, however. We had seen the sun rise in splendor across the desert plains. We had seen the famous Gripsholm ride proudly and high, through the waters of the canal, unarmed, and with national colors flying and painted brightly all over her sides and decks, so that planes, submarines, or ships might recognize her at a glance. (I learned later, that at that very moment she was on her way to India to pick up American nationals, among whom were some very dear friends of mine.) We had also immensely enjoyed the trip from Koubri to Ismailia, along the canal, skirting the Bitter Lakes. We had seen the fellahin at work in the cool of the morning, making hay, plowing, herding small flocks of livestock. We had seen the fishermen pulling in their nets. All this we had enjoyed—but it was not getting us on our way to the Promised Land.

Now as we stood there waiting, a friendly Pole joined us. We managed to convey greetings, but further conversation had its obstacles.

"Dva god Rus Calabuse," he stuttered; and with our limited knowledge of Hrvatski we surmised that he had spent two years in a Russian prison.

"Famalia?" I queried.

"Da." And he pulled from his pocket some pictures of wife and sons, pictures long since out of date, but pictures which he still cherished because they were his one link with his happier world of the past.

Pity the Poles, I thought! One seems to find them everywhere: in Ismailia, in Maadi, in Kantara, in Beirut, in Haifa, and Nazareth, and Tiberias. I had no sooner thought it, when a truck stopped by us.

"Going to Palestine?" we shouted!

"Yes."

We were soon on—all three of us. It was a military lorry, but the driver very graciously waited at the ferry while we civilians went through customs. While I was arguing (successfully for once!) with the inspector about some undeveloped, censored film which he seemed to covet, our inexplicable Polish friend disappeared. But his desertion was more than compensated by two R.A.F. men who joined us. We shared a bit of chocolate, some peanuts, and a melon; and so made a friendly contact which stood us in good stead later. For it turned out that these boys were young Jewish Zionists going home on leave, one of whom lives in Tel Aviv, and was therefore particularly helpful in directing us how to get located for the night.

We now began the long trek across the wilderness. Behind us lay the stately date palms and flaming crimson flame trees of Ismailia; before us lay desert heat and sand. This route, passing as it does, over the straits by the Bitter Lakes, is almost certainly the trail which was followed by Abraham of old, when he went down into Egypt to escape the famine in Canaan. It is the route taken by the ancient Ishmaelite caravan which took the boy Joseph down to the house of Potiphar. It is the route taken later by Joseph's brethren and his father when they came to Egypt to join him and to stay—their descendants for four hundred years. It is also the route taken by the Holy Family itself fleeing the wrath of Herod. Until recently it was little more than the trail it had been for millenniums, but since the Shell Oil Company tar-surfaced it, and under the pressing circumstances of war, it is used a good deal today, especially by the military. Like a black ribbon winding about the dunes, over sand hillocks, across the desert plain, the road shimmered and glazed in the merciless Sinai sun for miles ahead. We grimaced and squinted through our sun glasses, talked a bit, tried to improvise comfortable seats in the back of our three-ton truck; but mostly we just sat and bounced. The burning desert wind blew; the sun's violence increased; our faces burned; our throats became parched. Little in the way of variety was there to help us pass the time. Tar drums dotted the roadside; the billowing sand dunes and hillocks became more rugged as we continued our journey. Now and then we could detect the remains of an abandoned camp, or a military vehicle emergency station. Somewhat over halfway along we stopped at Wadi Abu Agheila, the Egyptian frontier post, by the now dry "River of Egypt." Here we again paused for passport inspection. There were several government buildings, a few trees; but the really only inviting thing I noticed was a swimming pool. We managed to get a drink of water, and were on our way again.

From Agheila on, signs of life began to emerge: increasing bits of vegetation, occasional flocks of sheep or goats, camels, and sooner or later, the never-failing donkey! Eventually small heaps of barley began to be familiar, and, sure enough, the accompanying threshing floors soon made their appearance. Green patches of vegetation were refreshingly welcome—the favorite crop through this entire area at this time of the year being a hardy growth of what appeared to be sorghum. It seemed capable of withstanding the hazards of soil and drought. At about four o'clock, we stopped at a military refueling station and restaurant. It was a deeply appreciated interval, as my friend and I had had no breakfast, and this was the first opportunity we had for refreshment on the entire desert trip.

About an hour later we descended upon the red-roofed village of Beersheba itself, and were now in Palestine proper. Beersheba today is a government and police post, headquarters for the administration of some 20,000 square miles of Sinai wilderness. A friendly young Scottish member of the police force told me some time later that, though the Bedouin goes armed, they find him really quite a harmless fellow—an assertion also substantiated by a missionary friend of mine in Jerusalem who

Drawing Water for the Flocks from a Well in the Eastern Country

has had the unique experience of tracing the route of the Israelites via camel. He told me that the Bedouin's code of honor requires him to entertain guests in lavish fashion. Since he cannot afford to do this often, he purposely hides his dwelling away from the main routes, as otherwise he would soon be eaten out of house and home. No one knows how many of these nomadic peoples there are, my Scottish friend informed me. They shuttle back and forth between Egypt and Palestine, making an accurate census quite impossible. Beersheba itself is interesting to the curious visitor because of the variety of character one can see at its bazaars. But it is even more famous for its wells, several of which were dug by Abraham and are still in use. I shall not soon forget the rope grooves worn in the stone wall surrounding one of them. I dropped a pebble, and heard its reverberating "klug" in the water ninety feet below. And no wonder Beersheba is famous for its wells! I doubt that anyone who has not been in a land where the sun is hot and water scarce can ever fully appreciate it.

Beersheba! How it did stir my imagination! "And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Sheba: therefore the name of the city is Beer-sheba unto this day" (Gen. 26:32, 33).

Two hours later we found ourselves in the modern city of Tel Aviv, where we lodged for the night.

Via M.C.C. Headquarters, Akron, Pa.

NEW METHODS FOR ACQUIRING MEANING FROM WRITTEN LANGUAGE

II

BY EDWIN L. WEAVER

As previously suggested, a committee of the Progressive Education Association made investigations regarding the interpretation of written language and published a report on their findings. The members of the committee conceived of language as an indispensable but highly fluid set of symbols which record experience, have social functions, and promote understandings of environment. They placed much emphasis upon language as a system of "intricately interlocking symbols." One can become aware of the interrelations of these symbols by realizing that any one of them may refer to a very tangled knot of thought and feeling, and bring up innumerable irrelevant feelings and associations. The complexity can be further realized if one sorts out his experiences and distinguishes between them: two experiences, two generalized ideas, two sets of data can be compared because verbal symbols have been attached to them for purposes of labeling.

One of the central doctrines of the report is the close relationship of words to life, experience, and realities. This helps to explain why the study of language resolves itself into a study of meanings. One must be aware that words do more than refer to other words; they refer to things outside of language. In some situations one should react as if words were the concrete objects for which they stand rather than mere symbols. This is the case in Tennyson's

"Break, break, break,
On thy cold gray stones, O Sea!"

The student is not dealing with the object stone in experience; he is manipulating the word symbol of the object. Since the word has no direct connection with the tangible object in the physical world, only human experience can give it meaning. Control over language can be acquired only as words have been connected with the realities of experience. The reader must get at the realities the writer sets forth. It might be pointed out that this view of language is not new, for in 1918 Charles Hubbard Judd wrote: "Interpretation in reading will be most effective when printed forms call forth the same vivid responses that are called forth by the objects or life-situations to which they refer."

Not all words refer to identifiable things; many have reference to ideas. To understand language these ideas must be examined. From the world of sense perception thoughts and feelings arise which are not themselves perceptible. These are designated by abstract words and we manipulate them as if they were tangible things.

The authors of the report insist on the importance of context. In a sequence of words there are interrelations in meaning; since the sense of each varies according to its neighbors, the group must be interpreted as a whole. The organized framework or grammatical structure of the language must be considered. Then there is also the larger psychological contextual pattern, referring to the whole network of relevant and irrelevant responses from past experiences which any given set of word symbols may arouse.

Because the student must interpret words in their natural environment of other words, the dictionary, say these authors, can not perform the task of contextual interpretation; it only helps in limiting the field of the word's possible meaning. The dictionary lists the literal sense meaning and the more common metaphorical sense meanings. Experience common to writer and reader determines the meaning, and this can only be arrived at by considering the interaction of words within the passage.

The interpretation of words in context enables the student to discover that a word may have multiple meanings. He gains in control over language and learns to express his thoughts and feelings in a more flexible and discriminating manner. It should be remembered that the context theory of meaning includes not only the context of words actually printed with a word, but also the context of the situation and the context of the experience of the author or reader. From the general purport of the passage the student should be able to determine the key words, the controversial words, and the words needing exposition and expansion. This will make for an intelligent approach on suiting the manner of reading to the thing read.

The authors of the report under consideration are concerned with grammar and rhetoric as these relate to the meaning of words in the context. Originally grammar was a study of thinking and of meaning but it has degenerated into a perfunctory routine of applying the names of Latin constructions to English. Grammatical concepts and terms are useful for identifying formal techniques and for referring to the general functions expressed by the formal techniques; grammar does not, however, help much in interpreting the meaning of words in context. In Latin the form of a word must be noted before one can get the meaning, but in English the grammatical structure is most commonly determined after the meaning of the sentence has been noted. It follows that grammar is not at all points vital to the student, for the aim of reading is achieved when the meaning of the sentence has been noted. Experience is the basis for meaning, and verbal contexts are understood through known experience; therefore the student must be made consciously aware of grammatical patterns in his language by working from meaning to the discovery of grammar.

It is suggested that students work from printed and oral discourse to generalizations, principles, and categories rather than the reverse, because grammar is not a set of rules arbitrarily imposed upon language from without. The study of grammar then proceeds from facts of language to generalizations and not from rule to practice. This would be called functional grammar in a fruitful sense; it would confine itself to what words really do; attention would be given to meanings expressed, to comparison between factual situation and verbal representation.

In addition to the manner of significance already mentioned that context has, it defines the tone, mood, and intent of a word. These merge with its sense meaning and determine the full meaning, which is a fusion of various elements: the literal or plain sense meaning; the mood or feeling of the writer or speaker; the intent of the writer or speaker; the tone of the writer or speaker; the attitude of the writer or speaker—toward his reader or listener; toward himself; and toward other people or things.

Some further distinctions are made which are to assist the reader in interpretation. He should realize whether the language is referential or emotive: referential language is that which conveys facts and the emotive expresses attitudes and emotions.

Referential language may refer to physical entities or to abstractions. Abstractions involve problems of interpretation, for they require analysis and comprehension. To analyze abstractions use illustrations, determine the emotional charge of the abstraction in the particular context in which it appears, and study the material from which the abstraction is made—a linguistic approach is necessary. An abstraction involves a verbal expansion. In this verbal expansion one should reduce the language to words that refer to things, actions, or feelings.

In getting meaning form can not be disregarded. It involves all the elements that go into the structure or design of the whole passage of prose or poetry: rhythm, balance or antithesis, verse structure, all elements of prosody, and position of words and phrases. Here at last we have something pertaining to generic classification, an element that, as previously pointed out, has been neglected in the understanding of a selection of literature.

Shifts in meaning of a word must be detected and followed. The propagandist subtly conceals his shifts in meaning. A study of shifts of meaning should include a definition of a thing, a description of a thing, a statement of fact about a thing, and a statement of opinion—an unconfirmed theory or a personal evaluation. A definition should depend on the purpose for which it is made and the person for whom it is made. It may be implied in the context, made by examples, made by elimination, or made by opposites. A description may describe the qualities of the object or of our feelings about the object.

Attention must be given to metaphors. A metaphor may rely upon any kind of similarity: similarity of feeling, of physical attributes, or of function or action. It is a way of getting beyond direct reference to physical objects and actions.

Another point is that fundamental principles of language can best be grasped in comparatively short passages, but that those should be related to interpreting the book as a whole; for the stanza derives its full meaning from the poem, the act from the play, and the whole book from the context of the author's complete life and work. Attention should first be concentrated upon what the words themselves are really doing. At first form and structure may be held in the background, but longer and longer passages should later be taken up.

The above views and theories regarding language may provide new approaches to the problem of getting adequate meaning from a literary selection. One of the prominent features is expansion; toward this the various analyses lead. The analysis of abstractions, the analysis of metaphor, the technique of operational analysis, the analysis of meaning of generalizations through their exemplification by the specific instances from which they are derived—all these involve verbal expansion. In contrast to this the methods advocated by most textbooks are processes of condensation. This is the case with paraphrasing, which may consist of a synonym for synonym translation in which the original meaning is perhaps changed without getting closer to it and attention is often centered on single words rather than on the larger sense units or complete text. A precis notes form or structure; it sees the relationship that parts have to each other and weighs the relative importance of the parts, but is yet a process of condensation. There are times when condensation is desirable and should be used. But there are also pieces of writing wherein methods of expansion should be applied. It may be said, in passing, that Biblical interpretation has long made a large use of methods of expansion.

For practice in the techniques of analyzing meanings of words various passages should be studied. The interpretation of metaphor may be begun with an analysis of the literal referent followed by an examination of its relation to what is being talked about. For example, in the sentence "That man is a fox," the characteristics of a fox should be considered and application made to a man. One may also try to suggest other metaphors.

Such an analysis of metaphor introduces one of the relations between words and realities. In "All men are created equal," the first step is to see that the word **equal** is a metaphor and the next is to examine the metaphor. Think of equality in the physical world. The discovery is made that men are not equal in measurable quality. One must fall back on his experience and find some metaphorical meaning for **equal** that fits the above sentence.

Abstractions are more open to misunderstanding and more difficult to expound. A table may be inspected, but not justice. The intent of the writer must be considered. In the study of abstract words consideration of the Latin root is helpful. Also the words can be interpreted by translating them into operations; e. g., **tradition** may be said to stand for certain things having been done in a certain way for a certain length of time.

In the examination of context necessary for the interpretation of words used the formal pattern receives attention. There may also be observation of the contextual control of different elements of meaning. Sentences such as "The board was on the fence," which has several meanings, should be analyzed. Use the same word, phrase, or sentence in different paragraphs with different sense meanings and different tones or feelings. Ability for this can be tested as well as increased by collecting sentences such as the following:

In order to get the loan he was forced to put up his house for **security.**

He locked the door for greater **security.**

The birth of a little sister was a threat against his own **security.**

The labor leader said that all the workers wait in **security.**

They were able to **check** the fire at the highway.

The treasurer's books **check** with the vouchers.

He drew a **check** for the entire amount.

The tablecloth had a red and white **check.**

With difficulty he held his temper in **check.**

He made a blue **check** after each correctly spelled word.

He had the **check** list on the desk in front of him.

(This latter list is from Perrin's **An Index to English.)**

Such sentences show how very important context is in giving meaning to words. Its importance is likewise illustrated in such a sentence as the following:

The Board of Tax Appeals has decided that Raskob and DuPont were **thrifty** to a fault when they sold large blocks of stock back and forth to establish losses. The **eminent** Liberty Leaguers will now have the **pleasure** of contributing handsomely to the country they **adore.** (From Howard Brubaker in **The New Yorker.)**

By a continual observation of words in passages such as the above, as well as in prose and poetry of quality, one can become trained in seeing how words work in context.

In addition to these few methods, and others now in use, new ones should be introduced wherever possible and variety in procedures should be sought. Attention to the various forms of mental activity involved in the reading process makes possible the development of new ways of getting meaning. The following loose and unorganized series of words descriptive of mental activity may be suggestive: association; inference; criticism; judgment; application (of what is being read to other situations); identification; interrogation; anticipation; visualization; discrimination; appreciation; comparison; adjustment; correction; organization; selection; evaluation; emotional response; contradiction; belief or disbelief; conviction; reproduction; abstraction; and concretization.

Scottdale, Pa.

Bibliographical note: **There are numerous valuable books dealing with reading and speech pertinent to the subject of the above paper, but perhaps the best is Language in General Education, a Report of the Committee on the Function of English in General Education for the Commission on Secondary School Curriculum,** New York, 1940.

CHRISTIAN DOCTRINE

(Continued from page 145)

after the things of the Spirit will live in the joy of a righteousness by faith, and in the blessedness of a fellowship with the new man and the Holy Ghost who dwells within. The life of victory is found more in the fruits of righteousness than in the defeating of the lusts of the flesh. They that walk after the Spirit shall not fulfill the lusts of the flesh. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." This is the believer's new life. Christ is our regeneration and our life.

ALCOHOL'S CLAIM

"Alcohol gives strength." If so, why do athletes abstain while training for a contest which requires all their strength to win?

"Alcohol gives endurance." If so, why do employers always require absolute abstinence from those who are engaged in long and difficult tasks?

"Alcohol gives heat." If so, why do travelers in the arctic and antarctic regions abstain from it?

"Alcohol steadies the nerves." If so, why do marksmen, surgeons, and men whose living depend upon a keen eye and a steady hand, let alcohol severely alone?

"Alcohol sustains health." If so, why do abstainers have less sickness than drinkers?

"Alcohol lengthens life." If so, why do many insurance companies charge a lower premium to abstainers?

"Alcohol brightens life." If so, why are the darkest and dirtiest places always those in which drink shops are the most numerous? And why are the worst crimes, the most brutal assaults, and the most terrible murders always mixed up with drinking?

The fact is, alcohol is a mocker—promising one thing and giving another, and whosoever is deceived by it is not wise.—Christian Publishing Society.

FULL SPEED AHEAD

For More Summer Bible Schools in 1946

BY C. F. YAKE, SECRETARY SUMMER BIBLE SCHOOLS

The Summer Bible School season is at our front porch. Plans have already been made in many places for conducting Summer Bible Schools some time this Summer. Teachers are being engaged, and organizations and plans are being effected so as to be ready to go full speed ahead when the opening of the Summer Bible School season comes. We are glad for the enthusiasm that seems to pervade our church in this area of Christian educational work.

The Summer Bible School statistics for 1945 are incorporated in this little chat, and will be interesting to peruse. 300 Summer Bible Schools were conducted in 1945—the highest number of Summer Bible Schools which were ever held in the history of the Summer Bible School movement in the Mennonite Church. Almost 29,000 boys and girls with a limited number of adults were enrolled in the schools, and approximately 2500 teachers were engaged in this splendid work. The operating expenses were 43¢ per pupil, or a total of $10,500 in round figures. Balanced over against this are missionary contributions which these schools gave for the promotion of relief and missions, totaling $6,370 approximately. In other words, more than half of the investment in Summer Bible Schools was returned in the form of missionary contributions and relief gifts. What an encouraging feature of our work. And it is of special interest to notice that the average per cent of attendance was 85. A comparative report of the past six years of Summer Bible School work will bring to light further interesting observations. Study this report herewith.

The challenge certainly lies before you, my dear readers. You as one of more than 60,000 Mennonite people have a responsibility to help promote Summer Bible Schools this summer. Whatever your task, whatever your place of responsibility, whatever contribution you can give to the work, it is your opportunity and responsibility to give it under the direction of God. 1945 had 55 more schools than 1944. What proportionate increase can we have in Summer Bible Schools this year over 1945? Can we add another fifty schools to the already 300 schools which we had last year? This depends upon your enthusiasm, and upon your willingness to dedicate the energy, the talent, the blessings that God has given to you through this work.

Lest you might be inclined to take it easy this year, and let up on your enthusiasm, and on the investment of your energy for the promotion of this marvelous work in bringing the Word of God to the children of our beloved country, permit me to inform you that the overall crime increase of 1945 over 1944 was approximately 12%. And staggering as this fact is, it is all the more staggering and startling when one views it in the light of the fact that 1944 had a similar increase over 1943, and that 1943 had an equally similar increase over 1942. If America is making such rapid strides in everything that tends to the development of ungodliness, why should not the church be all the more determined and enthusiastically interested in aggressively enlarging its teaching work and bringing the Word of God to more children and young people than ever before?

We hand the challenge to you, dear reader. Let us go forward with our annual slogan—**"More summer Bible schools for more children in 1946."**

Scottdale, Pa.

Summer Bible School Statistics for 1945

Compiled by C. F. Yake

CONFERENCE	No. Schools Reported	* Without Statistics	Enrollment	Average Attendance	No. of Teachers	Expenses	Missionary Offerings	Range of Pupil Ages	4-Week Schools	3-Week Schools	2-Week Schools	1½-Week Schools	1-Week Schools	From Mennonite Homes	From Other Homes	No. in High School Class	No. in Adult Class	Denominations Rep.
Alberta-Sask.	6	—	301	222	36	$ 67.26	$ 18.12	3-16	—	—	1	—	5	154	147	26	9	6
North Central	17	—	641	566	75	94.66	48.82	2-73	—	—	14	—	3	142	388	31	3	5
Franconia	9	—	1,507	1,012	112	636.34	461.77	1-85	—	—	9	—	—	354	881	40	51	15
Illinois	16	—	1,738	1,419	135	1,078.87	608.91	3-70	—	—	15	—	1	539	930	2	42	18
Indiana-Mich.	27	1	2,839	2,619	238	1,311.77	1,076.65	3-90	—	—	22	—	4	1,237	1,483	108	33	16
Iowa-Nebraska	9	—	895	795	90	556.96	205.50	3-79	—	—	8	—	1	605	205	29	6	11
Lancaster	49	—	8,425	7,580	797	2,348.28	1,817.97	2-83	—	1	45	2	1	2,165	2,336	550	812	15
Mo.-Kansas	43	2	2,491	2,044	232	843.96	361.04	2-85	—	1	34	—	6	597	1,652	111	154	20
O. & East. A.M.	21	—	2,543	2,194	204	647.95	515.41	3-85	—	—	15	—	6	1,366	1,129	179	186	14
Ont. & Ont. A.M.	34	—	3,371	2,544	232	846.27	668.38	2-72	1	—	30	2	—	1,271	1,461	85	—	37
Pacific Coast	14	2	949	784	84	288.22	130.24	3-70	1	—	11	—	—	271	587	15	7	16
Southwestern Pa.	23	—	2,280	1,984	169	1,271.82	309.59	1-76	—	—	20	—	3	688	1,415	88	85	13
Virginia	31	9	930	780	107	556.78	146.71	2-60	—	—	22	—	—	397	481	15	25	6
Wash.-Frank. Co.	1	—	67	65	8	18.35	—	3-15	—	—	1	—	—	20	47	2	—	2
TOTALS	300	14	28,977	24,608	2,519	$10,567.49	$6,369.11	1-90	2	2	247	4	30	9,806	13,142	1,281	1,413	37

Offering per pupil, 26 cents. Cost per pupil, 43 cents. Average per cent of attendance, 85.

COMPARATIVE BIBLE SCHOOL STATISTICS

Year	Schools Reported	Schools Reported Without Statistics	Teachers	Enrollment	Average Attendance	Expenses
1940	214	11	2,086	26,635	22,746	$6387.57
1941	241	19	2,196	27,088	22,955	6754.64
1942	211	20	2,041	22,984	20,471	6478.64
1943*	210	5	2,076	20,527	17,936	5007.54
1944	245	5	2,026	22,813	19,685	7172.34
1945	300	14	2,519	28,977	24,608	10567.49

*Pacific Coast Conference not reported.

GOSSAMER AND SILK

Who has not watched a spider as it swiftly descended through the air on a thin line of silk spun from its body. After a descent of several feet, it is likely to change its mind and return to the ceiling or roof from where it started. And there is no hanging thread left! What has become of it?

As the spider ascends, it winds the silk on its palps, just as if a man were to climb a rope and kept putting the swinging end in his pocket. It is not surely known what the spider finally does with the roll of silk, unless it eats it.

Inside a spider's body are many tiny silk glands which can each force a jet of the liquid through small ducts, when the muscular walls of the gland are contracted. It is much the same as when you squeeze on a tube of liquid cement. The cement oozes out in a small stream. In the case of the spider silk, the liquid instantly hardens. The liquid silk is forced through a duct and out on to a spinning spool. By putting one or more silk glands or bags into play at once, the spider can spin threads of varying thickness. By utilizing many silk bags at one time, a spider can produce the familiar gossamer, common in late summer or early fall.

Spiders often throw out silken lines for the sake of safety. Watch any spider when it is in a position of more or less danger. See how it throws out its dragline, one end fastened to a solid support, much as a mountaineer loops his rope around cropping of rock, roots, and the like.

It is interesting to learn how a spider is able to spin and weave a suspension bridge across a stream without falling into the water. It takes advantage of air currents. From the high limb of a tree, the spider throws out a long line, which the breeze carries over the water. As soon as the thread finds an anchor on the other side, the spider is aware of the fact by the continuous pull on its spinnerets. She draws the line taut, being careful not to break it. Risking life and limb, she runs across on this fine line, reinforcing the strand with another as she does so. Several trips across the stream are sufficient to make a strong cable. By running parallel cables, and connecting them with trusses, the busy little animal is able to construct its bridge.

Brazilian spiders are common in gardens of that country, but their webs had never been seen, until a young naturalist had the patience to watch one of them throughout the entire twenty-four hours. He found that the spider laid out its web during the early hours of morning. With the rising of the sun, it rolled up its web, containing all the small insects caught, and leisurely carried it to the nest, much as a fisherman coming in with his catch.

(Continued on page 157)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

LEARNING TO LIVE TOGETHER.—Matthew 18:15-22; Mark 3:13, 14; 10:35-45; Luke 22:24-30

Lesson for May 12, 1946

Golden Text.—Thou shalt love thy neighbour as thyself.—Mark 12:31.

Matthew 18:15. Few portions of the Word are preached upon more often than this; and yet after hearing it used as the basis of sermons at least twice a year from the days of our childhood we still know but little of its meaning. There are two kinds of wrongdoing; that which you do as a result of blundering, and that which you do as a result of a disagreeable mental state. If I blunder I will be so sorry that I will go at once to the person I have wronged and ask his pardon and the privilege of rectifying my mistake; but if it is due to a disagreeable mental state I will likely have a mean satisfaction in what I did, and will meet efforts at reconciliation with antagonism. In such a case I am already a heavy loser because I am no longer a spiritual help in the brotherhood. If the brother who comes to me comes with the intent of demanding his pound of flesh, he will not only fail but he will drive me still farther into the ranks of the had-been's. Such a spirit will end in great loss to all. And the purpose of this Scripture is to prevent loss. To gain my brother is to add to the spiritual wealth of myself, of my brother, and of the body of the church. The good of all, and never personal ends, should be the goal of all endeavors. I believe that less than fifty per cent of our members are lost to the church by death. The rest are lost to the church, and too frequently to God, because of a spiritual condition within the church that is so indifferent to these losses that in many cases we are unaware that they are happening, and where known we make no real effort to prevent them.

When you come to me, do not come demanding an apology for the sake of your offended dignity; but if you come, being grieved at the decline in my spiritual life, and if you are bent on helping me to recover myself from the snare of the devil, you will have good prospects of success. But even then avoid that I AM HOLIER THAN THOU attitude. It is not the will of your Father who is in heaven that any of us little ones should perish.

But if I am still recalcitrant, then ask several brethren to join with you in agonizing with God for me until you have the grace to approach me properly, then come with your united plea that I should recover myself before I drift any farther from God and the fellowship of the church. But if all this fails, then unburden yourself to the church that the entire body may take up the burden of winning me back to righteousness and fellowship. And while this is before the church let not one of you cross to the other side of the street to avoid meeting me. Christ died for me. If the entire membership of the church does not have the same care, then your own spiritual state is such as to make you unworthy of the name Christian. Jesus loved Judas to the end.

As long as I look to God to forgive me when I sin, it is required of me that I just as freely forgive all those who wrong me.

Mark 10:35-45. To desire the best is not wrong, but to get it at the expense of others is wrong. But for you to begrudge me any good just because you want it is no better. But to desire to do great things for God out of love of God and Christ, and not for the sake of personal aggrandizement, is nobility itself. But station does not make a man great, and too often stations are occupied by persons who are far from big enough for their office. Future ages will reckon your size by the quality and amount of service you rendered to your fellow man. In all likelihood you will do so little that you will be forgotten almost as soon as you are dead; but if you are one of the few great souls with large hearts who in utter self-forgetfulness and self-denial will (as much as in you is) give yourself to the great task of doing your work the way Jesus would do it if He were where you are, you will not need to seek fame or station. Fame will seek you and crown you with a glory that fadeth not away.

In my Saviour and yours man has found the GREAT RANSOM. In a lesser sense we can also give our lives to ransom the lost. WILL WE?

A FRIEND WHO LEARNED TO BELIEVE.—John 11:7-16; 20:19-29

Lesson for May 19, 1946

Golden Text.—Blessed are they that have not seen, and yet have believed.—John 20:29.

John 11:7-16. It is one thing to say, "We walk by faith, not by sight," and an entirely different thing to do it. Our blessed Lord walked in the perfect faith that the Father's will for the hour and the day was always the right thing to do. To Him faith was walking in the day, in the clear light which came to Him from heaven; and such faith is sight, seeing the invisible. But what we like to call faith is often just a trembling hope that things will work out for the best, though how it could is beyond our understanding. Such was the faith of the twelve at this time. Thomas was not the only one who couldn't see the wisdom of the Master's going again into Judea. But his love made him willing to go along, even though it might lead to martyrdom. Love to the person of the Saviour will keep me near Him even when faith seems to be in eclipse. I am glad that the sacred writers give such records. Not that I may find fault with those good men of olden time, but that it gives me courage to hold on to the Beloved when the future looks dark and forbidding. But I want that faith that can see through the heavy clouds of circumstance and read the directions for every step of my life on the scroll written by the One who knows the end from the beginning, and whose loving care never fails. That is walking in the light. Walking according to my own judgments is like walking in a darkness that can be felt, and ends in a fall. Isa. 50:10, 11.

John 20:19-29. Thomas and the disciples had been right when they foresaw the dangers in going again into Judea. It ended in the death of our Lord, and an apparent end to all their Messianic hopes. Only they were not privileged to die with Him then. There was much work that they needed to do before they would be called to their reward, but of that they did not think during those dark hours. Ten of the disciples were in hiding behind closed doors for fear of the Jews. Where was Thomas? We know not. Maybe he was out where he could be found by the Jews, in the hope that they would also put him to death, for life had lost its meaning to him when the Lord was crucified. He did not need the immediate revelation as urgently as did Peter and the rest. Peter's conduct at the time of the betrayal had caused Peter's hope to turn to despair, which needed immediate easement; and the fears of the ten needed the revelation of the risen Lord to overcome their terror. He showed to them His hands and His side. They needed that to revive their faith and gladden their hearts; and they needed the Holy Spirit to overcome the fear of their hearts.

But Thomas was not among them. He probably had less fear of physical death, but he too needed ocular evidence before he could believe. The others may have told him that they had seen His hands and His side. In that case why should he have need of less proof than they?

God does not fail the honest doubter. It would be easy for me to believe that you had hallucinations, and that the things you claim you experienced in the realm of the supernatural are nothing more than the product of an over-stimulated imagination; but when I see them that is different. You may call me a doubter, but I want other proof than the testimony of men. On the testimony of men I might accept Father Divine as God. And I rejoice in this that the testimony of my spiritual teachers has been corroborated in personal contacts with the Lord.

The testimony of creditable witnesses should not be rejected without examination. Here Thomas in the time of intense grief failed. But to believe everything you hear without thorough investigation will end in being carried to and fro by every wind and wave of doctrine. It may be more difficult to convince one person than another, but when the person who is slow to believe gives his testimony you do not need to doubt its genuineness. Some people borrow their testimony from their religious leaders and when they swap leaders they change their testimony. Not so the man who has undergone an experience as did Thomas.

On the testimony of historians, Thomas outdid all the others of the apostolic band in the abundance of his labors to make Jesus, his Lord and God, known to the world; and finally suffered martyrdom in India while on his knees praying for the souls of that benighted land. Rather than criticize Thomas' failings, let us imitate his virtues.

FINDING A NEW SENSE OF VALUES (Temperance Lesson).—Luke 12; 18:24-30; 19:1-10; I Timothy 6:17

Lesson for May 26, 1946

Golden Text.—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14:17.

Luke 12. The child is father of the man. The habits of thought and attitudes toward life of the adult are the result of something that started in childhood. The mind early begins to run in channels, and the longer continued the more confirmed the habit. Because of this few people can go to church and hear what the preacher says. Even in services the mind runs along the established grooves. The man in the crowd interrupted the Master to ask Him a question that he should have been ashamed to ask at any other time, and much more so at that time. But his mind was on an inheritance. He couldn't see why he could not have been the first-born and so get the inheritance. Would he have shared with a younger brother if he had been the first-born? Of course not. That kind of people are like parasites—they take, but they never give. According to the Master, covetousness is more than just longing to have that which belongs to another. It includes the selfishness that refuses to share with another in need, the abundance with which God has blessed you. It was that attitude which caused Amos to pronounce woes upon Israel in Chapter six, and the Master to tell the story of the rich man and Lazarus. Love of ease and luxury sends countless thousands to hell.

Luke 18:24-30. There is a prevalent notion abroad that you have to have wealth to really live; that people without it just exist. It is one of many false concepts of what constitutes life. A man's life does not consist in the abundance of things that he possesses; nor in the lack of them. To live the full life, it must be God-centered and God-directed. And that life is different from all human concepts. To be God-centered you must be out of center with the world; you become what the world would call an eccentric. The rich man's chances of gaining heaven are slim and as difficult as the passing of a heavy towing rope through the eye of a sewing needle. Difficult, but not impossible; but the rich young ruler muffed his opportunity. Esau sold his birthright for less. What is your price?

No man is ever the loser when the fruits of an investment are greater than the initial investment. Leaving all to follow Jesus means a manifold increase in the things of life that are worth-while, with the added certainty of an everlasting inheritance in glory. On the base of a pedestal on which stood an Indian with a handful of cigars in front of a cigar store at Ft. Wayne, Indiana, were these words, "What fools we mortals be!" But few who read were wise enough to learn the sermon that Indian preached. In this lesson we have studied about three fools. Two of them would not even bother to think about spiritual things; and the third would not pay the price to gain everlasting life. Had I possession of the whole world with all its wealth and glory, I would still be the gainer to give up all to win Jesus and to be found in Him. See Phil. 3.

Luke 19:1-10. Though a man's past life may have been wrong, it does not mean that he will remain so. But if he is not to remain so there must be a spiritual change. Zacchaeus, like multitudes of others, had started wrong; but unlike the multitudes, he became interested in the MAN who lived only for others. And the introductions were barely over until he decided to walk in the footsteps of his newly found friend. Half of his goods he gave to the poor; and he probably only reserved the other half so that he could restore to others what he had taken wrongfully from them. Here was no compulsion as from a divine command, but the inner compulsion that changes my actions to conform to my changed heart. "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28).

Wine and new wine take away the heart. America has always been strongly sensualistic and materialistic. The number of whom Christ is all in all are comparatively few. To escape the consequences of sexual indulgence we spend $18,000,000 monthly for contraceptives alone. For the moral deadening and the nervous exhilaration that makes such a degradation and perversion of all that is holy possible we spend more than $7,000,000,000 annually for intoxicants; and possibly an equal amount for tobacco and other narcotics, all of which inflame the passions until sexually crazed crimes are reported in almost every issue of the daily press. From 1939 to 1944 the increase of arrests for drunkenness has been 174% and the increase in arrests of girls under eighteen years for sex offenses 378%. America, turn back.

FRIENDS AT BETHANY.—Mark 14:3-9; Luke 10:38-42; John 11:1-44; 12:1-3; Galatians 5:13

Lesson for June 2, 1946

Golden Text.—Let us love one another: for love is of God.—I John 4:7.

Mark 14:3-9. Some people appreciate what is done for them. The family at Bethany was one of those groups that owed much to the Lord and showed a loving appreciation. Who was Simon, the leper, we know not; we only know that he is declared to have been the owner of the house in Bethany where lived Lazarus and his two sisters. Of one thing we can be sure: if Simon had been a leper when he first met Jesus he was a leper no longer. Then Mary had received rich blessings in her life through learning to know Jesus; and her brother Lazarus was raised from the dead after his spirit had vacated its home of clay for four days. Truly here was a family for whom the Lord had done much. But has He done less for you? Count your blessings, brother.

Love does very strange things. Mary spent the equivalent of one year's earnings of a full-grown man to anoint our Lord at the supper her sister had prepared. And she took her lovely black tresses and wiped our Lord's feet therewith. Wasn't she foolish? Only to men with minds like those of Judas Iscariot. It did not seem foolish to our Lord. And she only, of all His friends, seems to have grasped the great truth that Jesus was to die that men might live. And she anointed Him for His burial. Mary seems to have been one of those persons who do things in time. Other women came on Easter morning to anoint the body of our Lord, but they came too late. We do not find Mary weeping at the grave. She apparently knew that He who was the Resurrection and the Life could not be holden of death and the grave. So she awaited His resurrection with perfect composure, having already shown the full measure of her love for Him earlier. Judas was a faultfinder. He was also a traitor. They who spend their time finding fault with the friends of Jesus are also traitors. By their criticism they destroy the love between brethren that is essential if the church is to have power over men to effect their salvation.

Neither man nor church ever grew fat and prosperous on a diet of carping criticism.

And Judas was a thief also. He stole other things beside money. And the more he robbed others the poorer he became. There had been a day when Judas was doing good as an apostle of our blessed Lord's. But love of money gained predominance in his soul. Such things cause the heart to shrivel. As love of money grew, his heart shriveled until love for all good things had disappeared and he who had yielded to the tempter now became devilish.

Jesus was still his friend, but he ceased to be a friend of Jesus. He who would remain a friend of Jesus dare not hobnob with His enemies.

Luke 10:38-42. I do not have proof, but judging Mary by her other acts I believe that Mary had done her part towards preparing for the entertainment of our Lord as guest before His arrival so that she could enjoy His wondrous teachings while He was in their home. But Martha was different: She was the fussy kind—the kind that gets into a stew as soon as she learns that visitors are coming and stews and stews until the guest leaves again, and then complains that she never has time to visit with the folks that come to her home.

It takes much grace to be around people like her. But she apparently accepted the Master's rebuke. One thing we know: He loved her as well as He loved Mary and Lazarus. There are people of many temperaments and aptitudes in the world. There is room for all in the kingdom of God. The only requirement is that they love Jesus.

John 11:1-14. The sisters at Bethany had great faith in Jesus. When He arrived four days after Lazarus's death they told Him that if He had been there Lazarus would not have died. Lazarus apparently died shortly after the messengers left Bethany to find Jesus, for he had been dead two days already at the time that the messengers arrived. He turns our sorrow into joy, yet weeps with us when we weep. God in His infinite wisdom knows that tears are necessary to purify my soul, as the mother knows that chastening is necessary for her beloved child, but the tears flow just the same.

There is nothing too hard for God; and His nearest friends are the beneficiaries of His illimitable grace. Lazarus died again. When we rise it will be to die no more.

THE SUNDAY SCHOOL TEACHER AND HIS WORK

BY EZRA STAUFFER

The Mennonite Commission for Christian Education and Young People's Work, through its Secretary of Sunday schools, Bro. J. J. Hostetler, Goshen, Ind., co-operates in arranging for Sunday-school articles to be published from time to time.

The Sunday school is what the name implies—a school or place where instruction is given, and collectively it is a body of pupils or scholars together with their teachers. Also it is held on Sundays with a specialized type of instruction; namely a study of lessons chosen from the Word of God. It corresponds somewhat roughly to the Jewish synagogue, as conducted in the days of Christ and the apostles.

The Sunday school as at present constituted does fill an important place in the teaching program of the church. It is not the only source nor place of teaching; it cannot take the place of the home, for instance, but it probably is the most universal teaching agency within the Mennonite Church. Everybody goes to Sunday school, or nearly so, and may this ever continue to be true. The Sunday school, therefore, is of great importance in the adequate and proper imparting of Scriptural truth to old and young alike.

There is no question but that an adequate teaching program is necessary if the church is to fulfill her high calling. An adequate teaching program is the heart of the Great Commission. Matt. 28:19, 20. Note carefully the essential facts of this passage of Scripture. Verse 19, "Teach all nations;" that is, teach even before conversion. The world must be taught the fundamental principles concerning God, man, his present state, the future life, and the certainty of judgment because of sin, in order to develop a consciousness of sin and a need for God and a Saviour. Hosea 4:6 tells us, "My people are destroyed for lack of knowledge." America today certainly is in need of an adequate teaching program, based upon proper Scriptural and spiritual knowledge in order to be shaken out of her complacency concerning sin and its inevitable consequences. How can there be a true repentance from sin if there is lacking a consciousness of sin? Now let us examine verse 20, "Teaching them to observe all things whatsoever I have commanded you"; that is, a careful teaching program is necessary after conversion and baptism in order to provide food for proper spiritual growth. It is comparatively easy, so to speak, to get souls to confess sin and to accept Christ as their Saviour, but it is comparatively difficult to get them to grow spiritually. The acid test of the genuineness of a conversion experience is to continue to go on in the Lord. I Cor. 3:3 reveals that even a conversion experience may be genuine while still a deplorable state of carnality may exist because of a lack of proper teaching. What is more, if such a state continues indefinitely, spiritual death must eventually be the inevitable result. Romans 8:6, 13. We, therefore, cannot fulfill the Great Commission and ignore an adequate teaching program.

Our subject, however, is the Sunday-School teacher and his work. As we noted, this is only a part, nevertheless an important part, of the teaching program of the church. We will therefore consider this question from two main views.

First, **the Sunday-school teacher.** The word, **"teacher,"** implies one who has sufficient and proper knowledge or understanding of that which he is teaching in order to impart it adequately to those whom he is teaching. The Word of God is the basis of Sunday-school instruction. But I Cor. 2:10-14 reveals that the Word of God can only be understood by those who are truly spiritual. Therefore the Sunday-school teacher must first of all have experienced the new birth. John 3:5-10. He must be indwelled by the Holy Spirit, John 14:16, 17, 26. In order to receive the Holy Spirit, however, a life of obedience to God is necessary. Acts 4:32. Therefore a life of obedience is also a necessary qualification of the successful Sunday-school teacher. Then also a comprehensive knowledge of the Word is necessary. It is true that the Holy Spirit is the teacher, and, like the Lord Jesus Christ, is the greatest of Teachers, but He teaches largely through the method of bringing to our remembrance those things which Christ has spoken (John 14:26) and which are recorded in the Word. The Sunday-school teacher, therefore, to be a success must be himself a careful, diligent student of the Word, spending much time in the reading and careful study of his Bible and also receiving knowledge of the Word by carefully and courteously listening to other able Spirit-filled teachers of the Word. Only then can the Holy Spirit properly guide and teach him by calling to remembrance.

The successful teacher naturally must possess ability, or the talent of teaching. This natural ability can be greatly enhanced by the gift of teaching. Teaching is among the better of the spiritual gifts. I Cor. 12:28-31; Eph. 4:11, 12. It is given for an obvious purpose, that is, for the proper spiritual development or growth of all the members of the body of Christ. A teacher with natural ability, who yields himself to God, will find that ability greatly enlarged by the Holy Spirit's adding to that ability as a direct gift from God. In the work of the church, it is especially true that skill and perfection come as a result of the use of talent dedicated to God.

Then, also, a successful teacher is a person of prayer, with a burden upon his heart of the importance of the task, with a realization that they are human beings, each with an eternal personality, that he is teaching, and with a sense of the value the Scriptures place upon the soul.

In summary then these should be the characteristics of the teacher: (1) born again; (2) obedience in life; (3) knowing the Word; (4) talented for teaching; and (5) prayerfulness.

Next, let us consider who should teach. Can the sisters be teachers in the Sunday school? There seems to be considerable difference of opinion on this question and to what extent they should be used. I Cor. 11:5; Acts 21:9; II Tim. 1:5; 3:14, 15; and Titus 2:3, 4 indicate clearly that for a woman who is in God's order, there is a proper sphere of spiritual teaching within the church. Such passages, however, as I Cor. 14:34, 35 and I Tim. 2:12 are not to be ignored. We would, therefore, say in view of all Scriptures touching on this question, that it is proper to have a sister, otherwise qualified, teach a Sunday-school class of boys and girls, of girls, or of grown mature women, but not a class of young men nor of grown mature men. On the other hand, it is not scripturally improper for a brother, scripturally qualified, to teach a class of sisters. Judgment that is sound in every way must of course be exercised in selecting teachers, either from among the brethren or sisters, for the various Sunday-school classes. It has been the writer's privilege to teach both a class of boys and girls in the primary department for a number of years and also a class of mature young men for several years. Such probably would have longer been our privilege had we not been serving as superintendent or assistant superintendent for fifteen years. The individual's adaptability to particular age groups must be carefully taken into consideration.

Secondly let us consider the Sunday-school teacher's work. The essence of the work, of course, is "to teach" the Word of God. A definition of the phrase "to teach" is to so impart knowledge to another that the one taught is enabled to do that which is taught. This is the highest task of the Sunday-school teacher. The truths of God's Word must be so taught that the pupil can and will make them part and parcel of his being and do and live them in his personal daily life. In other words, the truths taught must be translated into action. The teacher must see in the class of boys and girls who have not yet accepted Christ as their Saviour, souls that need to be taught in such a way that a deep realization and conviction of the fact of sin and the need of a Saviour becomes a part of their innermost consciousness, to such an extent that they are impelled to act upon their acquired knowledge. The same holds true of all Sunday-school scholars whether seven years old or seventy. The teaching need not always be directly on this point, but all the teaching should contribute toward this desired end, perhaps frequently and most effectively, indirectly. To do this effectively the teacher must hold the interest of the pupil. It is the teacher's duty to make adequate preparation to teach the lesson in such a way that the teaching is both interesting and effective. Also get pupils to take an active part in the class—he should give them something to do consistent with learning the lesson being taught.

Where all in a Sunday-school class have accepted Christ as their Saviour and there is every reason for believing that each has experienced the new birth, then the work of the teacher is to present the Word of God, or rather the truths from the Word, in such a way that the pupil may grow spiritually. In the case of boys and girls, or even men and women, who have just recently accepted Christ as their Saviour, then these truths must be presented in simple form, or as "milk" in the description of the Bible. I Peter 2:2; I Cor. 3:1-3; Heb. 5:12-14. These same Scriptures reveal however that as the pupil grows spiritually, then "meat" is necessary as food for their proper spiritual maturity; that is, the deeper, more difficult truths can be presented and taught; even as noted by Peter. II Peter 3:15, 16. It is truly remarkable though, and the writer can testify from his own experience as a teacher, how soon a growing, Spirit-led Christian can assimilate spiritual "meat." Shall we teach "doctrine" in Sunday school? Well! What else is doctrine than teaching Bible truth? To try to fulfill the great commission and leave out the teaching program or the teaching of doctrine is an impossibility. The Great Commission, minus teaching, becomes only a shell.

In summary the work of the Sunday-school teacher is:

1. Where the pupil is not saved, to bring conviction of sin and the need of a Saviour.
2. Where the pupil is saved, to provide spiritual food for proper spiritual growth.

May God grant us a vision of our task in such a way that our teaching will enable the pupil to do the truths taught.

Didsbury, Alberta.

"Grace be to you, and peace, from God the Father."

A SACRED TRUST

(Continued from page 130)

of mother she has—and where her parents are. So far we haven't learned anything."

The next day Peggy was much stronger. She wanted to sit up, but when she raised her head from her pillow things began to whirl, and she knew that she must keep still. She tried not to think of her empty purse, nor of the rent that was due at Mrs. Neeley's, nor the bill that was overdue at the Fashion Shoppe. She tried, most of all, not to think of her home, and yet deep down in her heart, how she wanted her mother there with her! If only—but well, what was the use of wishing?—it was too late now.

Then just as she thought she had succeeded in putting these thoughts away from her mind, the nurse came in with a pad and pencil. "Now we want to ask you a few questions," she said in a businesslike tone.

"Your father's name?"

"William Miller."

"Your mother's name?"

"Martha Miller."

"Where do you live?"

"Plattville, on a farm."

The nurse wanted to ask, "Why are you in the city alone?" but since that did not come in with the routine questions she would wait till some future time. She had learned, however, that her surmisings concerning the girl were correct. She came from the country, and no doubt from a protected atmosphere, and she was as out of place in the city as a hothouse plant in a January blast.

Peggy was tired after answering the questions, and she lay with her eyes closed. There arose before her mind's eye the vision of a white house on a spacious lawn. The large maples would be putting on their new leaves. She wondered if her mother was busy in the garden, or perhaps she was watching down the road for the mailman to bring the letter that wouldn't come. She wondered if the lambs were out on the pasture and if her father was getting the ground ready for corn. She wondered what her father and mother would do if they knew she was at the hospital. Then she was possessed with a fear that they might send her word to come. Her parents must not find her here without money and with debts piled up. When she left home for the city she was sure that everything would be just fine, and certain that this time she knew better than her parents.

When the nurse came into the room she said, "You won't send my parents word about my sickness, will you?"

The nurse busied herself with her chart for a bit before she replied, "Peggy, do you feel like talking?"

"Why, yes, I'm feeling good, too good to be here in bed."

"You've been sicker than you realize, and it will be quite a while before you are able to go to work. In a few days you can leave the hospital. Don't you wish for us to send word to your parents, that they will come and get you then?"

Peggy lay quietly thinking. Where would she go when she left the hospital? Back to Mrs. Neeley's? She felt more ill at the thought. How could she bear to go back into that stuffy room and climb flights of stairs? She didn't know that at that very moment Mrs. Neeley was getting the room ready for someone who could pay the rent. And where was Jack? Why didn't he come to see her? Neither did she know that he was saying endearing nothings to a silly little blonde at the very moment, and that he gave no thought to Peggy in the hospital.

She was quiet for so long that the nurse feared she had offended her. Perhaps, after all, her conjecturing was not correct.

At length Peggy looked at her and said, "What would you think of a girl who has a good home, and didn't appreciate it and went away against her parents' wishes? What would you think of a girl like that going home after she had lived a life that took her health and money and even self-respect away from her, going back home to those parents and bring reproach on their good name?"

"I think such a girl has been very unwise," replied the nurse softly, "and that in staying away from her home and her parents she would continue being unwise, and that the wisest thing she could do would be to go back, like the prodigal did."

"Peggy," she continued, "let me tell you something that isn't pleasant, but I think it may help you. There was a faraway look of suffering in Mrs. Hoffman's eyes as she continued. "You have a good mother and father, and a good home. Oh, you don't know what a heritage you have. Are your parents Christians?" she asked suddenly.

"Yes," replied Peggy, "they are. I used to think they were too strict with me and that is one reason I left home and came to the

* * *

MOTHER'S CORNER

In the ruddiest glow of the western light,
She sits in her favorite nook;
The dear hands busy, the dear face clothed
With its tender mother-look.
The smile that softens the quiet mouth
No evil pang embitters,
And the sunlight touches the fingers deft,
Till the thimble gleams and glitters.

Oh, the tranquil moon of the mother-life
That sways our human tide;
How the household good and the household ill
In her slender hands abide!
'Tis a little ripple of broken toys,
Or the wreck of a strong existence;
'Tis the timid yearning of childish mouths,
Or a deep cry in the distance.

'Tis the clinging clasp of a baby's hand,
Or the kiss of a new-made bride:
Or the groping wail of the last white one
Who turned to the wall and died.
Little or great, she meets them all,
With the seal of her trust upon her;
And the sobs are stilled, and the tears are dried,
In the light of the mother's corner.

Alas! For the homes where the bride must wait,
And the strong man cry in vain;
Where the sick one turns to the vacant chair,
And dies in his unsoothed pain.
No tender touch from the quiet lips,
No balm for the heart-pierced mourner;
O Christ, by the cottage of Nazareth!
We thank Thee for mother's corner!

—Eleanor C. Donnelly.

city. But I am beginning to understand why they were strict. If I had listened to them I wouldn't be where I am now."

It made her feel better to be telling someone, and Nurse Hoffman seemed like one who could understand, so she continued. "You know the glamor of the sort of life I've lived lasts only about so long, then it begins to catch up with you—like it has with me. But I'm keeping you from telling your story. Go ahead now, and I'll listen."

"My story, as I said, isn't a pleasant one. I never knew what it was to have a real home. My father and mother were separated when I was young. My mother wasn't a good mother like yours. I wasn't kept too strict as you put it, but I lived my life very much as I pleased. The apartment my mother had was a place to sleep and to rush into and grab something to eat, and then go out again. If we happened to rush in at the same time, we saw each other; and if not, for several days we just didn't see each other. It was the easiest thing for me to fall into the wrong company. But because I saw so much of sin and the suffering it brings from my babyhood, I learned to be cautious and not to trust everyone. I was always more or less on my guard, because I expected folks to take advantage of me. The children of the street get hard young. They are perhaps not as easy a target as those who have grown up in a protected atmosphere and trust everyone. But, on the other hand, you have built up within you from childhood a strong consciousness of right and wrong, while we were just a law of ourselves. Well, as I said, I got in with the wrong crowd. I married young, and thought I was deeply in love with the man I married, but it wasn't long till I learned he was not true. And when my little baby was born, our home was already broken up. My girl is twelve years old now, and she has never known a normal home life. I have tried to make our home as happy as I could under the circumstances, and especially since I learned to know Christ as my best friend. But my Betty has been robbed of the heritage that is rightfully every child's—a happy home with father and mother."

"Peggy, I'm concerned that your life shouldn't end in tragedy. You have a wonderful heritage. You have inherited clean blood in your veins. You have a background to be glad of. Oh, don't do things in haste now, that rob all who follow you of the goodly heritage that you now enjoy. Go back to your mother and her God and walk in the counsel she has given you."

"But I fear I have made you tired," said the nurse regretfully as she saw Peggy's sober face.

"No not tired, just very, very conscious of how foolish I've been. I thank you for what you've told me," she said softly.

"I'll leave you alone, pehaps you want to sleep," said the nurse as she left the room.

Peggy turned over, but not to sleep, for the weight on her heart needed unloading. For some time the tears flowed freely as she thought of her own willful disobedience. Then she poured out such a prayer of penitence and contrition to her parents' God, that the courts of heaven rang with joy.

"O Father," she prayed, "I thank Thee for parents who love Thee, and who taught me of Thy love. Make me worthy of the goodly heritage that is mine, and help me guard it as a sacred trust from Thee."

She did not know that even at that very moment her mother was in prayer for her daughter in the city, but she did know that she had a deep joy and peace that she would not exchange for any passing worldly pleasure.

Some time later when the nurse came in with the supper tray she saw telltale tear stains on Peggy's face, but she saw, too, a light in her eyes that told of inner joy.

"Your eyes look like stars, Peggy," she said, "You must have had a good rest."

"I didn't sleep, but I'm resting in Christ, for I know He's forgiven me."

Nurse Hoffman's face looked as joyous as Peggy's as she continued, "And Nurse, will you call my folks for me, and tell them where I am and that as soon as I can leave the hospital I want to go home. The number is Plattville 3570."

"Oh, yes, and tell that doctor to let me go before Mother's Day, as I plan to spend that day with the best parents any girl ever had!"

Meadville, Pa.

A QUEEN BEGINS HER REIGN

He is a busy little bee, flitting here and there, scouting for a new home for his queen. The beehive has become too small. The comb has rapidly become filled with new honey and the cells in which the Queen Bee deposits her eggs—sometimes 1200 and sometimes as many as 3,000 a day—are becoming fewer and fewer. So, like the old woman who lives in the shoe, the old home is no longer large enough for the Queen, her drones and the colony of workers.

Her ardent little drone worshipers go out to inspect old tree stumps, hollow tree trunks, and other places that might serve as a new and larger home for the Queen and her retinue.

The Queen of Bees is a fickle little body, for she receives the attention of many of the drones, and permits them to woo her. However, a drone may woo and love her only once, then he disappears from among the Queen's attendants.

Since a colony of bees has only one Queen, the drones are her slaves. They love her, carry food to her, wait on her, comb her silky hair, and protect her in every way possible. They guard her as she walks through the labyrinths of the honeycomb, inspecting her eggs during the period preceding the hatching of the grub, and they bow and back away as she approaches them. They adore her and give her all due reverence.

They woo her on her one and only flight from the hive, and then they vanish. At the end of the summer, all drones still living in the hive are cast out and are no longer afforded the shelter and food of the hive. The life of a drone is only one year, so each year brings new drone worshipers to the Queen.

The life of the Queen Bee is about three years, and during all that time she remains inside the hive, unless it is a case of moving her colony to another location. So, although she is Queen of the Bees, she must remain in her castle protected by her army of workers and drones, yet not permitted much freedom.

If the Queen Bee should be removed from the hive, there is great excitement. The bees cease their work and rush about frantically hunting for their queen. If they are not able to find her within a reasonable length of time, they return to their hive and then begin a most mournful humming sound to show that they are mourning for their lost queen. Everything in the hive becomes disorganized, for without the queen they do not know how to proceed with their work.

When the grub, which is a three-day-old egg of a bee, is given special care and is fed with a certain kind of white food, it may be developed into a queen bee. Cells of the honeycomb are cleaned thoroughly and are often enlarged, and then the workers keep busy caring for the newly chosen grub which may some day be a new queen. The queen cell is larger than the ordinary cells. It resembles a peanut about one inch in depth and possibly one-third inch in width, with its opening always downward.

So, when the old queen has served her time, a new queen may be chosen from the young grubs. The new queen must go to another home, however, so the drones set out to find a new home and a hive for her. When they have found what they think is a suitable place for their queen, they report back to her and then she sets out with her retinue of workers, as did her queen before her.

That is the story of the swarm of bees you may have seen buzzing about in summer. They move quickly in a long stream-like procession, hundreds of them, and finally settle on that old tree stump, or in the hollow of a tree trunk. They swarm about their queen, protecting her from danger during their flight, and finally settle around her in a cluster formation. Had they been disturbed during their flight, they would have attacked and stung the person disturbing them.

So, in another swarming of bees, en route to their royal palace—the hive—a new Queen of Bees begins her reign over the bee colony.—Elizabeth Burmahln.

SHUT THE DOOR

A man was standing in a telephone booth trying to talk, but he could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and by said sharply, "If you'll shut the door you can hear."

His door was not shut, and he could hear not only the man's voice, but the street and store noises, too. Some folks have gotten their hearing badly confused because their doors have not been closed tightly. Man's voice and God's voice have become mixed in their ears. They cannot distinguish between them. The trouble is partly with the door. If you will shut that door you can hear.

—S. D. Gordon.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue during the months of May and June the general unit of study—**"Our Relation to Christ."** For **Mother's Day** we take a look at Jesus and His mother Mary. This study gives us a glimpse of the plan of God in using a virgin to bear the Son of God in the flesh—a deep mystery which no one but God could unravel for us in the plan of redemption. We see the touches of His humanity and of His deity throughout the study. We find in Jesus an example of how every child should regard and obey father and mother.

We take a look at Jesus as the great leader of our salvation, faith, and hope, and who will see our expectation through to the fulfillment.

We learn by our faith the way by which we can enter into the possession of the spiritual power that we so much need in meeting the problems of life in the world.

We see Jesus as the One who has made it possible for us to be reconciled to God and be accepted by Him as His own children.

All these different views of Jesus give us more and more reverence and love for Jesus if we rightly contemplate what they teach us. It is our hope that the study of these themes will enlarge our hearts as well as our understanding and fill us with deeper devotion, and enable us with greater spiritual power to meet the issues of life before us. And may we never forget our need of Jesus whatever our situation in life may be.

He that overcometh hath power in the nations,
Stronger than steel is the Sword of the Spirit;
Swifter than arrows, the light of the truth;
Greater than anger is love that subdueth.—Longfellow.

JESUS AND HIS MOTHER

Jn. 2:1-11; Jn. 19:26, 27; Lk. 2:48-51

Topic for May 12

MOTTO

"My soul doth magnify the Lord."

MEDITATIONS ON THE TOPIC

1. **The Topic.**—Mary received with wonder and submission the announcement that she was to be the mother of the Redeemer and Son of God in the flesh. When He was born she was away from her home and spent the night in the little town of Bethlehem which was her ancestral city. She wrapped Him in swaddling clothes and laid Him in a manger. The rooms in the town were crowded with other visitors so that Mary and Joseph had to take second best accommodations.

She was visited on that night by the shepherds from the fields who told of a vision of angels announcing the birth of this child. This strange story was silently contemplated by the mother, Mary. On the eighth day He was circumcised according to the law of the Jews and named Jesus. He and His mother were taken to the temple at the end of forty days after birth. In the temple a man of God called Simeon received a revelation as to who the Child was and took Him up in his arms and blessed God for what he was privileged to see. A little while after a widow named Anna also had a revelation of the character of the child and gave thanks to God.

In Bethlehem they dwelt for a time in a house. Here wise men from the East came to worship the child and brought gifts. God directed them to go home a different way than by Jerusalem because Herod wanted to kill the child because of his jealousy. Mary and Joseph were also directed to take the child to Egypt until Herod's death. Then they brought Him to Nazareth their home where He grew to manhood.

At the age of twelve they went with Him to Jerusalem to the Feast of the Passover. He was deeply interested in the Father's house. His parents did not keep pace with his development and so were amazed when He tarried behind in Jerusalem after they had started for home. They returned for Him and Mary told Him how they had felt sad in their search. He wondered why they did not know that He would be about the things of His Father's house. Again Mary pondered His sayings in her heart as He returned with them and submitted Himself to their direction till He was grown. Mary then saw Him entering upon His mission and learned to recognize His position in life. She was present at the crucifixion in deep sorrow at His death. Jesus appointed John to receive her as his mother that she might be comforted and cared for. After the resurrection she is found among the disciples of the Lord Jesus, recognizing that He had risen from the dead and that they must wait for the promise of the Holy Spirit which was fulfilled on the day of Pentecost.

II. **The Text.**—The passages of the Scriptures in the text have been referred to in the above meditation.

OUTLINE STUDY

I. Triumph in a Virgin Birth.
1. The seed of the woman to bruise the serpent's head.—Gen. 3:15.
2. Holy Ghost-conceived, a Saviour from sin.—Matt. 1:20, 21; Luke 1:28-35.
3. His name shall be "Emmanuel."—Matt. 1:23; Isa. 7:14.
4. Heaven's co-operation.—Luke 2:6-20.
5. Inspired viewpoints.—Luke 2:25-38.

II. Incidental Happenings Concerning Jesus and His Mother.
1. When Jesus was twelve years of age.—Luke 2:48-51.
2. At the marriage in Cana.—Jno. 2: 1-10.
3. During the ministry of Jesus.—Matt. 12: 46, 47; Mark 3:31; Luke 8:19.
4. At the cross.—Jno. 19:25-27.
5. In the upper room.—Acts 1:14.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Mother."
2. Jesus and His Mother.
   a. How she clothed Jesus in the manger.
   b. Joseph takes them to Egypt.—Matt. 2:19-23.
   c. The name she was to call Him.
   d. The obedience Jesus gave to her.
   e. The ponderings she had about Jesus.
   f. The tender care Jesus provided at His death.

For Seniors
1. The Divine Plan in a Virgin Birth.
2. Experiences of Mother and Child.
3. Mary's Human Nature Compared with the Divine Nature of Her Son.
4. Lessons from the Relationships of Jesus with His Mother.

PERSONAL THOUGHT

The words of Mary to Elisabeth as found in the motto may well be a personal thought for us as we consider Jesus the Son of God from heaven coming to us in human form and living a human life in the home as well as manifesting the glory of His deity.

SEED THOUGHTS

The mother of Jesus was consecrated to the will and purpose of God in becoming a mother.

The mother of Jesus learned much from the bringing up of her charge by pondering the experiences and sayings of her life in relation to Jesus.

Jesus was always respectful toward His earthly mother. As a child He was subject to her. As a man He respected her. As the Christ He took up the work of His Father. In death He made provision for her.

'Tis a mother's large affection
  Hears with a mysterious sense—
Breathings that escape detection
Whispered faint, and fine inflection
  Thrill in her with power intense.
Childhood's honeyed words untaught
Hideth she in loving thought
Tones that never thence depart,
For she listens—with her heart.
—Laman Blanchard.

Mary the Mother of Jesus

At God's right hand sits **one who was a child**
Born as the humblest, and who here abode
Till of our sorrow He had suffered all.
They who now weep, remember that He wept,
The tempted, the despised, the sorrowing, feel
That Jesus, too, drank of these cups of woe.
And oh, if our joys be tasted less—
If all but one passed from His lips away—
That one—a mother's love—by His partaking,
Is like a thread of heaven spun through our life,
And we in the untiring watch, the tears,
The tenderness and fond trust of a mother,
May feel a heavenly closeness unto God—
For such, all human in its blest excess,
Was Mary's love for Jesus.—N. P. Willis.

THE AUTHOR AND FINISHER OF OUR FAITH

Heb. 12:1-13

Topic for May 19

MOTTO

"The Prince of Life."

MEDITATIONS ON THE TOPIC

I. **Jesus the Victor.**—We think of Him seated at the right hand of the throne of God.

He is in a position of power. But as we think of His power we remember that His record has been to complete a plan of redemption by which all who look to Him are saved. The whole scope of His saving grace is from His coming into the world from glory and living the life of a human being, dying the death upon the cross, rising from the dead and ascending back to the place of glory and taking His seat in the throne of power, and now to carry out the great program in behalf of the souls of men for whom He came and who have committed their cause into His hands.

He has all judgment committed to Him. Jno. 5:22. God has ordained Him to be the judge of the living and the dead. Acts 10:42. His program of judgment begins through first presenting the way of mercy and grace. Acts 10:43; Heb. 4:16. In His seat in the heavens He holds the position of an intercessor in behalf of those who come unto God by Him. Rom. 8:34. As such an intercessor He claims the right to forgive because He has redeemed men by His own death. It is also in His hands to condemn since there is no other name whereby those who refuse Him can be delivered. Acts 4:12; Rev. 6:15-17; Acts 17:31.

"Now is the accepted time" (II Cor. 6:2). He is working in behalf of souls through the great commission in which the Gospel is proclaimed to all men. Matt. 28:18-20. His Holy Spirit is working through the Word and calling men to accept the gracious Gospel. Through this means He kindles faith in every heart who willingly responds to the opportunity. And He supplies grace so that they need not fail. He has prepared a place for them in glory and will come again to receive them unto Himself. Jno. 14:1-3. There they shall be in His likeness and shall behold His face and shall reign forever and ever. I Jno. 3:1-3; Rev. 22:3-5. Surely He is the author and finisher of our faith and is worthy to be the One to whom we look in our journey of life.

II. **The Text.** — Heb. 12:1-13.—This passage presents Jesus as the author and finisher of our faith. The pathway cannot be easy. He is a pattern of endurance whom we may well consider. He will undertake for us and chasten and correct and lead us if we do not despise His service in our behalf. Because of this we should put forth our most earnest efforts and watch against the dangers of apostasy and failure.

OUTLINE STUDY

I. The Great Conqueror.

1. Through death destroying the devil's power.—Heb. 2:14.
2. Through the resurrection and ascension. —Heb. 1:1-4.
3. Possessing all authority in heaven and earth.—Matt. 28:18-20.
4. Reigning till all enemies are put down. —I Cor. 15:22-28; Rev. 12:10, 11.

II. Our Great High Priest.

1. Passed from earth to heaven.—Heb. 4:14-16.
2. Becoming the author of eternal salvation. —Heb. 5:5-10.
3. Ever-living intercessor.—Heb. 7:24-28.
4. Mediator of a better covenant.—Heb. 8:6-13.
5. Giving access by His blood.—Heb. 10:19-22.
6. The only hope of men.—Heb. 12:22-26; **Acts 4:11, 12.**

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Life."
2. Jesus Is the Captain of Our Salvation.
   - a. He came from heaven to save men.
   - b. He gave Himself for man's redemption.
   - c. He took up His life again to be our living Saviour.
   - d. He is our high priest in heaven.
   - e. He is working by His Spirit in the world.
   - f. He will finish our salvation when we are glorified.

For Seniors

1. Jesus the Only Saviour.
2. Christ's Authority in the World.
3. His Power to Usward Who Believe.

PERSONAL THOUGHT

It would be a sad thing to fail of the grace of God. A judgment is ahead. None need to meet that judgment unprepared if they accept the plan of God in Christ. Keep your eyes fixed upon Jesus.

SEED THOUGHTS

"Weight"—As corporal unwieldiness was, through a disciplinary diet, laid aside by candidates for the prize in racing; so carnal and worldly lusts, and all, whether from without or within, that would impede the heavenly runner, are the spiritual **weight** to be laid aside. "Encumbrance," **all superfluous weight;** "the lust of the flesh, the lust of the eye, and the pride of life," and even harmless and otherwise useful things which would positively retard us (Mk. 10:50 the blind man **casting away his garment** to come to Jesus; Cp. Eph. 4:22; Col. 3:9, 10).—Fausset.

Observe what our Lord Jesus is to His people: He is **the author and finisher of** their **faith**—the beginning, the perfecter, and rewarder of it. 1. He is the author of their faith; not only the object, but the author. He is the great leader and precedent of our faith, **He trusted in God;** He is the purchaser of the Spirit of faith, the publisher of the rule of faith, the efficient cause of the grace of faith, and in all respects the author of our faith. 2. He is **the finisher of our faith;** He is the fulfiller and the fulfilling of all Scripture promises and prophecies; He is the perfecter of the canon of Scripture; He is the finisher of grace, and of the work of faith with power in the souls of His people; and He is the judge and rewarder of their faith; He determines who they are that reach the mark, and from Him and in Him, they have the prize.—M. Henry.

BY FAITH TO SPIRITUAL POWER

Eph. 3:14-21

Topic for May 26

MOTTO

"Be strong in the Lord."

MEDITATIONS ON THE TOPIC

I. **Faith, the door to Spiritual Power.**—Faith had been manifest in the Gentiles because God had wrought in their hearts through the preaching of the Gospel and the manifestation of power in miracles among them. As they responded to the voice of God by believing and acting upon the faith that God had kindled in them they received the same gift and the same power that had come upon the Jews. Acts 15:9; 11:17.

It has become an established fact in the New Testament dispensation that when people hear the Gospel, believe, and act upon this faith, God does the work of grace in their hearts and gives them the power to fulfill His will in the world. Gal. 3:2; Eph. 1:13.

There is larger increase for the individual of the power of God as he increases in knowledge and faith which reacts with that knowledge. With the growth of faith, the graces of the Spirit abound. II Thess. 1:3; II Thess. 1:11; I Thess. 1:3.

It becomes us to nourish a healthy faith in Christ. We need to cherish the Word of God in our hearts and seek to enlarge our understanding of what God is pleased to give us in way of increased strength and power in His service, and to commit ourselves fully in faith to lay hold of His promises and act in faith that He will grant to us a greater comprehension and larger powers in spiritual service as He lays upon us responsibilities and duties that call for it.

II. **The Text.—Eph. 3:14-21.**—This passage is the prayer of the apostle Paul which he has revealed to the Ephesian brethren that he had uttered before God for their development in spiritual power. Its burden is found in verse 16. Christ's indwelling is conditioned upon faith. As this indwelling is made real by faith, the results are an increasing comprehension and experience that enables the Lord to fill them with all His fullness (vs. 17-19). His power working in us will accomplish more than we are able to ask or think and to God is all the glory.

OUTLINE STUDY

I. The Nature of Spiritual Power.

1. An indwelling strength.—Eph. 3:14-21.
2. Soul-satisfaction.—Rom. 14:17; II Cor. 6:4-13, 17, 18.
3. Discernment of the things of God.—I Cor. 2:11-14; Eph. 1:17-23.
4. Salvation.—Rom. 1:16.
5. Joy, peace, hope.—Rom. 15:13.
6. Kept.—I Pet. 1:5.
7. Meekness and quietness of spirit.—I Pet. 3:3, 4.
8. Boldness and access.—Eph. 3:12.
9. Mercy and grace.—Heb. 4:16.
10. Victory over the world.—I Jno. 5:4, 5; Eph. 6:16.

II. How Faith Becomes Ours.

1. Yielding to the voice of God.—Heb. 3:7-12.
2. Hearing the Word of God.—Rom. 10:14-17; Acts 16:14.
3. Meeting conditions for the fruit of the Spirit.—Gal. 5:22.
4. Through prayer.—Luke 11:9, 11, 13; Mark 9:24; Luke 22:32.
5. Seeking God's glory.—Jno. 5:44.
6. Walking in the light.—Jno. 8:12; I Jno. 1:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Faith."
2. Receiving Power by Faith.
   - a. The need of spiritual strength.
   - b. The power to understand.
   - c. The power to do what we know.
   - d. The power to overcome evil.
   - e. The power to do good.
3. How to Increase Our Faith.
   - a. Hearing the Word of God.
   - b. Heeding what we hear.
   - c. Looking unto Jesus.
   - d. Asking for faith.

For Seniors

1. The nature of Spiritual Power.
2. The Source of Power.
3. The Price of Power.

PERSONAL THOUGHT

Do we give God the opportunity to strengthen us with might by His Spirit in the inner man by such exercise and nourishing of our faith, and such a yielding of our will as is meet?

SEED THOUGHTS

The word **able** occurs twice in our lesson from Paul. He is solicitous that we be able and he announces that God is able. Attainment in divine things depends upon capacity. This includes both vantage ground and the inner dimensions of the individual. While some Old Testament saints may have been given foretastes or samples of Gospel blessing, they were usually not able to be born of the Spirit, because of their vantage ground. The day had not arrived, on the calendar of God's clock. There is a norm for "all saints;" a level of spiritual purity, perfect love and the knowledge of God for which some of us even now are unqualified. The heartening feature of this lesson is that God can qualify us, even before we go hence. He can make us able to comprehend a love that defies a rational explanation, to share a spiritual dimension that is beyond ourselves, and experience what it means to be filled with all the fulness of God, although the expression is bewildering to our imagination.—Higley's Commentary.

Faith is a grasping of Almighty power;
The hand of man laid on the arm of God—
The grand and blessed hour
In which the things impossible to me
Become possible, O Lord, through Thee.
—A. E. Hamilton.

God does not give us ready money. He issues promissory notes, and pays them when faith presents them at the throne. Each one has his own checkbook.—T. L. Cuyler.

ACCESS TO GOD THROUGH CHRIST

Heb. 10:1-25

Topic for June 2

MOTTO

"He is our peace."

MEDITATIONS ON THE TOPIC

I. **Christ, the Only Way to the Father.**—Jesus perfectly understood the need of sinful humanity. Before He had suffered He knew that He was to be the one sacrifice that would "perfect forever them that are sanctified" (Heb. 10;14). There has never been a man since the fall who could meet the requirements that would qualify him to be acceptable to come into the fellowship of a Holy God. In His talk with the disciples, He had in mind the going away to be in the dwelling place of the Father and of preparing the way for others to be in the same place. But He also had in mind another condition in which it is possible for those who are still in the flesh to be accepted of the Father's fellowship so that there is peace and fellowship even in this earthly life. He went "to prepare a place" for the disciples by taking His own atoning blood into the presence of God for us. Heb. 10:24. Yet while He was doing this, He was just as surely preparing a fellowship through the Spirit for us who are yet on this side of heaven. Eph. 2:13-22.

Just as the tabernacle in which God's presence was manifest had sacrifices to be offered to make the worshiper acceptable so that not only the sin was forgiven but that the worship and the prayers would reach the Lord's favor and blessing, so before the true tabernacle of heaven we come to God with Jesus Christ and are forgiven and fitted to worship and praise and pray in an acceptable way. God makes such individuals His temple in which He dwells by His Spirit. I Cor. 6:19. As a group of redeemed ones we form a holy temple in the Lord and are fitted to become the habitation of God. Eph. 2:20-22. We also become a holy priesthood fitted to "offer up spiritual sacrifices acceptable to God by Jesus Christ" (I Pet. 2:5).

II. **The Text.—Heb. 10:1-25.**—The sacrifices under the law were only typical of the true sacrifice which Christ offered in the suffering of His own body. They could not satisfy except to point to the One who was yet to come to make an atonement that would be perfect. After Christ had made the atonement once for all there was no longer any need to offer the typical sacrifices. The witness of the application of the true sacrifice by faith is the Holy Ghost through which the laws of God are written in the heart and the sins are no longer remembered. A high priest with His own blood has a seat in the heavens and we can now "draw near with a true heart in full assurance of faith" and receive the cleansing we so much need.

OUTLINE STUDY

I. Christ's Qualifications as a Mediator.
1. The holy one of God.—II Cor. 5:21; Luke 1:35.
2. Partaking of flesh and blood.—Heb. 2: 16-18.
3. Obedient to the law of God.—Heb. 10: 7; Jno. 15:10.
4. Fulfilling all righteousness in types.—Heb. 9:11-15.
5. He removed the penalty of sin.—I Pet. 1:18, 19; 2:22-24.

II. Who Have Access to God Through Christ?
1. The unjust.—I Pet. 3:18; Eph. 3:13.
2. To the believer in Jesus.—Rom. 3:26; 5:1, 2; Eph. 3:12.
3. To all that come in His name.—Heb. 7: 19, 25; 4:14-16.
4. Those asking in the name of Jesus.—Jno. 16:23, 24.
5. Believers who fall into sin.—I Jno. 2:1, 2.
6. Worshipers.—Heb. 13:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Acceptable."
2. Christ Opens the Way to God for Us.
   a. We are naturally unfit.
   b. He is God's beloved Son.
   c. He satisfied God by dying in our stead.
   d. We can come to God in His name.
   e. We come in penitence and faith.
   f. He has opened the way for prayer.
   g. We have a right to offer worship and praise.

For Seniors
1. Christ, the Beloved of the Father.
2. Christ, Our Sacrifice.
3. Blessings from the Father Through Christ.

PERSONAL THOUGHT

Do I have the true passport to bring me into the place of God's fellowship? How vain is the presumption of those who come in any other name or by any other merit.

SEED THOUGHTS

He in whose heart the law was, and who alone of all mankind was content to do it, His sacrifice alone can be the sacrifice all-sufficient in the Father's sight as the proper sacrifice of humanity; He who through the eternal Spirit offered Himself without spot to God, He alone can give the Spirit which enables us to present our bodies a living sacrifice, holy, acceptable to God. He is the only high priest in the universe.—Robertson.

THE MOTHER'S HYMN

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clear, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.
—William Cullen Bryant.

Reader, if Christ is yours and you are Christ's, is there any thing on which you may more confidently repose than that Jesus is making continual intercession for you, ever displaying the merits of His cross and precious blood, not only for the church at large, but for thee, even sinful thee?—Mylne.

A man may go to heaven without health, without riches, without honors, without learning, without friends; but he cannot go there without Christ.—John Dyer.

"ABRAHAM BELIEVED GOD"

Romans 4:3

Abraham's faith reposed on **God Himself.** He knew the God he was dealing with. It was a personal confidence in one whom he could utterly trust. The real secret of Abraham's whole life was that he was the friend of God, and knew God to be his great, good and faithful Friend, and, taking Him at His Word, he had stepped out from all that he knew and loved, and gone forth upon an unknown pathway with none but God.

Beloved, are we not only trusting in the Word of God, but have we learned to lean our whole weight upon Himself, the God of infinite love and power, our covenant God and everlasting Friend? We are told that Abraham glorified God by this life of faith. The true way to glorify God is to let the world see what He is, and what He can do. God does not want us so much to do things, as to let people see what He can do. God is not looking for extraordinary characters as His instruments, but He is looking for humble instruments through whom He can be honored throughout the ages. Abraham's faith reposed on God Himself, "not knowing whither he went."—Publisher Unknown.

GOSSAMER AND SILK

(Continued from page 149)

No other spider builds such a web as the common garden spider. It is a beautiful affair, with rays extending out in all directions from the center, and connected together by shorter spiral strands. Nearby is its nest, also woven, but an entirely distinct structure. Leaves are shaped to form a tent, held together by strands of silk. From the center of the large web, often a foot across, runs a trap line to the nest. Here the spider sits, holding the trap line, by which it can tell from the vibrations if anything is happening in the web.

Besides its web and its nest, a spider also weaves cocoons for its eggs. The house spider builds its cocoon somewhere in a dark corner and deposits there sixty to one hundred eggs. Other spiders attach their egg cocoon to twigs, branches or bushes.

Spiders should never be molested in their web building, for the reason that they are great destroyers of annoying insects. The only exception to this is the common house spider, whose webs are likely to be unsightly, and their presence may give one the reputation of being a bad housekeeper; but even these spiders are very useful in their ability to catch many flies and other household insects.—E. H. Jordan.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

GYPSIES AND NATURE WORSHIPERS

Who . . . worshipped and served the creature more than the Creator, who is blessed forever.—Rom. 1:25.

A recent survey of religious affiliations of people in the state of Washington revealed the startling fact that only 23.5 per cent of the total population had membership in the Protestant, Roman Catholic, and Jewish bodies. This may be the lowest in the nation of the forty-eight states. Some counties had as low as ten per cent membership.

The state is 250 miles in extent from the Canadian border to the Columbia River, the southern boundary. From east to west it is about 360 miles in width. The state is divided by the Cascade Mountains. The western slopes are covered with immense forests of fir, spruce, pine, cedar, hemlock, and alder. This has much to do with the religious life of the western section. The eastern part is the farm area of the state. Spokane is the hub of this inland empire, and has great diversity of work and industry. It reaches into the adjacent mining districts near by. It is the foremost rail center of the state.

Two great power developments in the state are among the greatest in the world, the Grand Coulee and the Bonneville dams on the Columbia River. The former is the largest structure ever erected by man. It is 3000 feet wide at the base, 4,300 feet wide at the top, and 550 feet from base to upper rim. The lake impounded reaches up to Canada.

The state affords some of the most awesome scenery in the world. Someone has said it is **"two Switzerlands in one."** The scenery is often breathtaking—lakes as clear as crystal, glaciers of great age, waterfalls as beautiful as a maiden's hair, and forests as a green carpet.

It may be of value to consider the **cause** for the low rate of membership. This is not only the trend in this state, but in altogether too many others.

First, the Early Settlers Largely Came for Wealth. The West has always been exploited for its wealth. The Hudson Bay Company came to get the land for England, and the furs, gold, and other wealth for sale in the Old Country. Some of the frustrated '49ers who came to California for gold went north. The people of later decades came for some of the 640-acre tracts donated by the government. The gold rush to Alaska gave the largest and most beautiful city of the state, Seattle, its greatest impetus. This was in 1897. During World War I, many moved to the coast to work in the shipyards. Also there grew up at Fort Lewis, Tacoma, one of the largest army bases in the nation. World War II simply saw hosts of people arrive to work in the great airplane, ship, and armor plants. These largely came for wealth, all over the same pattern. All this caused God to be crushed out of their lives.

Second. The Lodge Became the Community Center. Mining and logging produced pretty rough characters, with very little regard for God. Profanity, a spiked boot, and the mailed fist were the order of the day. Churches did not spring up fast. There were some faithful logging camp missionaries, and Sabbath-school missionaries. The lodge afforded the only organization for community rallies. This pattern is still holding true in many towns,—the lodge and not the church is at the center of the town life.

Third, the State Prohibition of the Use of the Bible in the Public Schools. This law was put into force to prohibit sectarian control of schools. But in effect it prohibits the use of the Bible. Some teachers even feared to read the Christmas story. The Bible is allowed in the library as a piece of literature. This is being altered to some extent by giving released time from the schools to go to church property for religious teaching.

Fourth. The Large Enrollment in State Supported Schools. There are more than 20,000 students in these schools. Very few students are trained in a truly Christian college. It is true that some 5000 students are trained in church schools, but the major portion of these are in Catholic institutions. Christian teachers are forced to keep quiet, but atheists and scoffers freely ridicule the Scriptures and Christ.

Fifth, Gypsies and Nature Worshipers. This may be the last in order of arrangement, but certainly not the last in its damaging effects. This natural wonderland is attractive to the type that St. Paul diagnoses as **men who "worshipped and served the creature more than the Creator."** Multitudes are lured away from the "House of God" by the call of the "Great Outdoors." The beauty of the mountains, lakes, streams, hills, plains, and the ocean beaches attracts multitudes. These serve the creature, and the creature is their own selves. Many families have holidays every week end, and they are gone from Friday evening until Monday morning, at the country home or the resort. In summertime it's camping, in winter time it's skiing. It's hard to get a grip on such gypsies and nature lovers—and doubly so on their children.

It is worthy of deep consideration. It is challenging to ponder the **five causes** for the low membership. Other areas of the nation are suffering from the same evil forces. Think them through. Write them down. Then pray and act. God needs men who "quit themselves like men." Not men who will surrender to difficult situations, but men of courage, backbone, and willingness to sacrifice.

The times call for spiritual leadership, men who know their Bibles, men who know their God, men who are ready to be mobile and go on the road—such men will do exploits.

Itinerant missionaries and evangelists are still needed. The Gospel has lost none of its intrinsic power. States and communities can still be changed. God is the God that can change the impossible. Men like St. Paul faced pagan communities with faith and confidence, and saw the fruits of their labors. Communities, homes, and lives were transformed. **They still can be transformed today.**

Pay as little attention to discouragement as possible. Plough ahead as a steamer does, rough or smooth—rain or shine. To carry your cargo and make your port is the point.—Maltbie D. Babcock.

THE JEWS' ULTIMATE DESTINY

They shall prosper that love thee.—Psalm 122:6.

We are delighted to insert an informative excerpt, selected from an address by a personal friend, A. Freeman, Litt. D., L.L.D., at St. Edmund's Church, Lombard Street, London. He is a subscriber to the **Christian Monitor.** His travels, which have been world-wide, make his writings all the more instructive, and give them scope. This interest in the Jew is only one of his many avenues of research. We trust the readers will enjoy the same.

Jerusalem! The Jews! My subject is one of the most mystifying of all times—the cause for the everlasting hatred and prejudice of all nations for the Jews. It has now reached a crescendo never before attained. One of the reasons advanced for it is that they crucified Christ. This is not in accord with historic facts—the priests, the Romans, and a few paid Jewish agitators were responsibile. The "common people" heard Him gladly, and the cheers of thousands sounded as Christ rode into Jerusalem in triumph.

For a moment I should like to interpose a word about the theory that Britain is Israel. I cannot accept this for one moment. The words "Jews" and "Israelites" in the Bible and secular histories are always interchangeable, but in any event Britons are not descended from Jewish stock. They come from Norsemen, Danes, Saxons, Celts, and many other races. Again, Israel were to be an outcast race, not reckoned with the nations. That is not true of Britain. Israel at the close of their monarchy were to be without a king until Christ came again. That has not been true of Britain. If Britain is Israel then every time "Jerusalem" is mentioned in the Bible it should be "London." It is also contended that Britain is Tarshish of the Bible, a Gentile power, but it is quite impossible for Britain to be both.

But what **are** the reasons for the overwhelming prejudice against the Jews? Prophecy has been truly fulfilled regarding them.

Racially they have very distinctive traits, which they refuse to surrender. Characteristically they possess more than average ability. Matrimonially they are very exclusive and seldom intermarry. Religiously they are very devout, and have an exceedingly high moral standard.

The four things have undoubtedly led to a superiority complex and, in consequence, the Jews have always seen themselves as better than other peoples. Prejudice against them has invariably followed.

Down the ages, furthermore, the Jews have been quite wrongly saddled however, with the following vile accusations:

To preserve their racial purity they have been guilty of prohibited intercourse.

The waters in many lands have been poisoned by the Jews and sickness and pestilence have resulted. Lost Christian children have been taken and crucified at Jewish ceremonies.

The Host has been repeatedly stolen by the Jews and used at their Passover feasts.

These and many other widespread assertions have been made, but they are all untrue. They have, however, consequently led to uncontrollable hatred and prejudice against the Jews.

Much more than this. From the earliest times, by reason of the prejudice against them, the Jews in all countries were forbidden to take any part in professional and commercial business except two: sellers of second-hand goods—"junk merchants"—and moneylenders, and then because they made money out of these things, it was said that they were swindlers. When, however, the Jews were allowed to take part in business, and succeeded abundantly, by reason of enterprise, hard work, and perseverance, it was again contended that they must be swindlers. In fact, whatever the Jews did was wrong.

I can never forget the last pre-war pogrom I saw in Berlin against the Jews. Men, women, and children were slashed with German sabers, and driven into an abomination of desolation hitherto unknown in the annals of history. Terrible were the shrieks of the children as they were dragged from their parents—and wives from their husbands. Houses and shops were turned into blazing furnaces. Fire, flame, and fury, beggaring description.

Yes, the Jews were outcast and destroyed in all places of the world, in ever-recurring cycles. Humanly speaking why? There are black sheep in every fold, but that is no reason for wholesale torture and massacre.

Let us look at the other side. Some, of course, will say there is no other side—so far as the Jews are concerned. Let us see. Let us be fair.

What a galaxy of clever and outstanding Jews are to be found in the history of the world! I am speaking, now, of course, entirely apart from Biblical characters. Disraeli, the late Marquis of Reading, Stahl, Samuel, Lassalle, Rathenau, Mendel—all statesmen of the very highest rank, who performed great tasks for the comity of the world. Scientists, famous for all time, Coln, Haffkine, Steinach, Gerson, Erlech, Wasserman, Koller, Spiro, Warburg, Fraenkel and Einstein.

Philanthropists, either with money or personal work, Zung, Barnardo, Strauss, Rosenwald, Rothschild—all accomplished much indeed for mankind. Writers: Spinoza, Zangwill, Golding, Frankau, Jacob, Sassoon, Speilman, Guedella, Heine, Ludwig, Proust, Ferber. Music: Damrosch, Ronald, Elman, Menuhin—and in Law, the Marquis of Reading again, probably in history the greatest of all Jews—that is my personal opinion—and Jessel and Herschel, to name only one or two.

However, I cannot now mention any more names, but I say, without fear of contradiction, that the number of Jews, notable in all countries, in all times, and in all phases of personal and national endeavor and achievement is as great as, indeed greater in proportion, by reason of their small total population, than any other nation.

I must have a word about Palestine. The present position is monstrous. Balfour, Churchill, and many others, have clearly stated that the future of the land was envisaged as a Jewish autonomous state. This has not been carried out. Even now we are refusing to allow Jews free immigration into their own country, beyond a certain quota. The Arabs object to the Jews because, with slight justification, they say the land was theirs. It comes to this then. The Jews have made the land prosperous beyond anticipation, but are now denied immigration and power, because they cannot make trouble for us. The Arabs can and will do the latter, so we allow them to have their way. I believe it will be to our own peril. Anyhow, more prejudice and persecution for the Jews! Banned from their own land! Their cup indeed overflows! Remember this, too, four millions might have found sanctuary there during the war, but were refused. Instead they had to suffer nameless horrors.

I must also say this about Birobidjan, because it proves, once again, the wonder of the Jew. Pre-revolution Russians, like everyone else, persecuted the Jews. Then the Soviet showed their sense and acknowledged their mistake. They placed a large tract of land, away near the Pacific coast, Birobidjan, at the disposal of the Jews. It has become a Jewish Autonomous State, with Yiddish as the official language. Here, as in Palestine, the Jews have proved their great ability as agriculturalists and industrialists, but matters, of course, have "slowed up" during the war.

Sociologically Jews are "record makers." Their criminal "log-book" is exceptionally good. Jewish offences in the black market are a decimal percentage, but their offences are given great press publicity, while non-Jewish offences are not—yet another form of prejudice.

In one year, out of 1,703 general convictions, only 22 were Jewish, and of 33,000 prisoners in confinement, in one year, only about 300 were Jews.

Jewish infant mortality figures have been consistently low. In old Russia, despite persecution, the rate per 1,000 was 13 Jewish and 25 non-Jewish. Take Manchester, 12 per 1,000 Jewish and 19 per 1,000 non-Jewish. England's total figure is one of the lowest in the world, but the Jewish is 5 per cent lower. Here are some death rates. Before the war in Germany the rate was 16 per 1,000 Jew and 22 non-Jew. In America the rate per 1,000 was alien 43, English 27, Jew 14.

I come now to the Mosaic Law, the Jewish Perfect Law, given by God. If this were in force today it would solve all our personal and national problems, and none of the thousands of Acts and tens of thousands of Statutory Rules and Orders would be needed.

The Jewish law involves the state or God's ownership of the land—which is the source of all wealth, not money—and forbids usury. Yes, **land, not money** is the real wealth of countries. Billions of gold are buried at Fort Knox in America. I have seen the place. The gold is quite useless.

State ownership does not mean that there are no other landowners. There are, but they use the land for their own benefit and for the benefit of the state. The perfect Jewish law means a tithe instead of taxation—or a single tax, if you like. This is sufficient to pay all national expenditure, but not usury. This is and must be ruinous for all save the usurers.

Just think of this. A credit entry is made in a ledger for a government for so many millions, and usury is paid on it by the taxpayers for, say, 20 years. At the end of that time the usury has still to be paid, but the debt is still unpaid. I know, of course, that other loans are sometimes arranged to pay off the old debts, but the usury goes on, nevertheless, impoverishing the country. The Perfect Law, as I say, prevents this.

Food, under the Perfect Law, is also given considerable attention. A number of things, injurious to health, must not be eaten. They are not eaten by the Jews. As a result the people are a very healthy race, and as one instance, it may be stated that rarely does a Jew suffer from cancer.

Under the Perfect Law one day in seven is a rest day for man, as we know, but **one year in seven** should be a rest year for the land. Crops would be much richer if this was so.

The Perfect Law forbids alliance with other nations. It generally leads to war. In my younger days England was all-powerful in her splendid isolation. She held up her finger, so to speak, and the world trembled. Since we became allied to France we have fought two disastrous wars.

I like the Perfect Law's punishment for theft —four or 5 times the value of the property stolen to be returned to the owner. If the thief had nothing,—he had to work for him!

While the Jews obeyed the Perfect Law they prospered above all nations. At present, to some extent, they have disregarded their glorious heritage—and are—nationally, very feeble. But the end is not yet.

At any rate, what I have previously said shows they are quite equal to the very highest international callings—and there should not be all this vile hatred and prejudice against them. I say this with all possible emphasis. They are God's Chosen People, and Prophecy makes it clear that they will be completely restored. Frederick the Great was told by an infidel courtier that the Jews proved the truth of the Bible. That is enough for me. I know they will, at some future time, **become internationally supreme.**

And wonder of wonders, the nations that have massacred and persecuted the Jews in the past "shall even go up from year to year to worship the King, the Lord of Hosts," the Jewish God, our God, at Jerusalem. Zechariah 14:16.

In the meantime, remember the words of Jesus Christ Himself (the greatest of all Jews) who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

BRITISH TREATMENT OF C.O.'S

More than 24,000 British C.O.'s who are now doing alternative service to war in the form of some type of civilian work or activity will be discharged on an equal basis with the army with one exception according to a release bill which will probably have passed the House of Lords following approval in Commons by the time this is printed.

Age and length of service is the basis for determining discharge groups. The disparity from the parellel with the soldier discharges occurs with the groups 21 to 24 where officers must be released before C.O.'s of the same rating can be separated. Although this feature of the bill was strongly opposed as being discriminatory by the pacifist supporters in the Standing Committee House, it was left intact.

Supporters of the provision argued that it was unfair to officers to release C.O.'s ahead of them as this would permit the objectors an advantage in the competition for jobs. An official of the Labor department commented that it wouldn't make any difference, anyway, as the time-lag in the delayed release of officers in these groups would probably have disappeared by the time the C.O.'s release bill became law.

Unique features of the bill provide for the release of married women C.O.'s immediately after the bill becomes law. There is no parallel in the United States as women were not subjected to the draft and there was no opportunity to learn through official screening the number of women C.O.'s here.

British C.O.'s may count toward discharge time spent in the Armed Forces, the Merchant Navy or the Mercantile Marine or in the case of women, time spent in the Women's Services. They may also count time spent in prison due to motives of conscience as differentiated from a minute number of cases where so-called non-C.O. offences were involved.

The American system of demobilization does not recognize time spent in prison toward the discharge of a 4-E. Neither is time spent in the armed forces to be counted. By the same token, a soldier or sailor cannot count time spent in C.P.S. toward his discharge.

Other features of the British bill allow release of certain C.O.'s to do work in their own fields where there is a great shortage of labor and it is considered in the national interest. This is equivalent to army policy.

Observation of the debate in the British Parliament on release of C.O.'s led Maurice Cranston, London correspondent of the Worldover Press, to term Britain the freest country in the world. His account was published in the People's column of the Washington Post as follows:

"I am tempted to think that Britain is the freest country in the world, after the debates in Parliament on the release of conscientious objectors. . . . . A spirit of tolerance and fair play marked the spokesmen of all parties. . . . British C.O.'s are to be demobilized on the same basis as men in the services. Minor disparities that made things harder for the C.O.'s have been challenged, and they will be eliminated . . . Men like R. A. Butler (Conservative) asked about paid 'leaves' and gratuities for C.O.'s and Maj. Basil Niald (Conservative) spoke of certain 'conchies' as among the most courageous men he had known . . . . The entire House welcomed the liberal attitude officially taken toward Pacifist dissenters."

American C.O.'s

It may interest the readers to note that some "Vets" supported the C.O.'s.

Just treatment of imprisoned C.O.'s and speedup of discharges from C.P.S. to equal a rate proportionate to that of the armed forces has been urged by the Veterans League of America, composing some 40,000 members who saw service in World War II.

The statement backing C.O.'s was made by a VLA representative at a recent round table discussion in New York City sponsored by the American Civil Liberities Union.

It declared the ordeal of sacrifice in the war made by its members could only be justified by "affirmation of our dignity as individuals and our rights as individuals to be guided by our consciences, irrespective of the national will."

"The Conscientious Objector was exercising his right as an individual and as a citizen when he enlisted under the Civilian Public Service provisions of Selective Service, as an alternative to military service," the statement pointed out.

The V.L.A. described the discrimination against C.P.S. men at this time as "both ungenerous and unjust." It deplored the imprisonment of 5,000 objectors, including Jehovah's Witnesses, under the Selective Service Act as "unwarranted treatment" and criticized the policy on paroles as "harshness inconsistent with democracy."

Grateful to C.O.'s

The statement continues: "As veterans, we are grateful to the many C.O.'s who voluntarily served as human guinea pigs and thereby helped control war-time epidemics, such as typhus, jaundice, and malaria. We are aware of the

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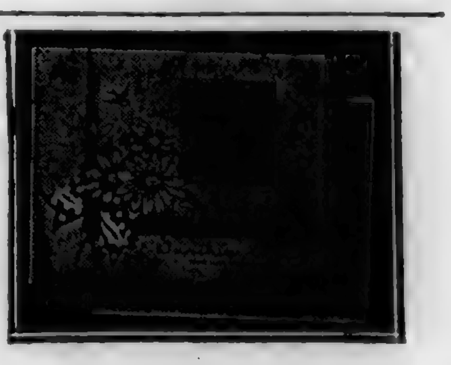

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"Love looks through a telescope; envy through a microscope."

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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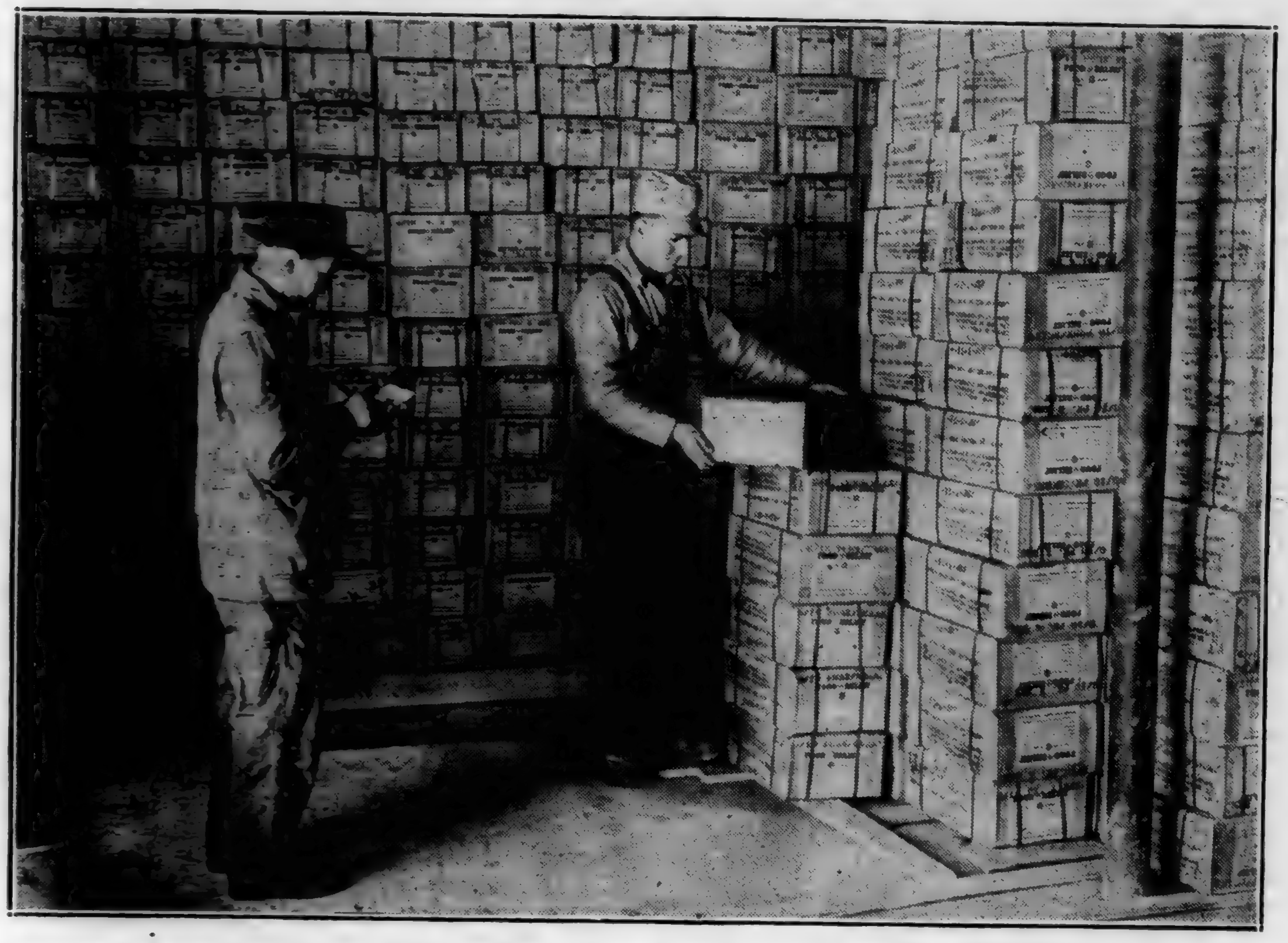

Daniel Glick, of Glick Seed Farms, Smoketown, Pa., and a C.P.S. Man Checking Canned Goods Ready for Shipment to Europe. See Article on Page 175.

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JIM GOES TO PRAYER MEETING

BY CHESTER E. SHULER

Martha sighed deeply as she stirred the sizzling potatoes frying in the large skillet. Jim liked fried potatoes so well—especially for supper after a hard day's work. For a fleeting instant, Martha dared to think that if she made the supper especially tasty Jim might offer to go with her to prayer meeting tonight! Poor Jim—so kind, such a good provider, so generous, so loving . . . if only he were a Christian!

But that was the one subject on which they could never converse freely. It was the one dearest Martha's heart, and Jim was never unkind about it—he simply refrained from talking about such things. If Martha pressed the subject, Jim would just sit silently by; and Martha would sigh and give up, hoping, always hoping that some day things would be different—some day before it was too late. Jim's job with the construction company was dangerous.

Jim's cheery whistle preceded him up the walk. Martha gave the potatoes a final stir and slid the skillet back on the stove. Then he was inside, planting his welcome kiss on her cheek, calling her his old-time sweetheart, and bustling around getting washed so that they could enjoy the meal.

Jim seemed in high spirits tonight, and Martha rejoiced.

She even imagined there was a shade of regret in his tones when he answered her usual Wednesday-evening question. "No, Martha, I can't go to prayer meeting. Not this time. You see, Tom Miller's going to be waiting for me in the park. Got some important matters to talk over, and—well, you know Tom. My best pal."

Not that Martha had really expected Jim to go. It was just a sort of polite ceremony which they went through nearly every Wednesday evening, these two lovers who adored each other so much. And Martha felt sad as she reflected that if Jim really did feel regretful it was because he was sorry to be away from her—not that he cared about the Lord or such things as the prayer meeting would bring to him.

Down street, as she walked along, she saw a dim light in the church. Someone had gotten there already, even though she was early. The "faithful few" would be there—at least a few of them. Some always came, rain or shine—and it looked as if rain might fall this evening.

There was Tom Miller walking down the other side of the street. And Susan, Tom's wife, crossing toward the church. Poor Susan! There was another woman to be pitied. They had something in common, those two. Tom, although a member of the church, usually found other things more interesting, and seldom came.

Martha "yoo-hoo-ed" and Susan waited. They entered the church together.

* * *

It was pleasant in the park and Tom and Jim enjoyed their chat as they sat on a convenient bench. Probably neither would have gone homeward at the promised hour if a sudden gust of wind, swirling sand, dust and paper about them, had not warned that a storm was about to break.

"Storm's coming, Tom," Jim spoke up. "Guess I'll have to run along, or Martha'll get home before me, and worry if I'm not in sight."

"Same here, Jim." Tom grinned. "Susan's real handy with the rolling pin."

"At making pies, I guess," Jim corrected him. "Can't imagine your gentle Susan even speaking a cross word to you, old man."

"Nor can I, Jim. Susan's a saint if ever there was one."

"Martha's another, I reckon."

"We'd better run. Rain's beginning to fall. Here, let's step into the church doorway a minute. It'll soon pass over."

THE SONG OF A SUMMER STREAM

A few months ago
I was singing through the snow!
But now the blessed sunshine is filling all the land!
And the memories are lost
Of the winter fog and frost,
In the presence of the summer with her full and glowing hand.

Now the woodlark comes to drink
At my cool and pearly brink,
And my lady-fern is bending to kiss my rainbow foam;
And the wild-rose buds entwine
With the dark-leaved bramble vine,
And the centuried oak is green around the bright-eyed squirrel's home.

Oh, the full and glad content
That my little song is blent
With the all-melodious mingling of the choristers around!
I no longer sing alone,
Through a chill pervading moan,
For the very air is trembling with its wealth of summer sound.

Though the hope seemed long deferred,
Ere the south wind's whisper heard
Gave a promise of the passing of the weary winter days,
Yet the blessing was secure,
For the summertime was sure,
When the lonely songs are gathered in a mighty choir of praise.

—Francis Ridley Havergal.

But the rain drove them into the vestibule. They could hear voices in the prayer meeting room near by. The two conversed in subdued whispers for a time, not wishing to annoy the worshipers. Then Tom held up a warning finger, motioning for silence. Both listened.

Sam Weller, the general merchant down street, was leading the meeting. "Folks," he was saying in earnest tones, "I have a peculiar request here for special prayer tonight. I don't know who sent it, but the Lord knows. I got it in the mail this morning. I'll read it: 'Will you please ask the prayer meeting folks to pray for the salvation of my husband? He is such a splendid man, but takes no interest in religion and the church. I long and pray for his conversion, and I ask your prayers, too.' There's no name signed to it," Sam Weller added. "But as I said, the good Lord knows who this man is. Let us spend some time in prayer now—and let us especially remember this husband and wife."

Old Brother Gibson led off with a fervency that was intense. Then Mrs. Monroe prayed. Henry Walton, the barber, was next. Betty Simpson then offered a touching petition. And after several others had prayed, Sam Weller closed.

Through it all, Tom and Jim, in the vestibule, stood with heads bowed reverently—each busy with his thoughts.

"Could it be Jim?" thought Tom.

"Is it Tom?" Jim wondered.

Two very much surprised ladies were escorted home that night, for the first time in months, from church. Two strangely silent husbands "saw them home," after explaining, rather lamely, how they came to be inside the vestibule.

Near the house, Jim broke the silence. "Martha, who was the man for whom they prayed this evening?"

"Must have been the husband of one of our members," Martha said. Jim imagined her voice trembled just a bit as she said it.

"Do you know, Martha," he added shyly, "I believe Tom Miller was the most uncomfortable man I've ever seen, while they were praying. Wouldn't be much surprised if it was Susan who sent that letter to Sam Weller."

"Maybe," said Martha, quietly. "I reckon her Tom's not as earnest a Christian man as he ought to be."

"Martha," Jim said presently, "maybe it was Susan and maybe it wasn't Susan who sent that letter. But your old Jim's going along to prayer meeting next Wednesday evening, and—" Martha's little gasp of joy passed unnoticed. "And Martha, tell me—do you think God will forgive such an old sinner like me? Before my wife writes a letter?"—Gospel Messenger.

THE INCOMPARABLE CHRIST

More than nineteen hundred years ago there was a Man born contrary to the laws of life. The Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which he lived; that was during His exile in childhood. He possessed neither wealth nor influence. His relatives were inconspicuous, uninfluential, and had neither training nor education.

In infancy He startled a king; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep. He never wrote a book or a song, never founded a college, never marshalled an army, drafted a soldier, nor fired a gun, and yet no leader ever had more volunteers. He never practiced medicine, yet has healed more broken hearts than all the doctors far and near. He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the Living, Personal Christ, our Lord and Saviour.—The Roadside Beacon.

CHRISTIAN MONITOR
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A SOFT ANSWER

BY ELISABETH HORST

"JANICE," said Mrs Engel, looking up from her mending at her daughter who was engrossed in reading. "Janice, it's time to go for the school children. They could walk, but we cannot tell how soon it will be raining again."

"Oh, I hadn't noticed the time. I'll be ready in a second, Mother." She darted into the kitchen for her coat, saying as she went, "One would think we've had enough rain these past few weeks to last all summer."

The car started without hesitation and was soon splashing out the muddy lane. Janice headed the car back the lane and stopped the motor. "I wonder what is in the mail today," she said as she opened the box which contained the newspaper, the Gospel Herald, a letter for Daddy, and an E.M.S. Bulletin. "Well, I did hope there would be a letter from Mary, but I know she is busy too."

"My, but it is raining; I don't believe it rained so fast all day. It's good I came for the tots; they would have been quite wet until they had walked in the lane." Janice settled herself behind the steering wheel to wait for the bus. In the meantime she would look at the bulletin.

"The winning oration!" she exclaimed. "How nice it is that they put it in print for us. I wish I could have heard it, but this is almost as good. I must watch for the short stories," she mused, and then started to read.

"Well, if there isn't Mr. Davis coming down the road. He looks so queer with that big umbrella. He puts me in mind of a barn roof on stilts or, better still, a walking toadstool. Why, all I can see is his legs."

Janice noticed he was coming toward her; so rolling down the window she called, "Good evening, Mr. Davis. The bus is late this evening; I suppose it is because of the roads."

Tilting back the umbrella he looked into the face of the girl. "It sure has been rainin'. The frost just coming out of the ground and then all this rain makes the roads powerful slippery. They're cuttin' in ruts too. I hope it soon stops rainin'. I hate bad roads," said the man.

"I don't like bad roads either," replied the girl, "and the car never looks decent." As Janice spoke she noticed the expression on Mr. Davis' face change. It startled her, but she did not reveal it.

"You had your cattle out today, didn't you?" Both anger and query were in his voice. "This is some weather to turn cattle out! Them dumb critters was in my wheatfield! I sent Bill to get them out, and they raced him all over the place. I say—such weather to have cows in a wheatfield! They tramped in to their knees. Won't that be grand cuttin' grain with a binder?"

He stopped to catch his breath. His face was white with rage. His eyes snapped fire. The muscles of his face twitched, and his chin quivered.

"I tell you I don't want them in there again! You've got to keep them out, and you tell your dad so!" he snapped and turned as if to go.

"Mr. Davis, which field were they in?"

"The one down by the creek on the other side of the road. My best grainfield at that!" he growled.

"All right, I'll tell Daddy. We'll take care of the fence as soon as possible. We don't want our cattle in your fields, Mr. Davis, and we'll do our best to keep them out."

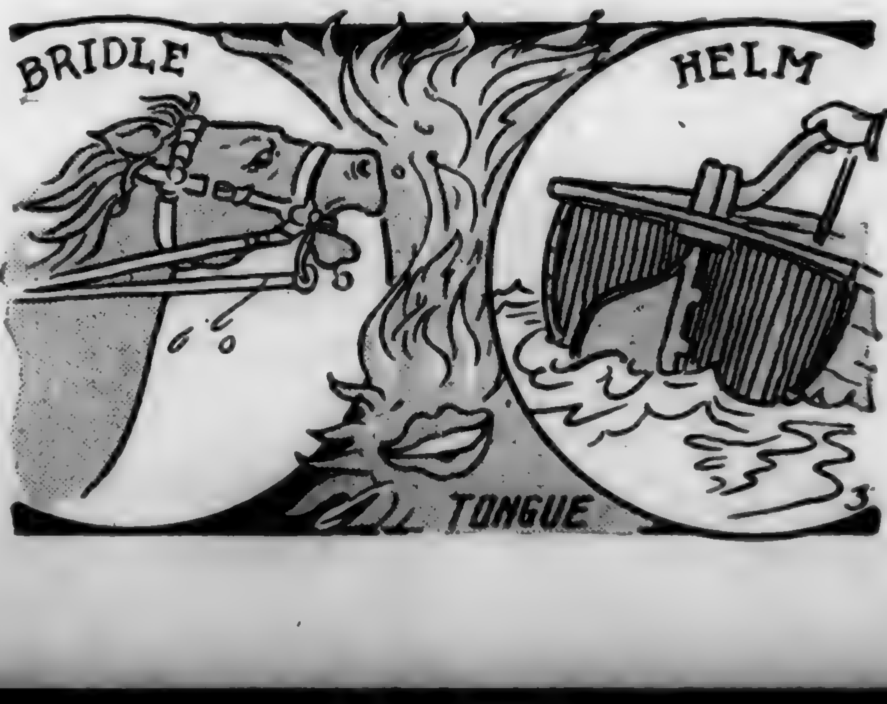
"And see that you tell your dad," stormed Mr. Davis and was gone. Janice looked after him. Just to see him walk she could tell he was angry.

Then the bus came. The children greeted Janice cheerily and started to tell of the day's happenings and why the bus had been late, but she did not hear them. She pulled up to the gate. The children hurried to the house while Janice went the opposite direction to the barn.

"Daddy," she called, "Daddy, where are you?"

"In the cow stable," came his reply.

She hummed a snatch of song as she crossed the forebay and opened the stable door.



"I just brought the children, Daddy. Here is the mail."

Her father put down his fork and seated himself in the straw pile. Janice sat beside him stroking a cat and peering over his shoulder at the headlines.

"Daddy, you had the young cattle out in the meadow this morning, didn't you?"

"Yes, Janice, I did. They were full of energy and seemed dissatisfied, and so I let them out for a romp. The ground was really too wet. I could hear the water 'squitch, squitch' under their feet, but I thought the frolic would do them good."

"I saw them go, Daddy. Such capering! They really seemed to enjoy it."

"Well, Janice, why did you ask if you saw them go?"

"Oh, it's this way, Daddy. While I was waiting for the children this evening, Mr. Davis came down especially to talk to me, or rather to whoever was in the car. I suppose he really wanted to talk to you.

"Daddy, I never saw a man so mad. He was so mad he could scarcely talk. I suppose I should say angry, but, really, Daddy, he was mad. He was white with rage. The fire fairly flew from his eyes; I saw him clench his fists. His voice trembled so that he could scarcely talk. I was scared, but I tried not to show it.

"Daddy, those young cattle were in Mr. Davis' wheatfield. You would have thought it was a gold mine they had robbed. He said that I should tell you he didn't want them to get in again. You've got to keep them out; and he didn't use all clean language either. Daddy, I never did hear a man talk like he did."

"Janice, I hope you weren't as excited then as you are now. What did you tell Mr. Davis?"

"No, Daddy, I wasn't one bit excited. I just said I would tell you, and that we didn't want the cattle in his grainfield any more than we wanted them in our own. But I can't understand, Daddy, it doesn't make sense—his getting so angry."

"No, Janice, it doesn't, but I am glad you held your composure. He might have struck you if you had gotten cross. I'll talk to Mr. Davis about it someday.

"Now, run along to the house. It's time to do the chores. Tell James to come out. I want him to get the hay down. Here, take the mail along."

Several days later Janice came in from outdoors. "Mamma, is there anything special you want me to do this morning?"

"I had thought you could bake pies while I finish the mending. What are you thinking of doing?"

"Why, Daddy asked if I could help him repair some fence. He said it wouldn't take long. We can bake the pies and mend after I come back, Mamma."

"All right, dear, run along and help your Daddy. We'll get done sometime."

Janice left the house, singing as she went.

"She gets so much joy out of singing," mused Mrs. Engel. "She's just like her Daddy, always singing no matter what comes. One would never guess how badly she wants to go to school."

"Sonny," she said as she tucked the small baby into its basket, "if you were just a little older, I would say Janice should go. I'd surely miss her, but I'm not the only one. What would her Daddy do? Between the two of us we certainly keep her busy, but we could manage somehow. Maybe by fall—."

Meanwhile, in the muddy field her father exclaimed, "Janice, look here, will you! Those cattle pushed the fence over and walked out. That's the trouble with this bottom land, it gets so soft. We'll have to drive the posts in and stretch the wire. Hand me that striking hammer." After several well-directed blows the posts were again upright.

"There now," exclaimed Mr. Engel, "it won't take long to stretch the wire. I would like to put woven fencing down here, but it's of no use. The water just takes it away when the creek gets wild. Now, hold this stretcher while I staple the wire fast."

"Well, that's done. Now, let's look at Mr. Davis' fence."

"But, Daddy, you aren't going to fix it too? Did Mr. Davis ask you to? Daddy, have you talked to him about his wheat?"

"One question at a time, Janice. I did not talk to Mr. Davis. Our cattle broke down the fence, and I am going to fix it. It won't take long."

* * *

It was Thanksgiving week. Mr. Engel drove up to the Davis home.

"Howdy, neighbor. Come in, Mr. Engel," called Mr. Davis as he stepped out on the porch.

"Not this morning, Davis; I haven't time." Mr. Engel stepped from the car and together they walked to the barn and leaned across the stable door as if looking at the horses.

"Mr. Davis, have you sold your wheat yet?"

"Yes sir, Engel! Just last week. I got a good price, too. Have you sold yours?"

"Yes, I did quite some time ago. Mr. Davis, I stopped this morning to settle for the damage my cattle did to your wheat last spring. How many bushels of grain do you suppose they destroyed? How much do I owe you?"

"What cattle? When do you mean, Mr. Engel?"

"It was early last spring, Mr. Davis. You remember? You spoke to Janice about it."

"Yes, yes, I do remember. Forget it, neighbor. You fixed the fence, didn't you? I couldn't expect more of you than that."

"But, Mr. Davis, the ground was soft. I saw how the cattle tore up the field. They did quite a bit of damage. Here, take this," and he offered Mr. Davis some money.

"Engel, I won't take a penny of your money. Forget it, I say. I may as well tell you the truth. It was my own cattle that broke down my fence. They got in the day before. There was nothing to keep your cattle out when they got in the creek road. No, sir, you don't owe me a thing."

Then wishing to change the conversation, he asked, "Say, does Janice expect to get home before Christmas? How does she like school? You know, Mr. Engel, she is a mighty levelheaded girl."

"Janice is coming home for Thanksgiving," replied Mr. Engel as he got into the car. "Come over, Davis, and bring the family. Janice will be glad to see you."

"Well, I'll see what my wife says."

Thanksgiving evening the children were enjoying a jolly time in the cozy kitchen. Janice was shaking the cornpopper vigorously and listening to a story her brother James had to tell. He was seeking her advice. "Sis," he said, "I don't know what to do next. I can't have the fellows at school mad at me."

"Have you tried a soft answer, James?" his sister asked. "You know, 'a soft answer turneth away wrath.'"

"It works, James; it's well worth trying," came from some one in the doorway.

Startled, Janice turned. There stood Mr. Davis.

"Why, good evening, Mr. Davis. Good evening."

"Good evening, Janice, I say again, it works. I'll admit you proved it last spring. Truly, 'a soft answer turneth away wrath.'"

FARM BOY

By L. J. Lantz

Part of me loves a plane
With its silver wings flashing;
But part of me loves a keen-edged ax
And a dead tree's crashing.

Part of me loves a pen
And themes of fire and thunder;
But part of me loves a glittering plow
Turning the green sod under.

Part of me loves a desk
And a clamorous bell's sounding;
But part of me loves a threshing floor
With its lusty engine pounding.

Part of me loves a street
With multitudes, bright lights, and all;
But part of me loves a dusty road
And a night owl's call.

Lebanon, Pa.

YOU CAN READ THROUGH YOUR BIBLE IN EIGHTY HOURS

James Milton McKnight

Each summer as I start for my vacation, I always pick out four or five good books to read while away. Last year I had the strange desire to read through the Bible without stopping. So I made a resolve to leave all other books behind and take with me only the Bible, God's Holy Word, and not to read any other book until I had finished it. My purpose was to get a comprehensive view of the whole book.

I read the whole Bible through in less than eighty hours. If you work eight hours a day at it, you can do it in ten days. If you read three hours a day, say from 7.00 to 10.00 P.M., just the time after the evening meal, you could do it in twenty-seven days, or less than a month. If you read a full hour a day, you could do it in eighty days, or less than three months. And yet most Christians do not read their Bibles through even once a year.

Have you read your Bible this morning? Nothing will ever take the place of your reading of the Bible. Coming to Sabbath school and church will never give you the knowledge that you will get from personal study. Dr. William Lyon Phelps, critic and professor of English Literature at Yale, tells us how he was bribed to read the Bible. He says, "When I was five years old, my mother offered me a dollar if I would read the Bible through, from the first chapter of Genesis to the last chapter of Revelation. I confess that my price has risen since then; but in my childhood I had more leisure and less cash than now. I am glad that my mother bribed me to read the Bible and glad that she forced me to put aside some of my earnings for the church. At first I thought more of the dollar than I did of Holy Writ, but as I became interested I found keener joy in the race than the prize."

The story is told of a minister who taught an old man in his parish to read from the Bible. He proved a proficient scholar. After the teaching had come to an end, the minister was not able to call at the cottage for some time, and when he did, he found only the wife at home. "How's John?" said he. "Fine," replied his wife. "How does he get on with his reading?" "Nicely, sir." "I suppose he can read his Bible easily now." "Bible, sir? Bless you. He is out of the Bible and into the newspaper long ago."

Many of our good church people are just like this old man. They are out of the Bible and into the newspapers long ago. They have forsaken the fountain of living water and have gone out into muddy pools and stagnant morasses to seek something which might slake their thirst. Perhaps, you have already read the morning newspaper, but you have not had time to read the Bible. Many elders and deacons read two newspapers, morning and evening, a day, but do not take time to read their Bibles.—The Presbyterian.

"Coarse slang is like a hot iron, it leaves a mark on everything it touches."

"YOU, ME, OR ANYBODY ELSE"

SELECTED BY J. S. LEHMAN

Bro. Lehman, superintendent of the Lancaster, Pa., Mission for Colored, was impressed with the evangelical message of this tract and suggested that it be published. The tract is published by the Free Tract Press, 746 Crocker St., Los Angeles, Calif.

A friend of mine was preaching in Hyde Park, London, one afternoon to a goodly number of its usual frequenters, and as he was on the point of dismissing his audience, at the conclusion of his address, he was stopped by someone touching him on the arm. He turned around and saw a man whose appearance and attire evidently showed that he hailed "from the country;" who addressing the preacher, earnestly begged to be allowed to speak a word to the people, and tell them the story of his conversion, which had taken place but a few weeks before.

At first my friend demurred, knowing the prejudices of Londoners, and at the same time fearing the man might undo the impression already made. However, as he persisted in his request, and only asked for a few minutes' time, my friend thought, "Well, I can easily stop him if I find he is on the wrong track," and so told him he might stand on the chair and say what was on his mind.

He spoke with a broad country accent, and this, with his happy face and heartfelt manner, secured him a riveted attention. His story was to the following effect:

"The gentleman who has just spoke to you has given me leave to tell you what's in my heart, and has been there this few weeks past. I am a poor laboring man, and never being no scholar, you'll excuse my simple way, and let me tell you how the Lord saved my soul.

"I was ploughing for my master in a field beside the road, and just sat down agen the fence nearest to it to have my bit of bread and cheese, the horses standing in the furrows at the headlands, when I sees a gentleman leaning over the gate looking out at the prospect. Presently he spies me, and comes across the gate to where I was sittin. He said it was a fine day, and I said it was so, with the blessing of God, as we always says down in them parts, thinking nothing about God all the time. Howsumever, he pulls me up sharp, though in a kindly voice; says he:

"'**Do you know the blessing of God in saving your soul?**' It took me aback, and I says:

"'Of course, we all wants to be saved, and hopes we shall afore we comes to die.' Then he spoke a great deal to me, as I never heard the likes in my life—about being born again and all to that away. Before he goes, he takes out a book and says:

"'I should like to give you this; and will you read this chapter where I turn the leaf down?' I thanked him with all my heart; but told him I was no scholar, never having had no book larning.

"'Well,' says he, 'never mind that, you get the first person you see that can read, to read this chapter to you.' So he left the book, and I've never seen him from that time.

"After a bit, as I sat on the bank, thinking in a dazed way of what I had been told, with my mind all in a muddle, I hears a boy coming lumping along home from school, whistling some tune to himself. Thinks I, 'He'll do!' So I calls, 'Hey, boy! Come here!' He comes over. So I tells him to sit down just there beside me, and read to me out of a book a gentleman gave me.

"I axed him, 'Can you read?'

"'Ay, can I, and write my own name, too.'

"He reads away, and I sits listening with all my might. He reads about a man what come to Jesus by night, and I never knew anything take such hold on me as them words did. I had often heard sermons with fine long words, but these came right home to me; and I was wholly stammed when he read about being born again, for that was what the gentleman was saying to me before. Then I lost what he read for a bit, for thinking to myself, '**Except a man be born again, he cannot see the kingdom of God.**' Now, I want to go to heaven, and I always thought if a man did the best he could, and paid his way, and loved his neighbor, what more could he do?—he would surely go to heaven at the end; but this floored me—this being born again—I was sure I wasn't this, though I didn't know rightly what it meant. I knew I ought to be different to what I was, but this seemed something beyond me, and didn't mean my being different in myself, but out of myself, altogether, something straight from heaven, and I kept thinking these thoughts, and wondering. Then I again caught up the boy reading, and the words he read made my heart jump with the strange feeling that I had **got it at last,** and yet hadn't got it, and was frightened of losing it. I called out to him to stop, and read that last over again. As he read, what he told me was the sixteenth verse, the light began to shine in on my heart, and I thought, this is what being born again means; this explains it. I know now, it was the Holy Spirit of God through them words, **'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'**

"Yet, I couldn't half think it was for me; and there was one word that seemed to me the chief word, that I couldn't understand; so I axed the boy.

"'**Can you tell me what that there word "whosoever" means?**' But he seemed to know it as little as myself; he looked this way and that, as boys do, but couldn't see the meaning nowheres; then he said.

"'I can't for the life of me tell you what it means.' But I wasn't to be put off, I was too anxious, so I urged him to think again.

"'You're such a good scholar, and can write your own name, surely you know what this word means?'

"'No,' he says, 'I don't know what it means, unless it means **you, me, or anybody else.**'

"'Well,' says I, 'why didn't you say that at first? I can understand that easy enough. Now, read that verse over again, if you please, and put them words in instead of the long one.' So he read over again.

"'**For God so loved the world, that he gave his only begotten Son, that you, me, or anybody else, believeth in him should not perish, but have everlasting life.**'

"I lifted up my heart and thanked God there and then, for such mercy to a sinner like me. His love was so wonderful, and those words made it all plain that it was **for me.** I got the boy to say the verse over and over again, walking by me as I went on with my ploughing, until I knew them myself as well. The rest of that afternoon my heart was singing for joy, and as I followed the plough up and down in the furrow I kept repeating the words over to myself, getting fresh understanding of them every time.

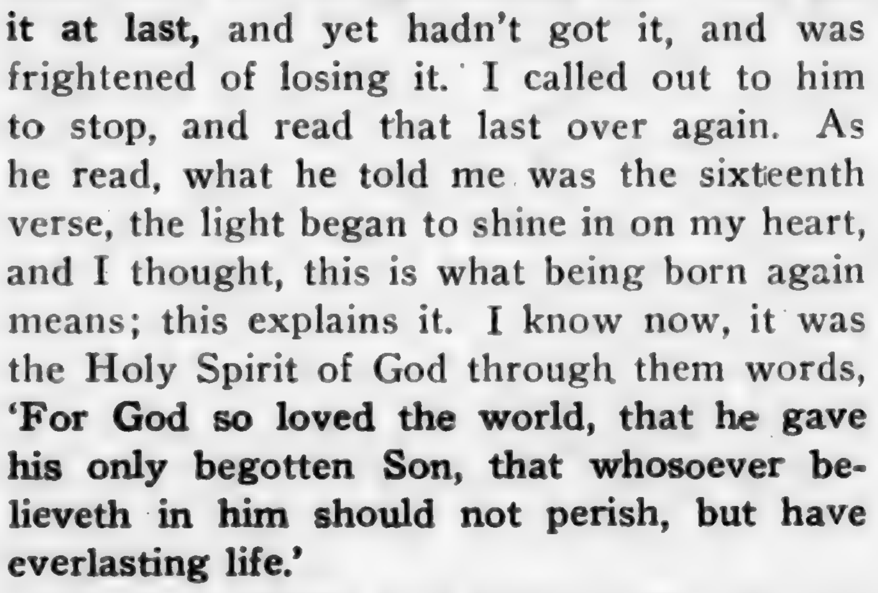
"After I had baited my horses, and put them out in the yard for the night, I went home, and the first thing I says to my wife when I gets in was:

"'Wife, with the blessing of God'—and I meant it this time—'my fortune's made! For this very day I have received everlasting life.' She said, 'Thank God then, my prayers are answered.' She had been a Christian woman for a long time, and often had I given her sorrow through my ways.

"'But how did you come by it?' she asked.

"Then I read to her, or rather said it to her, though I opened the book, the sixteenth verse of the third chapter of John.

"I was so full of my new-found happiness, that as soon as I had my supper, I felt I must go down and tell my mates the good news, thinking, of course, they'd be glad to hear it. We were accustomed to meet at the saloon in the village street, called the 'Fleece,' and I think now it's a good name for such places, for it's just there a fellow does get properly fleeced, as I have proved many's the time. We used to meet there to talk all the gossip of the country; it was a regular scandal shop. So I goes down there this night with my Testament in my pocket. When I gets there, my mates, and the landlord especially, begin crying out how late I am, that I must have something very good to tell, and so on. Then when they are quiet, I tells them what I telled my wife, and pulls out my Testament and says the verse for them:


Given to you....John 3:16.
On love..........I John 4:9.
Free, priceless...Isa. 55:1. Rev. 22:17
Take it and thank Him. 2 Cor. 9:15
For YOU
ETERNAL LIFE
13.

"'For God so loved the world, that he gave his only begotten Son, that whosoever'—**that means you, me, or anybody else**—'believeth in him should not perish, but have everlasting life.'

"Well, they stared at me, but hadn't a word to say; at last, the landlord spoke up. I suppose he saw that if all came to this way of thinking there would be an end to his trade, so he says:

"'Come, we don't want any of that sort of cant here, we have enough of preaching on Sundays by larned men, without your setting up to be so good.' I answers him, 'Is that the way it is, landlord? Well, **it opens my eyes plain, what the friendship of the world's worth.** I could come here and talk all manner of stuff about any one, and anything, no matter how low, or drink till I was scarce able to find my way home, and I was welcome: but now that my soul is saved I mustn't speak about that, nor about my Saviour. Then I can't come here any more, indeed. Here's the three shillings I owe you, and good-by. Old mates, I would to God you would take the word of Jesus, and thank Him for it.' But they laughed at me; only two, I believe, and thank God for them, gave any heed. One of them was a young chap who had been converted before, and me and my mates had drawn him back among us; he followed me out, with tears in his eyes, and said 'Oh, pray for me, I have dishonored my Saviour, I have **left Him! Will He receive me back?' And He did, as He ever will.** That young man is rejoicing again in Christ. It was not that day only, but every day after, I spoke to my neighbors and friends wherever I could get them, of Jesus, 'that whosoever'—you, me, or anybody else, I told them—'believeth in him should not perish but have everlasting life.'

"Now, if you go down to my country and want to find me, all you'll have to do is to ask where 'WHOSOEVER' lives, for that's the nickname they gave me then. But I don't mind: indeed I rejoice, for **I'm on the winning side** and I would that all you that hear me now took your place as one of these 'whosoevers.' **If not, you must be among the other 'whosoevers'** in Rev. 20:15. **'And whosoever'—you me, or anybody else—'was not found written in the book of life was cast into the lake of fire.'"**

Ah! reader, ask yourself, Among which am I now?—J. C. R.

Lancaster, Pa.

JESUS WORKED

Jesus worked steadily and untiringly throughout His earthly ministry, yet He frequently paused to speak a word or administer a touch to some isolated one in need. He was not in such a great haste to reach the Galilean multitudes that He could not take time to preach a sermon to one lone listener at Jacob's Well, nor too busy to go out of His way to pass by Bethesda's pool, where the impotent man needed a healing touch.—Selected.

MAURICE O'CONNELL—A PERSONAL TRIBUTE

BY NORMAN HOBBS

In the year 1920 it was my privilege to meet Maurice O'Connell as a young man, who then had just come to Jesus Christ for salvation. He was a man of twenty-four or twenty-five. Bro. O'Connell had many struggles with the enemy of souls, as I view them in my mind's eye, in the early years of his Christian life. How practical in application to his life and experience seem the words of Jesus which He said to Peter in the day of his temptation, "Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Time has proved that God had a definite work for him to do and so it is no wonder that Satan made the attempt to keep him from fulfilling his calling. Previous to his conversion Bro. O'Connell's life had been lived in the will of the flesh, and many were the times Satan almost conquered; but God had His hand on him for the future.

As Sunday-school superintendent at the Ft. Wayne Mennonite Mission, he, with a number of the brethren, agreed to pray, work, and labor for the conversion of others. At that time we were living in the lower apartment of the same building in which Bro. O'Connell and family were living above, and, according to the agreement, he faithfully rapped on our door inviting us to go along to services with them, until I gave consent to go. In this way he was used of God to help me to make contact with the Mennonite Church and finally with the Lord. This, I believe, was pretty much the method used in his work as a city missionary.

After my conversion we prayed, walked, and worked together in Sunday-school work, both at the home base and in the chapel service, as it was called by the Ft. Wayne congregation, which was located in the northwest part of the city. In this way he gave his service unto the Lord at Ft. Wayne until his call to the work at Lima, Ohio.

He was a reader and applied himself to Bible reading and other good books and always attended the Bible study class at Ft. Wayne Mission in preparation for his work in the future. He gave himself to this so much until sometimes folks would say, "I don't see how he can support his family and spend so much time that way." Little did people realize then just what was going on in his life between himself and his Lord. He was always on fire and alive when speaking for his Lord, before his ordination as well as after. Satan sometimes pressed him hard, and down in the valley of despond he would slip. But Bro. B. B. King, pastor of the Ft. Wayne Mission, was faithful in prayer, and Bro. O'Connell was well settled when he went to Lima. We see the value of intercessory prayer in the years of service for the Lord and the church which our brother was enabled to give.

Bro. O'Connell was of non-Mennonite parents. His mother was converted and came into the Church at Ft. Wayne, but his father held to the Roman Catholic faith. God called our brother to the work at Lima, Ohio, as a missionary to city people and used him to preach the Gospel there. He was ordained almost immediately after moving to Lima. He carried on the work faithfully. A few years ago he was called to the office of bishop, which office he used well from all evidences. He knew Jesus as a person and personal Saviour, and as well Satan as an individual and a personal enemy of himself and of his Lord. He was able to cause others to see these truths also. He knew and understood the doctrines of the Bible and of the church and used his opportunity and influence to build up the church wherever he was called to serve, at home or in the evangelistic field. The greatest of all future events, the coming again of Jesus for His Bride,, was of great interest to him and an incentive for him to spend much time in personal work with his brethren. Blessed indeed are they who are permitted to enter in through the gates to the city; and may their works continue to labor for them here in behalf of their Lord. "A good name is rather to be chosen than great riches, and loving favor than silver and gold. The rich and the poor meet together; the Lord is the maker of them all" (Prov. 22:1, 2).

Iowa City, Ia.

LEAD ME TO THE CROSS

There's a Cross lifted high, and by faith I can see
My Redeemer enduring the shame there for me;
Oh, the anguish He suffered for sinners oppres'd—
Then lead me to the Cross where my soul shall find rest.

When from infinite Love I am tempted to stray,
And the snares of the world are enriching my way,
As a wand'rer returning with sin all confes'd—
Oh, lead me to the Cross where my soul shall find rest.

In the heat of the day, 'neath its sweet, hallowed shade
I would gaze on the One by whose blood peace was made;
Just to worship and praise Him at love's glad behest—
Oh, lead me to the Cross where my soul shall find rest.

At the evening of life when the dark shadows fall,
And I look for His Coming, and wait for His call,
When the voices of earth blend with songs of the blest—
Oh, lead me to the Cross where my soul shall find rest.

—Robert G. Mowat.

When John Huss was on his way to the stake, an old friend stood forth from among the crowd and without a word gave him a powerful grip of the hand. It was a courageous act, for it might have meant death to befriend the "heretic." Huss turned and said, "Only God and myself know how much that handclasp means to me in this supreme hour."—Selected.

CHRISTIAN MONITOR PULPIT

BE STILL

BY VANCE HAVNER

TEXT: Be still, and know that I am God.—Psalm 46:10.

It was the day after Elijah's big day on Carmel. And what a big day that had been! God's rugged prophet had prayed down both fire and water. He had put to death the priests of Baal. He had proved himself the outstanding man of God in his generation. It was Elijah's "red-letter day."

But the day after one's big day may be a bad day. It certainly is a dangerous day. After the great day of our Lord's baptism, He was tempted of the devil. After Paul's third-heaven experience came the thorn in the flesh. Look out for the next after your big day. You fall farther from the roof of a house than from the front porch. The higher the height, the deeper the depth.

So the next day after Carmel finds Elijah running from a woman, running as fast as his legs will carry him to the tall timber. Perhaps it is better to run from Jezebel than toward her, as they did in Thyatira. But this is a sorry plight for the hero of Carmel. His nerves have gone into a tailspin and, under the juniper, he imagines himself to be the sole surviving saint, the last good man!

But the Lord did not harshly reprove Elijah. He fed him and rested him, and told him, "The journey is too great for thee." It certainly was, and it is too great for us these days. Never have I seen so many tired people. The human race is living in a nervous breakdown. Our speech abounds in such words as "strain," "stress," "tension;" we speak the language of languor. Men's hearts are failing them for fear.

We are weary and faint in our minds. This fatigue is filling hospitals, insane asylums, and graves. You can't drink it away with liquor. You can't play it away at a card table. You can't laugh it away in a theater. You can't sleep it off with sleeping powders. There are remedies aplenty, but they work on the symptoms and leave the disease.

Some saints need stirring, but others need soothing. The prophet speaks to edification, to exhortation and to comfort; in other words, to strengthen, to stir, and to soothe. There is great need for the comforting and resting of God's people.

We are to grow in grace, and growth requires food, rest, and exercise. Some do nothing but feed; they stuff with sermons when they need to go on a diet and exercise. Others exercise too much, busy in much ado about nothing, as though the Christian life were a glorified St. Vitus dance. We are to be willing disciples, not whirling dervishes. The Lord is not interested in mere quantity production. That is an American standard, but it is not a Bible standard. We can often do more for God by doing less.

Elijah ate and slept. When you can't eat and sleep you are not worth much, so the Lord wants you to do both. The Bible has as much to say about resting as about working. Our Lord would have us come apart and rest awhile, for if we don't, we will come apart! Maybe the devil doesn't take a vacation, but we are not following the devil.

Jesus was never in a hurry. He was busy, but not hurried. John Wesley said, "I won't have time to be in a hurry." Jesus said, "Are there not twelve hours in the day?"

There is always time enough to do what God wants done. What takes up so much time is doing what we want to do. We need to learn the gait of Galilee. "He that believeth shall not make haste" (Isa. 28:16).

We must take time to be holy, and it takes time. It takes time for cream to rise. The most important hand on a watch is the slowest. You could do without the hand that tells the seconds and the minutes, but you can't do without the hand that tells the hours.

We boast of our "go-getters" these days, but all that most of them get is high blood pressure and a heart attack before they are forty-five. "Idleness is the devil's workshop," but busyness often is his workshop, too. We can waste time doing too much, as well as by doing too little.

"The journey is too great," and we need to be still and know that the Lord is God. Elijah needed a session with God. "He who waits on God loses no time." A little girl explained her quietness at piano practice by saying, "I'm practicing the rests." We had better practice the rests, for they are as necessary in life as in music. God ordained a day of rest and we violate His provision to our undoing.

After his rest, Elijah came to the cave at Horeb where God spoke to him, not in the wind and earthquake and fire, but with a still, small voice. I want you to observe that the voice was still and small. We Americans go in for noise and size. We measure things by how loud and how large they are. Here both noise and size are discounted.

It was a still voice. It was said of our Lord, "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2). "He shall come down like rain upon the mown grass" (Ps. 72:6). "Be still, and know that I am God," is the divine injunction.

The greatest things make the least noise. The sun draws millions of gallons of water with less noise than we make getting one bucketful out of a well. The occasional eruptions of nature—hurricane, earthquake and fire—cause noise, but the steady and abiding things, the movements of the planets, the rising of the sun, the falling of the dew, are noiseless.

These have their counterparts in the spiritual world. We do not hear God's whisper because we are listening for wind and fire and earthquake.

John Burroughs, the naturalist, could walk along noisy city streets and hear a cricket chirping beside the sidewalk. He had tuned his ear for nature's little voices, and he had been still long enough to get acquainted with them.

One has only to observe Americans galloping through an art gallery, for instance, to know that we have lost the art of contemplation. There is no greater misery to the average modern than solitude. We cannot endure being alone because we are in such poor company when we are alone, and we cannot endure our own company!

"Study to be quiet" (I Thess. 4:11) is needed counsel today. It is the quiet pool and not the rushing stream that reflects the stars. He leads us beside still waters.

One thinks of a senator who was asked, as he rushed breathlessly along, "What do you think of the world crisis?" He replied, "Don't bother me; I'm in a hurry to make a radio speech. A crisis like this is no time to think!"

This spirit is evident in our churches. We do not worship, for we don't know how. If we really expected to meet God at church, would we drift as listlessly as we do, using the first hymn as a carpet on which to walk? Would we call the first part of the service "preliminaries," as though the sermon were the only important event? We know nothing of the still, small voice in worship. Not having listened in private, we don't know how to listen in public. We think we are not having a good meeting these days unless there is a lot of noise.

It was a small voice. We are sold on size and are listening for trumpets when God whispers. We think there cannot be a revival unless there are a thousand people present. We worship the god of ballyhoo, and try to put over the work of the Lord as the world puts over its projects. We ask, "How does the business world, the amusement world, the social world, do it?" And then we copy them instead of asking, "How does God do it?" His ways are not our ways, neither are His thoughts our thoughts. It is not by might nor power but by His Spirit.

God speaks with a small voice. True, He does speak in wind and earthquake and fire, in great movements and through great leaders, but that is occasional. Perhaps He does His greatest work in quiet places and humble

(Continued on page 187)

Editorials

"That Which Is Not Bread"

There is great need of bread in the world today. Never in the history of the world have there been so many millions of people on starvation or near-starvation diets. A recent statement concerning the food situation in Europe says: "There are 100,000,000 people in Europe existing on 1,500 calorie diets or less, while an additional 40,000,000 live on less than 2,000 calories a day, the minimum nutritional standard. Many are dying on pitiful standards below 1,000 calories a day. Americans, by way of contrast, have an average consumption of 3,300 calories a day." One German woman has been quoted as saying that in her circle the people do not get enough food to live, but yet they cannot die on their diet either. This is a typical semi-starvation diet, which often brings death through other causes, directly the result of malnutrition.

To maintain and help to increase these food levels the United States is called upon to ship abroad during 1946 15,000,000 tons of food, including 340,000,0000 bushels of wheat, and other items such as meat and dairy products. It is planned to send 250,000,000 bushels of the coming wheat crop to help meet this quota . To supply these needs the country may need to go back to food rationing, which should not prove a hardship, but might be of help in assuring a better distribution of food than is possible in the present system. Certainly all of us should be willing to make the small sacrifices that will be needed to keep the millions of hungry people in Europe and Asia from starving.

It is rather disheartening to note that in the face of all this need the American people are spending much money for that which is not bread. Concerning this an exchange says: "On alcoholic beverages—made from precious foodstuffs that would feed millions of starving boys and girls—the American people last year spent $7,300,000. The greater part of this went for whisky, the largest contributing cause of sudden death on the highways, juvenile delinquency, crime, and broken homes. More money was spent for liquor than for meat, according to figures released from government agencies." The same authority tells us that last year Americans spent for tobacco $2,700,000,000, averaging $100 for every family in the nation. This practically useless and in the main harmful product took many fertile acres of soil that might have been used in needed food production. In these instances people are not only spending money for "that which is not bread," but in so doing are either directly or indirectly depriving people of other lands of foodstuffs that are badly needed. There is also need of money contributions for relief of the suffering. If we spend our money lavishly for unneeded and wasteful things we will not have it to give to charitable purposes.

It was the prophet Isaiah, in chapter 55, verse 2, who rebuked the people of his day by asking the question, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" As American people we can ask ourselves these questions with great profit, for they fit present-day conditions in a striking way. We can apply them literally in this time of great need of bread and other foodstuffs in Europe and Asia.

But the prophet evidently had in mind more than natural bread when he raised these questions, for he goes on to make very definite spiritual applications. He goes on to speak of the needs of the soul, of seeking the Lord, and finding pardon for sin. And so we gather that there is something that is even more important than natural bread, the great essential for physical life. We need to spend time, and energy, and money for the sustenance of spiritual life. We need to take time for devotion and worship, both private and public. We need to labor to maintain our own spiritual life and to bring the message of the Gospel, or the Bread of Life, to others. We need to give of our means to maintain the work and institutions of the church, to help spread the Gospel in our land and throughout the whole world.

It is said that the soul-destroying movies cost the American people about $1,500,000,000 last year. How many professed Christian people contributed to this colossal fund, to this cause which is ruining the morals of the country's youth, and largely contributing to the grave juvenile delinquency problem? It is also said that American women spent nearly two billion dollars last year on cosmetics and beauty parlor services. And so we might go on telling of what people spend their money for instead of bread, either natural or spiritual. When we think of all this we can well meditate still further on the words of the prophet: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? . . . Incline your ear, and come unto me: hear, and your soul shall live." Let us gladly sacrifice of our abundance so that others may have bread for both body and soul. And let us guard against the spirit of the times which tends to spend lavishly on luxuries, pleasures, vice, and sin. This is what is deadening the spiritual life of people in the world today, many of them professed Christians. If we would be true Christians we must "seek those things which are above, where Christ sitteth on the right hand of God."

June

June is not only the time when days of rare beauty come to us in the course of the seasons, as the poet suggested, but it brings to us a number of other blessings that we should appreciate and opportunities for service which we should embrace. June was long considered as the month for school commencements, but due to accelerated programs these now largely come in the latter part of May. However, it is probably not too late to congratulate all who have recently graduated and to wish them the blessing and guidance of the Lord as they now "commence" a new epoch in the school of life. June is also the time which usually brings to us the annual meeting of the Mennonite Board of Missions and Charities, one of the most important general meetings of the Mennonite Church. This year the meeting will be held at Oak Grove Church, near Smithville, Ohio, from June 2 to 4, with preliminary meetings beginning on May 30. Every one who wants to keep in touch with the missionary activities, the charitable institutions, the hospitals, and the relief work of the church will find it very informational and inspiring to attend this meeting. However, if this is not possible you can keep in touch with these activities by reading the printed reports in our church periodicals and special publications. This year's meeting will be especially important in view of the postwar plans to be made for expansions of the various phases of the work which are now possible.

Another activity that June brings to us is the Summer Bible School. When this reaches the reader probably some Bible schools will be in operation. They will continue throughout the month of June and the other summer months. This means of Christan instruction has been greatly used of the Lord to bring a knowledge of the Bible to otherwise unreached children and to greatly increase the hours of Bible study for children who go to Sunday school regularly. Last year 300 Bible schools were held under the sponsorship of Mennonite Church workers, a gain of fifty over the previous year. The enrollment was 28,977, the highest in the history of the movement. The aim for this year is an additional fifty schools. An attractive publicity leaflet has been issued by the Mennonite Commission for Christian Education and Young People's Work. Let us all boost for "More Summer Bible Schools for More Children in 1946!"

June also introduces the first activities in the summer campgrounds owned and controlled by Mennonite organizations. Laurelville Mennonite Camp, located ten miles northeast of Scottdale, Pa., begins its activities with a Young People's Conference, June 26-30, and Little Eden Camp, Onekama, Mich., starts its season with an Opening Conference, June 24-28. These camps, established in 1944 and 1945, respectively, are already filling a large place in the summer activities of the Mennonite Church, especially in the sections in which they are located. Now is a good time to plan your vacation in one of these beauty spots for rest and spiritual refreshment.

June also brings to us the Church Conference season, which in some sections was already begun in May. Listed in our Church Calendar are the following Church Conferences and associated meetings in June: Pacific Coast Conference, at Sheridan, Oreg., June 4-7; Indiana-Michigan Conference, near Topeka, Ind., June 6, 7; North Central Conference, near Minot, N. Dak., June 10-12. We should make it a matter of loyalty to our church to attend the conferences and associated meetings as much as possible. They will be found to be very helpful to us in Christian fellowship, and nurture, and edification.

With June, as already indicated, comes the time for summer vacations. We should plan to make these helpful to us in every way—physically, mentally, socially, and spiritually. Vacations can be turned to good account or to actual harm, depending on how they are spent. It is good to remember that the work of the church must go on in vacation time also. Hence vacations of Christian workers should be arranged so that none of the regular Sunday-school and church work will suffer. It is sometimes said that the devil never takes a vacation. This does not mean that we must copy after the devil in this respect, but it should cause us to provide so that no Christian work needs to suffer because workers go away for needed rest and spiritual strengthening.

This year June also brings us the day which commemorates the outpouring of the Holy Spirit on the Day of Pentecost. It is called Whitsunday and comes on June 9, the second Sunday in the month. It occurs fifty days after Easter. This same Sunday is also designated as Children's Day, when in many churches throughout the land special services are held with and for the children. The following Sunday (June 16) is Father's Day. This day is not as universally observed as Mother's Day, but it can well take a place in our thinking along with Children's Day and Mother's Day.

It might be said in closing that Whitsunday is perhaps the most important day in the June calendar, because it commemorates an event of tremendous significance in the history of the church. It was then that the promise of Christ was fulfilled that He would baptize His followers with the Holy Ghost. We all need this baptism as Christian workers, or our institutions and organizations will become mere creaking machinery without power to save and to build up in Christ. We need to be certain that all the work that we have referred to and all other Christian work is energized and empowered by the Holy Spirit's indwelling presence in our lives as His people.

The Future of the Draft

On May 14 the future of the Selective Service Act was quite uncertain until a stopgap measure was passed by Congress and signed by the president some hours before the Act would have been outlawed at midnight. The measure passed provides for a forty-five day extension, or until July 1, and forbids the drafting of all fathers, and youths eighteen and nineteen years of age. Thus the Act is almost nullified, except that it preserves the president's wartime powers by which he can seize industries that are strike-bound and which as a result threaten the welfare of the nation as a whole.

The present measure will give some relief to young men who were expecting to go to camp as soon as they were eighteen years of age. It was clearly designed to tide over the nation until something more permanent could be passed by Congress. It leaves the whole future of the draft very much in doubt. Those of us who feel that a peacetime draft would be against the highest interests of the nation, as well as opposed to our consciences as regards to war, will pray to the end that July 1 will mark the end of conscription.

But what of the future if the draft should be extended for another period of some length? Will the new law make provisions for conscientious objectors to military service? Will we want to continue the present arrangement of church-administered camps? Are we satisfied with the present system of administration? These are questions that face us as a church and which we do well to consider thoughtfully and prayerfully, so that we may have some standards for guidance when the time comes. No one seems to be fully satisfied with what we have had in the past. Surely some improvements can be made. We should think matters through very carefully and then be ready to act in what we think will be to the highest interests of our young men who will be drafted in peacetime, if conscription is continued. Let us labor and pray to this end.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Phillips Brooks.

A United Press survey of thirty of the nation's largest cities shows that, during the first ten months of 1945, there were nearly half as many divorce suits as there were marriages. Divorce actions totaled 110,000, nearly 20,000 more than in the same period of 1944. Des Moines, Iowa, had nearly five times as many divorces as marriages. Oklahoma City, Oklahoma, and Dallas, Texas, also recorded more divorces than weddings. Reno, Nevada, which claims to be the "divorce capital of the world," recorded 6,301 divorces. It ran behind Chicago, with 16,000; Detroit, with 13,000; Houston, Texas, with nearly 8,000; and Dallas, with 6,500.—Signs of Times.

CHRISTIAN LIFE

LEGITIMATE OCCUPATIONS WITH QUESTIONABLE IMPLICATIONS

BY MARY L. SCHLOAD

As bookkeeper in the Mennonite Publishing House and Christian worker, the author of this paper, which was originally read in Young People's Bible Meeting, has had ample opportunites to make helpful observations on this subject. We are glad that she has shared them with our readers.

"In the sweat of thy face shalt thou eat bread." This command pointed man to the resources of earth to find the answer to his three great needs: food, clothing, and shelter. Divergence in occupation followed, and in course of time products were exchanged for mutual benefit, with value given for value received. This constitutes business. We should develop in our youth a strong, sensitive, consecrated business conscience. It should help us to steer clear of occupations which involve questionable relationships and objectionable business practices.

The Christian goal in business is, "Seek ye first the kingdom of God, and his righteousness." Our vocations should be planned and considered in definite regard, obedience, and submission to Christ's own command. We are convinced that lack of obedience and submission to Christ's fundamental teaching on this problem is the largest factor in the great unrest and upheaval in our labor situation at present. The kingdom of God and His righteousness is not sought but the opposite—**all "these things" we demand first.** This is not God's law and order, and we suffer greatly spiritually as a nation and as a people, as we fall in line with public attitudes and demands, instead of rendering willing, joyful obedience to the Word of God. The command in Matt. 6:33 is also a great promise, not only of spiritual success, but of provision for all human physical needs.

The principles of business set up in the Scriptures, which involve the support of physical life with which man glorifies God, the support of his family, help to the needy, and the supply of the necessary means for the church's God-given program, should vitally affect and determine our choice of vocation or occupation. One writer says, "That which makes life **NOT** more abundant with things, but more abundant with living, is a task after the mind of Christ." This very thought should challenge our study and choice for we must admit that more abundant things have entered into our mode of living, but has more abundant living in Christ been a definite progress in our lives and homes? Is our primary concern the service we render to our God, or is our greater and first concern the money we make? Are we placing ourselves on the altar of service for Christ as His ambassadors, or is our first concern in our decision of our vocation? What impression can I make on others and how successful will I be in the eyes of the world? May we establish ourselves completely on the principles of the mind and will of Christ before we choose our occupation or endeavor to help those looking forward to preparing for their life's vocation.

In meditating on the subject of this article we came to the conclusion that there is seemingly no end of rightful occupations, and yet in all of them there are shades and degrees of possible misuse and questionable implications. So we shall consider vocations which Christians should not partake in and then occupations or businesses that may be right, and yet because of the love of money, personal prestige, or through seared consciences, may be diverted into wrong channels and thus become questionable.

For instance, the liquor traffic which is widespread and varied and makes appeals to money-making, is looked upon with horror and should be. Truly our people should not be guilty of ruining lives, homes, and souls, by helping the cause in any form, though government liquor store-clerking is counted as a legitimate occupation and the business is considered as a great source of revenue for our government. We must continually keep in mind that our citizenship is not of this world, but that we are co-workers with God, and therefore that which ruins body, soul, and spirit is out of the question as a vocation for Christians.

To the liquor traffic we can add the tobacco business, the operation of poolrooms and gambling halls, or any connection with the sale of tickets involving questionable practices, shows, and theaters.

But coming nearer to the border line may be restaurants, service stations, and roadstands, which in themselves may be legitimate and yet may include the sale of questionable articles or may be carried into Sunday operation. God has given us His eternal law of six days of labor and the seventh day of rest and worship. This should settle the Sunday labor question for us, but it seems that Satan uses varied tactics to try to persuade man that God does not mean it just that way. For instance, if we work six days and then take off a day, even if it is not the Lord's day, we may think that this will suffice, or we may feel it is all right to do it just occasionally to help the ox out of the ditch. Yet we expect time and half time or double time wages for doing it, which shows what our real motives are, and we deny our allegiance to the Lord of the Sabbath. It has been both interesting and heartbreaking to see even the beginning of the outcome of those who have violated the law of God concerning Sabbath-breaking. Folks who during years of depression were getting along quite well spiritually and were regular attendants at Sunday school and church services, were overtaken by the seeming opportunities such occupations were presenting. The mills and mines and other businesses ensnared many who now saw a way to make money—not only a living but money—and what are the results? Every mission station has about the same tale of more prosperity but less attendance at services and a loss of spirituality. And even a step further—as money is slipping away from such because as they are slipping spiritually Satan is ensnaring them not only to work on Sunday but to move into the realm of the spendthrift. A young woman in tears told me the snares her husband got into by taking a job involving Sunday labor as well as labor union membership and goods manufactured for direct military use. This factory or plant a few years ago was seemingly a desirable place of labor, and its product was considered very legitimate and necessary. This is not the story of an exception but the rule, as God's Word cannot be directly violated, on Sabbath-breaking, on the unequal yoke, and on the principles of nonresistance and nonconformity, without feeling the effects of the law of sowing and reaping. And while we are just observing the effect of a few years, what will the result be in the future as these divine commands are marred and destroyed in the minds of our youth? One trembles at the price yet to be paid for our violations of God's eternal laws during the recent wartime period.

The question is asked, What can we do differently? A miner must work in the mine—he has a responsibility to his family, which is true, but he has a greater responsibility in seeking first the kingdom of God and His righteousness, because if he is obedient to God and the Word then there will be a way made for him. If there is no way that he can get his Sunday and labor union problem worked out (although quite often this is possible), he had far better seek another occupation than lose spiritually even though gaining materially.

In this class just mentioned fall a great many vocations. We must strive to build a strong, sensitive, consecrated business conscience, which is yielded and obedient when the Word of God gives the principle. Too often we want to do human reasoning to justify our positions, or we want to go to so-called great men and see what they advocate instead of simply trusting in the simple Gospel teaching of our Lord and the Word. God states facts, principles, and commandments which are very plain, but, oh, how we do complicate them by trying to adjust them to our so-called present-day situations! It is not God who has complicated our living—it is we ourselves. Probably we would far rather read the life and writings of some great man of the world or listen to him, than meekly, quietly, submissively to wait with open Word and heart before God and allow Him to lead us to His vocation—to His calling for our lives in Christ Jesus. Is it the whole Word and Christ that we want to have as our guide in choosing life's occupations and to keep us out of questionable implications and practices, or do we want to follow afar off, because the personal sacrifice is not so great then? Which course are we taking?

Even a business dedicated to the Lord may be a target for the enemy, and so is every other Christian business or Christian occupation. Probably we say that we as a Mennonite people keep our place in God's plan if we remain as a rural people. This may be very true, but even a farmer, a dairyman, a poultryman may be induced by the love of money or by a desire to make a name for himself, to enter into questionable practices. A farmer may have been over a period of years supplying his produce to his established customers, and yet during this time of inflated prosperity leave his customers and give his produce to the army or other gainful enterprises, with no other reason to a disappointed consumer than that he makes **more money.** We need not mention the store business with its hundreds of necessities, as being legitimate, yet why add questionable items or use high-powered salesmanship which stretches the truth, and then feel justified in making a sale? Many girls are employed as housemaids and make splendid workers with a real testimony, but why for a few more dollars stifle conviction and serve that which is known to be wrong, in the home? This may be said of the teaching profession, nursing, office work, or almost any occupation. These are noble vocations with great opportunities, yet I say a Christian's business is His Father's business; we are to be co-workers with God, and whatever tends to edify the soul, to win and build up souls in Christ to a full Gospel standard, is worthwhile choosing.

"By trifles in our common ways,
  Our characters are slowly piled,
We lose not all our yesterdays;
  The man has something of the child.
Part of the past to all the present cleaves,
As the rose-odors linger in the fading leaves.

In ceaseless toil, from year to year,
  Working with loath or willing hands,
Stone upon stone we shape and rear,
  Till the completed fabric stands.
And, when the last hush hath all labor stilled,
The searching fire will try what we have
    striven to build."

Scottdale, Pa.

DAILY FELLOWSHIP WITH GOD

BY ANDREW MURRAY

"Our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3).

1. The first and chief need of our Christian life is **fellowship with God.**

The Divine life within us comes from God and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from Heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you.

Take time to meet God

2. To this end let your first act in your devotions be a setting yourself before God. In prayer or worship, everything depends upon God taking the chief place. I must bow quietly before Him in humble faith, and adoration. God is. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all is even now waiting to work in me, and make Himself known.

Take time, till you know God is very near.

3. When you have given God His place of honor, glory, and power, take your place of deepest lowliness, and seek to be filled with the Spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender to His goodness and mercy. He will exalt you.

Oh! take time, to get very low before God!

4. Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied in nothing less in those who draw nigh to Him. Enter deep into God's holy presence in the boldness which the Blood gives, and in the assurance that in Christ you are most well pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life and that God may see Christ formed in me.

Be silent before God and let Him bless you.

5. This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him you do love Him. He offers Himself to you as a personal Saviour and Keeper from the power of sin. Do not ask, "Can I be kept from sinning, if I keep close to Him?" but ask, "Can I be kept from sinning, **if He keeps close to me,"** and you see at once how safe it is to trust Him.

6. We have not only Christ's life in us as a power, and His presence with us as a person, but we have His likeness to be wrought into us. He is to be formed in us, so that His form or figure, His likeness can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I, for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

7. The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection (Rom. 6:5). The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility, and in dependence, and entire surrender to God, the power of Christ's death works in us and we are made conformable to it. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore, every morning, present "yourselves unto God, as those that are alive from the dead." He will maintain the life He gave and bestow the grace to live as risen ones.

8. All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence remember that the Spirit is in you to reveal the things of God. Seeking God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

9. As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful the giving up of all is to receive Him. Seek grace to know what it means to live as wholly for God as Christ did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite and entire surrender to Him to work in you.

10. "By faith"—Here, as through all Scripture and all the spiritual life, this must be the keynote. As you tarry before God, let it be in a deep, quiet faith in Him, the invisible One who is so near, so holy, so mighty, so loving. In a deep restful faith, too, that all the blessings and powers of the Heavenly life are around you and in you. Just yield yourself in the faith of a perfect trust to the ever blessed holy Trinity to work out all God's purposes in you. Begin each day thus in fellowship with God, and God will be all in all to you.—Selected.

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It is not wise for a Peter to try to be a John, but rather to be the best Peter possible; and John to be the best John possible, rather than seek to be a Paul.—Mary Lyon.

OUR HOME CIRCLE

TAKING TIME WITH CHILDREN

BY MARY W. KRATZ

A minister's wife, a mother in the home, and a teacher in a Christian day school, Sister Kratz knows what it means to take time with children. In fact, she was so busy working with children that she had difficulty in finding time to write this article. Bro. George R. Brunk, Denbigh, Va. Secretary of Home Interests of the Mennonite Commission for Christian Education and Young People's Work, co-operates in arranging for articles on the home. Correspondence concerning home matters can be addressed to him at Denbigh, Va.

"I don't have time!" How often that expression is made! We here on earth **do have time** right now for the things we deem really important.

Children are our most valuable possessions, whether we are rich or poor parents. They are possessions which shall follow or precede us into and throughout the eternal ages. Into our arms, hearts, and homes they have been sent by the Creator to be molded and shaped for time and eternity. The responsibility is staggering, and we cannot meet it without the Eternal Arms beneath and around us, and the shadow of the Almighty over us.

We take every care to build strong bodies, secure medical aid, and follow health rules for eating, sleeping, and exercise for our children. Are we just as diligent to give them a strong, spiritual foundation for a life that shall never end?

Wrong Ways

In an effort to show others how much they value their children some parents use their time to doll up the exterior instead of the soul, and thus plant pride in the heart of the child. Children soon learn to interpret admiring glances and remarks, to the fostering of self-conceit.

Other parents waste time doing things for children they should be learning to do for themselves. Some parents unintentionally take plenty of time to spoil their children, or otherwise start them off for life as a misfit or a wreck somewhere along life's pathway. So let us be careful how we take time with our children.

When

The baby years are the golden years for laying foundations, elementary school years the silver, the high school years brass, and beyond that iron, or clay mixed with iron (borrowing from the pattern of the image in Daniel 2:32-34).

If false impressions, attitudes, ideals, senses of value, are given in the preschool years by parents, they are hard to change. The parents' daily living before the little ones is a moving picture never to be erased. The atmosphere, prejudices, habits, standards of the home are being copied on the most delicate, impressionable plate in the world—the eternal soul of a little child.

How

Realizing our great opportunity and privilege how shall we proceed? With a prayer in our hearts for heavenly wisdom and Holy Spirit guidance, let us at all times by "precept and example" impress the supreme authority of God's Word. If we anchor our children to the Word and live accordingly ourselves we are giving them the true foundation for Christian living.

It takes time to tell and read Bible stories, explain Bible pictures, read the "Beams of Light" and other character-building stories to children in the preschool years. It takes time, simplicity of language, and a vital touch with the Lord to teach little ones to talk with their greatest Friend in a free, natural way about their problems, duties, and interests, and to go to Him for confession and forgiveness for wrongdoing. It takes time to teach honesty and immediate obedience—but less time the younger it is taught, and with accompanying less embarrassment, and greater ease. It takes time to teach little hands to work, instead of doing jobs quickly and better ourselves. It takes time to listen to a child's experiences and to answer hundreds of questions about hundreds of things and to discuss life from the primary child's angle. All these are your golden opportunity—a chance you'll never have again for giving first impressions.

* * *

LIKE A LIGHTHOUSE

By Ruth King Duerksen

Mother's life is like a lighthouse
Glowing from the shore of home,
Penetrating every darkness
That endangers Mother's own.
Shining through the maze of problems
Chasing gloom from lonely days;
Mother's life is like a lighthouse
Shining out across the waves.
Adrian, Mich.

* * *

A regular or irregular period each day with the children for singing, prayer, stories, or discussion should not be omitted. When children are older this might be correlated with the family worship period.

Make the children feel free at all times to come with their little problems. If we're too busy to listen in the preadolescent years we needn't expect them to come in the adolescent and courtship days with weightier problems, If, as parents, we hold up before them the right attitudes and standards in those years when we are their all-in-all, we have lessened our troubles for the years ahead.

Social Problems

"My father is smarter than your father, . . . and our whole family is smarter than yours," boasted one small boy to another. This is a fair sample of the superiority complex that some of our Mennonite children have. By example and teaching let us show our children that God made all classes "of one blood," and that all are sinners before a just God. We are here to mingle with and help each other to noble Christian living.

When other children visit ours we should know what is going on, or help them to have a clean, happy time. When children go to visit at a questionable home, go with them and visit the elders and know what your children are facing. Of course we prefer that our children spend most of their visiting time with well-trained children from Christian homes, but they must also learn to stand their ground in times of temptation.

On the schoolground they generally meet children of all kinds—rich, poor, friendless, trained, untrained, Christian and non-Christian. These various classes present problems. Fairness, kindness, and friendliness to all should be the ideal held up, with a good Christian chum or two as a confidant for sweet, clean secrets at times and places not so noticeable to other children as to cause offence. However, if parents do not exhibit that general love and friendliness to "all the brethren," limiting their social warmth to a select few, no amount of teaching will avail otherwise.

Then too, it takes time to give ideals of Christian gentlemanliness and womanliness, standards of Christian courtship, marriage, and home life. General outlines of these standards should be given, and they are generally well received long before the child reaches the actual stage. Children's questions are generally a good guide as to the right time to teach ideals along these various lines in a beautiful, sacred way.

Teasing children about one of the opposite sex is one of the worst ways to prepare them for happy comradeship with both sexes in the early and middle teens; it brings prematurely and foolishly to children's minds the thought of choice before they are capable of choosing wisely. It is much better to instruct children occasionally to be friends of all until such an age of development when they can judge whether the one considered is an out-and-out Christian, a good worker, a kind and polite helper in his or her own home, one able to make adjustments, a congenial, unselfish personality, etc. In the meantime the child should be building his own character according to the same ideals.

Church Problems

Many of the present church problems would not exist, if all Christian parents had taken some of their money-making or leisure time to indoctrinate and explain the Word to their own children in their younger years. A family's loyalty to God and the church is determined largely by the early concern of the parents for the soul nurture of their children. Too many parents let the golden morning hours of life slip by, then wake up and spend days and nights in lamentation and anxious concern because their children are not proving true to God and the church. Sometimes they even seek to blame others for their own failure.

If, as parents, we believe in the Word of God as taught and interpreted by the Mennonite Church, let us teach diligently and stand loyally by her doctrines and her faithful watchmen at all times before our children. They know whether we really believe in the prayer-head covering and its companion, the bonnet, Church-and-Bible conformity or world-conformity, nonresistance, or insisting on our rights, support or criticism of church leaders; in short, they know whether in actuality we believe exactly what we profess and try to teach them, or not. Our children know whether we pray for our bishops, ministers, deacons, mission boards, missionaries, church schools, parochial schools, relief workers, C.P.S. boys, and other workers in the church.

How do our children know whether we are true or pretentious defenders of the "Faith of our Fathers"? Haven't they concentrated their five senses and fresh little minds on our every procedure and every conversation uttered in their presence. They can tell us revealing things even about ourselves, because from babyhood they have looked us through and through, heard our good and bad biases, and studied our every motive at close angle—and they can't be fooled.

Parents must be truly born again to be able to explain the way of salvation and to lead children through the same transforming experience. By example and precept they must be taught that the ways of Christ are adverse to the ways of the world; that the Holy Spirit gives us power and victory over sin.

What a wonderful transformation would come about in the Church if **in every Mennonite home every mother** would exemplify and diligently teach every little daughter the Bible teachings against the present trend of broiding the hair (I Tim. 2:9); cutting off the hair (I Cor. 11:15); wearing of jewelry (I Tim. 2:9); the outward adorning instead of the inner adorning (I Pet. 3:3, 4); against conforming to the world (Rom. 12:2) in skirt lengths, necklines, sleeve lengths, headgear, paint-and-powder habits; against loud, unbecoming, unladylike conduct. Prov. 31: 10, 25 ,30.

What spiritual growth would be evident in the church if every **Mennonite father** (in co-operation with the mother) rose to his responsibility as hero-example and instructor of every young son against the evils of "sowing wild oats," even as Lemuel's mother in Proverbs 31; against taking the sword (Matt. 26:52); against the unequal yoke (II Cor. 6:14); against vile talk (Col. 3:8); against swearing (Jas. 5:12); against conformity to the world in any and all ways! Rom. 12:2.

Opportunities Gone

If we don't take time with our children **someone else will.** If we're so employed with money-making, entertaining to excess, or otherwise so laden with the cares of this life that we neglect our first responsibility, God will hold us accountable.

I remember hearing my Father lament about some of our dear, faithful evangelists who were away from home so much of the time trying to lead other people's children to Christ, that their own were led astray, or into worldly churches. In an effort to avoid the same mistake he refused many evangelistic calls in order to be with his family during those early formative years.

As children grow older and less dependent they take less and less of our time, for they learn to think and act for themselves. If we have grasped our early opportunities we need not fear so much their making of proper decisions and choices for themselves along the way. If we have been an understanding pal, yet a firm disciplinarian and wise counselor, through the early and adolescent years, the child should have developed a self-control and standard of action that will not be far amiss.

"Fathers and mothers, I charge you solemnly before God and the Lord Jesus Christ, take every pain to train your children in the way they should go. I charge you not merely for the sake of your children's souls; I charge you for the sake of your own future comfort and peace. Truly it is your interest so to do. Truly your own happiness in great measure depends on it. Children have ever been the bow from which the sharpest arrows have pierced man's heart. Children have caused the saddest tears that man has ever had to shed. Adam could tell you so; Jacob could tell you so; David could tell you so. There are no sorrows on earth like those which children have brought upon their parents. Oh, take heed, lest your own neglect should lay up misery for you in your old age; take heed, lest you weep under the ill-treatment of a thankless child, in the days when your eye is dim, and your natural force abated.

"If ever you wish your children to be the restorers of your life, and the nourishers of your old age; if you would have them blessings, and not curses; joys, and not sorrows; Judahs, and not Reubens; Ruths, and not Orpahs; if you would not, like Noah, be ashamed of their deeds, and like Rebekah, be made weary of your life by them—if this be your wish, remember my advice betimes: Train them while young in the right way" (J. C. Ryle in "How Should a Child Be Trained").

Fathers! Mothers! What is more pitiful than old age saddened by the failure and wrecked lives of the children God gave us so that we might build for them life foundations? On the other hand, how beautiful is a peaceful old age blest by children who rise up and call their parents blessed!

Harrisonburg, Va.

CHRISTIAN WOMEN OF TODAY

BY MARGARET HORST

The author of this helpful article is a long-time worker among girls and women and is at present matron of the Mennonite Girls' Home, Reading, Pa.

The sweetest thing any woman can do is to be womanly. Solomon's description in Proverbs sets an ideal that Christian women in our time do well to follow. I should like to discuss with you some of the same characteristics we must have if we want to be successful Christian women. You will notice that I said some of the characteristics. I am not sure that I have chosen all the important ones.

I want to mention first a proper respect for older people. We who are middle-aged and older don't want to be carried around on the hands of our younger friends. Still, we are quick to notice whether or not they treat us with courtesy and respect. No one has ever yet been too kind to parents, grandparents, ministers, and Sunday-school teachers.. Any girl or woman who whispers during the class period in Sunday school or while the minister is preaching is very impolite and guilty of sacrilege.

There are many girls who visit elderly people and thus carry cheer. Some girls make scrapbooks to be passed on as expressions of their love. I hope that those who spend time in this way are careful not to be unkind to their parents or other older relatives. No daughter who is truly kind will ever correct a parent's language in the presence of others. If I had to choose, I would any day rather use faulty grammar than to be guilty of rudeness to my elders.

The second characteristic I have listed is unselfishness. When small children can't have their own way they sometimes stamp their little feet or kick their toes against a door or wall. That is a poor practice even for small children. Girls who are older do it differently. I know one girl who used to go back of a door and make a snoot, when something didn't suit her. I might say here, since she has consecrated her life to the Lord she doesn't do that. Many girls and women have overactive tear glands. I have noticed that some young boys call such a girl "Brutz Bupply" (Cry Baby). I guess men have a name equally pretty for women who try to compel compliance to their whims by shedding tears. There is a place for tears in a Christian woman's life; but those tears should never be prompted by selfish desires. Jealousy, destructive criticism, and selfishness are traits which militate against Christian womanhood. Ruth in the Bible is a wonderful example to us. She forgot her own sorrow while she served Naomi.

I want to mention modesty as the next characteristic essential to Christian womanhood. There was a time in the history of women when they were expected to faint if they saw a mouse. When Shakespeare wrote his plays he found it convenient to have his characters swoon or faint every little while. I am glad I didn't live at that time. Still, don't you think we have gone too far in the other direction? I like to see women carefully dressed. "The king's daughter is all glorious within." Surely pains should be taken with the outside too. I would not be able to feature a woman of God dressed on the inside according to His will and then have the outside appearance dictated by Satan. Our dress and speech are a pretty good index to the condition of our hearts. In these days some women talk like men, dress like men, smoke and drink like men, and work side by side with men. I heard one woman, who sat in a bus with her feet propped high, say she almost forgets that she is a woman and then she added, "Isn't it awful?" Now, we Mennonite women don't go that far but aren't we inclined to copy such women just a little? We pick up a little of their slang, we find that anklets after all are more convenient than long stockings, or we go without stockings for every day until the immodest practices of the world don't seem bad to us. Some of us like thin materials and outstanding colors far too well. We wear skirts; but some of them are entirely too short for modest girls to wear. Men are not what women make them; but women who aren't careful on this point can influence boys and men in the wrong direction.

My next character trait is proper social standards. God meant that men and women should mingle together. There can be mutual helpfulness in this way. My uncle told me recently that it is very unfortunate when a group of boys determine not to have girl friends. He said boys need to associate with girls in order to live up to the best that is in them. He meant, of course, that these young men and women should be mature. Some of these silly young things that go up and down the streets wheeling baby buggies have been no blessing to any one; and the chances are they know nothing at all about being good wives and mothers.

I said before that God meant for men and women of mature years to mingle together. He meant that this should be done naturally. There is such a thing as Christian dignity and reserve. A girl can be too independent; not many are, however. Loud talking and giggling are never in place. No girl should ever run after a boy nor throw herself in his way. She should not accept even the first invitation to go out with a young man whose character is shady. Girls who have brothers should ask their advice, for boys mostly care who their sisters' boy friends are. If I were you, girls, I wouldn't even consider a boy friend who isn't a Christian. If your friend wants to take liberties that are wrong, take your stand for the right. A girl's virtue is a treasure to be guarded with the greatest care.

My next point is carefulness in the way leisure time is spent. I like to see groups of young people get together for a social evening. The program should be carefully planned. Singing, popping corn, and making taffy, when there is enough sugar, are pleasant pastimes. We have had very good times in our Girl's Home. I am never happier than when I see a group of Christian young people having harmless, or better yet, helpful enjoyment. I have shed tears of gratitude when a group of singers stopped in front of our homes on a crisp, winter morning. It seemed so good to know that they loved their Saviour enough to serve Him in this way. It was always a joy to me to have a group leave our homes to go out and sing for shut-ins.

Then there is so much good reading. I am always sorry for girls and women who don't enjoy reading good papers and books. It was my privilege recently to lend my copy of "Beautiful Girlhood" to a young girl who had never seen it. I shall always be glad that I met the author and basked my soul in her sweet influence. My book "Men, Women and God" by Gray was returned to me last week. It is good for mature women. Through the kindness of a friend I have "Christ and the Fine Arts." It is a masterpiece.

Then there are our church papers to be appreciated and enjoyed. Some years back a young girl entered training in one of our Reading, Pennsylvania, hospitals. I didn't know her until she came to our home one evening when she had time off. It was a pleasure to see her enjoy our church papers. After that first evening she came frequently to visit or to enjoy a program given in our home. Sometimes, when she couldn't go to her home, she would eat Sunday dinner or lunch with us. Recently that girl has been appointed to go to a foreign mission field. One great reason why God called her into active service for Him is because she was careful how she spent her leisure time.

While we all have leisure time, we also have work to do; and we should be grateful that we have. Hence, my next characteristic is the ability to do practical work well. Girls should learn how to cook plain, wholesome food, to bake an occasional pie and cake. They should learn how to clean a room nicely, to scrub a porch, to mend their own clothes and to do other plain sewing. I heard recently of a girl fifteen years of age who made a jacket under her mother's supervision. The best home economics teachers in the world are mothers.

I come now to my next point. A Christian woman will love her church. It is such a privilege to be in fellowship with other believers. I am sure that we can be devout Mennonites without being narrow. I have friends in other denominations who are very considerate of my views. Why shouldn't I show them consideration also? Still, if I wasn't thoroughly in love with my church, I would be a poor supporter of her doctrines. Our faith is built on the Bible and it isn't anything to apologize about. These regulations established by the church are safeguards rather than hardships imposed upon us. I can't understand why a girl will enter a hospital for training and subscribe to every specification without even a question, and then chafe under the requirements of her church. Hospitals are erected by men. The church was established by God. Surely we should be loyal to the church of our choice. The reason why some people love their church such a very little bit is because they don't really love God and His precious Word.

We are ready for the next characteristic which I worded thus: a Christian woman will never question the wisdom of God. I said this once in a girl's meeting some years back. After the service had closed a mother and her daughter, both dressed in black, came up to me. They wanted to tell me that in spite of a double sorrow they can say they agree with me. While we can never understand all that God does, we do know that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). No matter how great the sorrow or disappointment, He has a reason for permitting it. A Christian woman will never question the wisdom of God nor harbor a rebellious spirit.

My next characteristic is a definite Christian experience. No Christian woman can hope to be successful, who does not have the assurance that Jesus is hers. The place to get this experience is at the foot of the cross; the way to keep it is to stay in the center of the will of God. A portion in our hearts, no matter how small, that has not been covered by the blood of Jesus, will show up when His sunlight falls upon it.

This brings me to my last characteristic. In order to be truly Christian one must have a strong devotional life. I dare say every successful Christian will feed on the Word every day. I believe we should have a set time for this special fellowship with the Lord. It is a great help to me to kneel in the morning before I leave my room and ask the Lord's blessings upon the day in prospect. In the evening we should go over the day with Him in retrospect. My advice to Christian girls and women is, never try to go to sleep with something on your conscience. If you have done wrong, make full restitution. Be sure to keep in fellowship with Jesus. I carry a Testament in my purse. It is very helpful to have it with me when I travel. There are times when I can sit and read to myself. Sometimes I can read to others whose hearts are hungry. There are people who read the entire Bible once each year. If you haven't read the Bible through, begin now and read a portion every day.

In closing I want to share with you a poem entitled, "The Secret Place."

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight.
There is a place where thou canst say, "Arise"
To dying captives bound in chains of night.
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord.
There is a place upon some distant shore
Where thou canst send the worker or the Word.
There is a place where heaven's resistless power
Responsive moves to thine insistent plea.
There is a place—a silent trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask "where"?
O Soul, it is the secret place of prayer.

Reading, Pa.

Kind words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—Selected.

MISSIONS

A SIDE ROOM TO THE MENNONITE WAY OF LIFE
II

BY IRA D. LANDIS

Minister, historian, and statistician, Bro. Landis is both a student and promulgator of the Mennonite Way of Life.

Courtesy of Mennonite Central Committee

A Corner of the Ephrata Clothing Depot, Where Clothing Is Collected, Sorted, and Packed Before Shipping to Relief Centers

Our sisters from pioneering days were handy with the needle. At first the men raised the hemp and flax and the women made their own homespun for their own households and sometimes quilts and comforters for children's children. But they never forgot the needy. When there was fire in the community they always shared with the destitute. What was sent to pioneering families north, west, and south we will never know. But any one who knew them would never doubt but that they did their share as opportunity afforded.

The modern sewing circle movement in the east reverts to the spring of 1895 when Annie Ressler of Ronks, Pa., with nine other sisters, made some plain clothing in their homes to send to J. A. Ressler of Scottdale for distribution through the Needlework Guild of America. By 1897 Sister Mary Palmer opened her home for a Lancaster Mission Sewing School. The Paradise, Pa., Sewing Circle was organized in September, 1897, and the Associated Sewing Circles of Lancaster Conference on September 16, 1911.

On July 4 of the last year of World War I the sisters of the sewing circles began to send clothing shipments to the Friends in Philadelphia for distribution overseas. This continued every second month until March, 1920. During the first nine months 7,877 garments were shipped. On September 9, 1920, eight and a half tons of clothing, valued at $9,000, were trucked from the Vine Street Mission to New York. The shipment was consigned to Orie O. Miller, Constantinople, Turkey. On September 29 another consignment from the same mission, where it had been collected and packed, was shipped to Frank Stoltzfus of the same address. This was over five tons. Other shipments followed. S. H. Musselman estimated that almost $129,000 was sent in money and clothing to relieve the suffering following World War I.

Beginning about 1923 there were at the Mellinger Meetinghouse one or two clothing packings every year until recently. I will just take the reports from a few years: "On November 25, 1925, for shipment to Bavaria, 10 bales new clothing, weight 726, valued at $544.50. Also packed, 3 bales secondhand clothing." "On February 4, 1926, 33 cartons of new and secondhand clothing were packed to be sent to Mount Carmel to destitute miners' children, weight 1245 pounds, value $1500." "In December, 1927, a shipment of 5000 pounds of clothing was shipped to suffering Russians in Canada. Later 7000 pounds were sent to Alberta and Saskatchewan." "In early 1931 another large shipment of clothing was sent to Canada, for the suffering Russian Mennonites there. A shipment of clothing was also made by the sewing circles to India."

So we might continue. The shipments have gone to Paraguay, Russia, Turkey, Canada, Palestine, Syria, India, Africa, Chile, Brazil, Argentina, Germany, Belgium, France, Poland, and China, as well as mission stations, both rural and city, and charitable homes throughout America.

There was always need in some place on earth, but with World War II upon us the necessity for giving of our abundance has grown by leaps and bounds. Preparing for this, Sister Lydia Lehman was called to Akron in 1940 to open a Mennonite Central Committee Clothing Center there. When this became cramped, the old Mennonite

Courtesy, Glick Seed Farms

Scene in a Church Basement on Clothing Packing Day

Church at Ephrata, Pa., was leased. During the Winter Bible terms held there she was back at Akron, but since Lancaster Mennonite School is started the work has been conducted here entirely. The Mellinger Church basement was used until December, 1943. At this time the churches packed 68 bales of clothing, 2 cases of shoes, and 85 pounds of soap. Since 1940, however, much went through M.C.C. channels, and since 1943 all our Lancaster Conference clothing is packed at Ephrata.

The amount of clothing that has gone through this clothing center is almost unbelievable. From 1941-1944 the clothing, blankets, comforters, soap, and shoes have totalled 104,040 pounds, valued at $105,664.50. This has gone to the needy over the earth, except among the Central Powers and Japan.

From February, 1944, to March 15, 1946, Sister Anna Snyder, of Oregon, had charge. Since, Esther Mellinger of Hinkletown, Pa., has taken her place. Since 1941 Mrs. Roy Myer has given much time to this work. More recently Margaret Martin, Martindale, and Anna Horst, Weaverland, have been nobly assisting. Other familiar faces at different times within the last year included Mrs. Delbert Gratz, of Bluffton, Ohio; Ruth Fisher, of Kalona, Iowa; Minnie Burkholder, of Ephrata; Marvin Byler, Belleville; and James Dirks, of California. The latter are C.P.S. boys.

Had you entered the Center on February 4 this year you could have opened packages from Clarksville, Vestaburg, Turner, Pompeii, and Midland, Michigan; from Buda, Arthur, Roanoke, Hopedale, Sterling, and Eureka, Illinois; from West Liberty, Delphos, Orrville, West Salem, Dundee, and Smithville, Ohio; from Kokomo and Wakarusa, Indiana; from Kalona, Iowa; from Fentress, Virginia; and from Ridgely, West Virginia. From Lancaster Conference there were packages from Cottage City, Md., Rohrerstown, Martindale, and Bowmansville, Pa., Among the shipments were some from the Brethren in Christ, the Central and General Conference Mennonites, the Amish, and the Weaverland Conference. While this was an exceptional day, it gives a picture of the large field from which material was received.

Plenty of activity is the order of the day here. There may be people from whole bishop districts present to pack clothing or blankets. It may be that a group of Amish sisters have come in to sew. One afternoon that I was present an Ephrata Sunday-school class came in to polish shoes for shipment. Brethren and sisters from the entire Lancaster Conference, the many local Amish congregations, the Weavertown group, the Brethren in Christ, and the General Conference—each in their time are rendering a noble service in keeping materials in shape and moved from the package and box to the bale.

A slight picture of the extent of the work can be gleaned from the quarterly report printed herewith.

Some of the shoes go to Holland, clothing to Denmark and western Europe mostly. This work which is done in the name of Christ has and will do an inestimable amount of good. It is not materials for one family, but for thousands who need it sorely.

Upon an urgent call for blankets, a new depot was necessary. The response brought blankets and comforters, some better than we have in our own homes, of all kinds and descriptions, bought at factories and stores wherever Mennonites are found east of the Mississippi. A shoe warehouse in Akron was opened February 12, 1946, with James Dirks in charge. Members of the various congregations around furnished contributed labor cheerfully so that OTHERS might be warmed. Up to April 1 16,000 new blankets and comforters were packed for overseas shipment, with about 1500 more to case. Within two or three weeks the 11,000 shipped were at their destination.

Another packing and storage warehouse was opened in East Petersburg in late October, 1945. This was used until New Year, when another three-story building was opened at Silver Springs. At the latter place a carload of 40 tons per week leaves for dockside en route to the destitute of Europe.

In this warehouse on April 2 canned goods and lard were being cartoned and tin-strapped for shipment. Dale Wenger, of Iowa, was in charge of the nine C.P.S. boys on duty. Here was a real variety of garden and mechanic's tools, lard, meat, vegetables, and even honey. There were 780 fifty pound cans of lard received in two weeks. This was soon ready for shipment. Fifty tons of canned beef were on one floor. Between 75 and 100 tons were ready for shipment and possibly 150 tons yet to be processed and still coming. The M.C.C. truck generally finds eleven tons and more per week. The rest comes in smaller quantities from all quarters. Joseph's granary to famine-stricken Egypt finds a small replica here.

Here are "men without guns," who can heap coals of fire upon the heads of OTHERS. And while they are doing it,

"Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me."

We trust that it may lead them to an appreciation of God and our Saviour. If so, as long as the emergency exists, we shall continue giving. No one has given until it really hurts. We have but touched the hem of His garment through which virtue flows out to the world.

Lititz, Pa.

NOTES FROM CHINA

The following notes are taken from a recent number of "China Sheet," a mimeographed release sent out by the Mennonite Central Committee, Akron, Pa. We are glad to learn that our Mennonite relief workers are now located in headquarters at Chengchow, Honan Province, China.

"Sometimes I'm up, sometimes I'm down," describes the state of most relief workers. There is much to be done, but uncertainty of ordinary communications, the gap between promise and performance on the part of large organizations, the hindering qualities of red tape, slow up the work and combine to bring on a "down" day occasionally. However, with the coming of spring one's spirits lift, and as we survey the work of the HIRC we realize that they are efficiently organized through their subcommittees to do a good job. UNRRA/CNRRA supplies of flour and milk are really getting out to the people for whom they are intended. This is the period of greatest need, these two months until the wheat is harvested, and it is comforting to know that intelligent efforts are meeting some part of that need.

The literal meaning of the Chinese characters for refugee, **nan min**, is people in distress. Conditions under which they have traveled and lived during the years away from home and while they are returning to homes that have been destroyed by armies and flood surely merit the name. The big refugee movements have begun, now that winter is over. They are moving by the hundreds of thousands on the roads, rivers, and railroads. Everywhere carts, busses, trains, inns, and eating places are packed with great masses of people in distress but with hopes of a safe homecoming.

Chinese refugees seem to be common, ordinary people once you know them. Some are poor, some middle class, and some have plenty of money. They carry along with them wherever they go probably all of their earthly possessions. These include bedding and a few cooking utensils. Anywhere they can spread their bedding and light a fire under their kettle can be their temporary home, and they seem content enough. They tell their stories and they chat about their home districts, that little plot of land on which they again hope to earn a living and keep the family heritage alive.

Within the refugee scheme CNRRA gives the official stamp which allows free railway rides, shelter, and food. Three Friends Ambulance Unit men and myself were put to work in the Chengchow camp until the CNRRA group came to take over. I was in charge of the food, so I can give you some idea of the menu. Two meals a day are served. They consist of bread (UNRRA flour), cabbage, turnips, millet, onions, oil, and salt. In spite of a small kitchen, by a system of food tickets over 300 refugees could be served in less than half an hour.

With such throngs of refugees one feels that there is no organization which can adequately meet the tremendous problems of transportation, food, shelter, and health. It is hard to decide just where a relief organization like ours fits in; but one feels that they need a little of the Christian spirit to make things run more smoothly and some "salt" for seasoning.—Clayton V. Beyler.

Verna Zimmerman and Vera Yoder arrived in Chengchow on April 17. They left Calcutta April 13 by plane, landed at Hankow and came up on the first through steam train in nine years! This is a record!

East Honan

A cold twenty-hour trip that formerly took one and one-half hours, plus an on-schedule ride in a comfortable train, brought me to East Honan to investigate conditions there. This tour brought me many interesting contacts with church leaders and others who were interested in the plight of some of their neighbors. Since I was one of the first misionaries to return and since I came as a representative of relief organizations, my reception was most cordial. I stopped at some of our mission stations also and this led me into Communist territory. A missionary coworker helped in getting past the Communist guards, though their inspection left me minus my flashlight.

Chinese Communists now rule about six provinces. Middle class and wealthy people are forced to give up much of their land and share it with the poor. Some of them naturally go elsewhere. Missionaries or Christian workers are not restricted, but indirectly they are hindered, or at least they are annoyed, in many ways, so that one cannot speak of real liberty.

The East Honan people have made urgent requests for relief. Some, such as old people or orphans, will have to be helped by direct grants so that food and fuel may be purchased. However, where there are able-bodied men, a system of loans has been worked out by which men with land or skill will be able to borrow sufficiently to buy tools or work animals or possibly seed, and so support themselves and at the end of two years repay the loan. An interesting feature in this land of rapidly changing money values, is that the loans are made and repaid on the basis of the price of wheat. Refugees who are returning home after years of absence are given food, and shelter, and sometimes medical care along the way.—P. P. Baltzer.

Shanghai

J. Lawrence Burkholder writes from the big city: "You will be interested in my trip. . . . After a night at Kaifeng and one at Hsuchow I had to take first-class accommodations to Nanking. Plush seats and dining car facilities gave one a sense of undeserved luxury. We pulled into Nanking just before dark and I took the ferry across the river. Getting a place for the night was quite a problem. Nobody knew of a Y.M.C.A., there were no foreign hotels available, not even Chinese inns with room for one more. I finally was billeted in a hotel reserved for officers. I spent a day seeing Nanking, visiting the University and the Theological Seminary. I was prevailed on to stay another day and see Purple Mountain and the Sun Yat Sen Memorial. I can only say it was gorgeous. Young Bartel of Bro. Baltzer's mission was here, so we visited the Ming Tombs and the Memorial together.

Prices are terrific. The exchange rate is now coming down from a recent high at CN $2700 to 1 US $. Just now the rate is about $2000 to 1. The price of rice rose four times in five days at Nanking. On trips such as mine petty carriage charges exceed train fare. A bowl of mien (noodles) and a bit of meat cost me $1500 at a little Nanking restaurant. The economy is quite upset at Shanghai. Here I am staying at the Southern Methodist Mission. The mess is in charge of Mr. Ikenberry of the Brethren Church.

Busses and trams seem even fuller than at Chungking. . . . Last Sunday (March 17) I preached on board a U.S. aircraft tender and expect to again next Sunday. As I become better acquainted with the work, the city and the people, my time here becomes more enjoyable. The improvement in the climate also may have something to do with it. At any rate I think a few months of this work will be a good experience."

Southern Hopei

(James and Hazel Liu have recently come out of territory occupied by Communists, and are now working with us in Chengchow. They have given the following picture of the lot of the farmers in southern Hopei.)

Most of the people in China are farmers. This is especially true in the General Conference Mennonite mission field. Since the Japanese came the farmers have not worked their land regularly because of the frequent fighting. In many villages houses were burned and possessions looted or destroyed. People had a difficult time making a living. At the same time famine came to the area. Many starved to death. About a year ago, the Communists came and set up their government to control the people. Many were afraid and ran away, but most of the farmers are still at home because of the land itself. During this year many farmers have had their land taken from them and given to the poor, supposedly because of some offense against them. At present each person cannot have more than five **mou** of land (about ⅚ of an acre). Taxes are very heavy and are supposed to be paid regularly. Some farmers cannot raise enough to pay their taxes. Many would like to give their land away but there are no takers. If they fail to pay taxes they run away and this leaves wives and children to beg or starve.

Our friends there are glad that the MCC is doing relief work in China and they regret that we cannot go to our former mission fields because the Communists who occupy it do not welcome Americans. They pray that God will open the way for relief workers to get into that area.

Notes

Life at "our house" as we have come to know the Free Methodist mission is not monotonous. We never know who is coming or when, whether there will be two at a meal or eighteen.

We enjoyed the Taylor family, the Free Methodists who have been serving in Shansi during these war years, while four of their children were in Chefoo school and later Weihsien, the concentration point for civilian internees in north China. They have just been together for six months after a separation of almost five years. At present they are on their way to the United States. A tiny puppy and a tinier wild rabbit were also part of our family, but the rabbit couldn't "take it."

By far the larger part of our furniture is borrowed and it too is war-weary. As an interim project, Clayton Beyler, with borrowed tools and his own ingenuity, makes the shaky pieces trustworthy. Fixing up the screening is next. All of it is part of setting up a "home" for the Unit.

A Group of Chinese Children Enjoying a Meal Furnished by Relief Agencies

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UNRULY MEMBER

We can recall times when words—those said or those we failed to say—assumed great importance. "Why didn't I hold my tongue!" or, "If I had only spoken!"—how often we have voiced these regrets. The tongue is indeed an unruly member.

You remember the old game, Gossip? A simple, whispered statement after many repetitions is distorted beyond recognition. It happens daily in conversations. We say, "That's the way it was told to me." But was it? It is often the small talk that causes the greatest heartaches.—Leora W. Houston.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXVIII. Forgiveness

BY THE BIBLE STUDY EDITOR

In the group of doctrines which have to do with the relation of the soul to God, there are those which direct the faith of man Godward, and those which deal with a special relationship from God toward mankind. Both are essential to our appreciation of our Christian privileges and duties. The doctrines concerning God's attitude toward man would portray the privileges which God grants to men, and those which tell of our attitude toward God would form the basis of our duties to God; for what we would esteem as a privilege should be considered as a duty. If God so loved the world, the world should respond to God in faith and obedience. Every provision is made by the Lord that man's fellowship with Him may be maintained. His attitude toward man has been one of constancy and consistent with His own character of love and righteousness. Jesus Christ is, and has been, the same as the Father in all of His relationships with man. And, like the Father, Christ has been unchanging in attitudes toward those whom He came to love and to save. He is the same, yesterday, today, and forever.

There is no grace from God, nor privilege provided for man but that it originates from God. It may not be possible to define in minute detail nor in the most formal order, the many graces enjoyed by man in the matter of salvation. Yet, there may be some order in which these graces of God may be set forth. In the matter of the believer's fellowship with the divine Father it is first essential that man be born again. Unless he is born again it is not possible for him to see the kingdom of God. There is no possibility of his knowing the Father, nor of his having any fellowship with the Father, without the new birth. In the same manner, it is not possible for man to have fellowship with God without the putting away of his sins. The call of God to all mankind is, "Be ye reconciled to God." This reconciliation demands the putting away of the sins which have separated him from the Father. It implies the forgiveness of his sins.

What Is Implied in Forgiveness

The term used in Hebrew, denoting forgiveness, is "kaphar," meaning to cover, to expiate, to cancel. The same root is used to indicate atonement and redemption, but the more frequently used terms are "nasa," meaning to lift up, or away; and "calach," indicating the sending away, or letting go, to pardon and spare. Perhaps the idea of such an attitude concerning forgiveness is understood by the taking away of the scapegoat on the Day of Atonement, and in the uplifted hands of the priest when the atonement is accomplished. And the idea of "sins covered" is a frequent one, used in the Old Testament Scriptures, for it is associated with the term "atonement," taken from the root "caphar." Forgiveness is closely associated with atonement, and it implies the removal of sin from the sight of God, and also the removal of sin from the transgressor, and the freedom of the transgressor from the burden of sin, or the judgment of sin when it is lifted up from him.

There is another phase of the forgiveness of sin as it is associated with the fact of sin. Where there is no sin, there is no law against it. And if there is no sin there need be no forgiveness. But since sin is the "transgression of the law," and invokes the judgment of death, there can be no reconciliation with God without the expiation of the sin, and the forgiveness of God for breaking His law. All of this is involved in the question of the forgiveness of sin.

In the Scriptures there are some twelve or more terms used to indicate sins and their forgiveness. The term "sin" is used in both the Old and New Testaments, having the thought of "missing the mark." This idea does not indicate how the mark was missed. Every failure would indicate that the mark had been missed, and, whatever the cause of the failure, the forgiveness required the same grounds for forgiveness. The forgiveness of sins is granted on the basis of the offering of the blood of Jesus Christ. There is no other ground for forgiveness.

The Greek terms for sin imply various causes for sin, such as missing the mark, failure, neglect, to slip, to fall, to make a mistake. As to the term "wickedness," it expresses the thought of badness, evil, good for nothing. The terms "wickedness" and "evil" are closely related in the New Testament. The word, "iniquity," used very frequently in the Bible, implies perversity, and lawlessness. Disrespect to law and the obligation to God is a common sin among men, but it is forgiven. In the use of the word "error," there underlies the idea of going astray, wandering, and deception. In the Old Testament "offense" is related to sin. In the New Testament an offense is a stumbling, or a stumblingblock. Transgression in both New and Old Testaments has the thought of rebellion, lying, deception, treachery, falsehood, and rejection of the truth. Trespassing is much the same as transgression, but it also implies a condition of guilt. There is an idea of overreaching or of going beyond that which is lawful in the term "transgress," even of a purposeful, or presumptuous, going beyond. How characteristic this is of many sinners today who presume to know the right, when they directly oppose the will and Word of God! "Unrighteousness" is closely related with "evil," but is also characterized as the opposite of the right. Faults which should be confessed and forgiven imply a falling aside, or a trespass. Debts are of two kinds—that which one owes, or a loan which is to be repaid. These show the nature of the sins which God desires to forgive, and the kinds of sins which men need to have forgiven.

That the character of sins differs is evident from the Scriptures. In Exodus 34:7 the Lord declared to Moses, that He forgives "iniquity and transgression and sin"; and in Psalm 32:1, 2 three terms are used: "Blessed is he whose **transgression** is forgiven, whose **sin** is covered. Blessed is the man unto whom the Lord imputeth not **iniquity,** and in whose spirit there is no guile." See also verse 5. This Scripture is used by Paul in Rom. 4:7. Job said, "How many are mine iniquities and sins? make me to know my transgression and my sin" (Job 13:23). These Scriptural terms, used together, determine the fact that men knew that there were numerous manners in which men commit sins. Any of these terms may be used in the plural form. There are many kinds of transgressions, iniquities, sins, errors, offenses, wickednesses, etc. All of these varieties of transgression are called sin, in a general sense. All of them produce guilt before God. All of them need forgiveness before there can be a reconciliation of the sinner with God.

If one should desire to know the number and varieties of sins which men commit, some of these are named in certain Scriptures. Paul speaks of "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, **and such like**" (Gal. 5: 19-21). Again, any one of these works of the flesh may be divided into a great variety of expressions, and the list of evils be correspondingly increased.

In this portrayal of sin in its various characters and forms one may appreciate the fact that it is impossible for anyone to escape the experience of sin. If an evil disposition lies in the nature of the individual it may be revealed in many little acts, or great ones, which condemn the soul. The fact that all men have received in their flesh the character of Adam proves that there are none who escape the corruption resulting from that character. "As in Adam all die," is spoken of every man. There are no human beings who need no forgiveness. "If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jno. 1:10). Perhaps all will acknowledge the fact that at some time we have sinned. But John makes another statement which is just as sweeping, yet may be misunderstood by some who claim redemption and peace with God—"If we say we have no sin." But John continues his statement thus, "If we say we have no sin, **we deceive ourselves,** and the **truth is not in us**" (I Jno. 1:8). Of course we take the language of John as written, and since he says "we" it is understood that he includes himself in the statement. But John does not leave himself and the brethren under the condemnation of having sin. He includes himself with the Christians when he continues his explanation concerning the forgiveness of sin. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I Jno. 2:1). The sins of the whole world are subject to the advocacy and propitiatory work of Jesus Christ. The forgiveness of sin implies the presence of sin to be forgiven and implies that all manner of sins among men may be forgiven, excepting one sin which Jesus named, the blasphemy against the Holy Spirit.

The Nature of Forgiveness

The first transgression of man was forgiven, and Adam and Eve were clothed with the skins of the sacrifice. Both Adam and Eve continued to live under the grace of forgiveness. Eve was called the mother of all living. She had not been cut off because of her sin. Gen. 3:20, 21. The sin of Israel in making the golden calf for worship was another occasion of witnessing to the grace of God in the forgiveness of sins. Ex. 32:30-34: "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." God will hold men responsible for their sins, but He is also willing to forgive their sins. It was the purpose of Moses to secure from God the forgiveness of the sins of the people, and through an atonement this forgiveness was possible. Thus Moses understood the attitude of God toward the people who had sinned a great sin.

In a similar manner to that of His dealing with Adam and Eve, the Lord manifested His forgiveness toward Israel. He permitted Adam and Eve to live, and to Israel He permitted their going on to Canaan. He commanded Moses to continue the journey to the land of promise, because He had promised it to Abraham, Isaac, and Jacob. Ex. 33:1-3. There had been no expiation for the sins of Israel, except the slaying of many of them by the Levites (Ex. 32:28, 29), but Moses desired the confirmation of the promise of God to be with His people.

The forgiveness of God is manifested by the presence of God. The presence is also associated with forgiveness, for God Himself is a forgiving God, and at the same time a just God. The plea of Moses was that God should give an assurance of His forgiveness and presence, while as a servant he led the people on the future journeys. Ex. 33:12-14: "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also **found grace in my sight.** Now therefore, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest."

But God did more for Moses and the people than to promise them His presence. To Moses He also declared His nature and the fact that sins are forgiven and that He is a keeper of His covenants. In the secret place of Sinai, in the cleft of the rock, covered by the hand of God while He passed by, Moses heard the declaration of God concerning Himself: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and **pardon our iniquity and our sin,** and **take us for thine inheritance**" (Ex. 34:6-9). In the section following, the Lord tells Moses of the acceptance of His people and declares what great things He will do among the nations to prove that Israel is His people. God did not deal with Israel on the grounds of their righteousness and their sinlessness, but on the basis of His mercy and forgiveness. Israel's rebellion invoked His judgments; their contrition invoked His mercy and forgiveness.

The nature of forgiveness is declared by God in His revelation of Himself to Moses. He is merciful—keeping mercy for thousands, forgiving iniquity, and transgression, and sin. The threefold nature of sin is again stated. Iniquity, as perversity and evil and lawlessness; transgression, as rebellion, treachery and falsehood, failure and neglect; sins, all manner of failure and missing the mark of God's standards or of human effort. In all of these failures on the part of man to keep the law of God, He is longsuffering, merciful, and gracious. "God is not willing that any should perish." He does not delight in the death of the sinner. He has not created man to be destroyed. Christ did not come to destroy, but to save men from destruction. As God in the flesh, Christ revealed the same characteristics as those declared by the Lord God, in the days of Moses—"**Merciful and gracious, longsuffering, and abundant in goodness and truth.**" But let not man think of God as not judging the sins of men. He will not clear the guilty. Those who fail to respect the righteousness of God will not escape the punishment of their sins, and those sins, unrepented of, will follow the unrepentant unto the third and fourth generation. This does not imply that God will not forgive any of the generations which repent of their own sins. Repentance in any generation will receive forgiveness, for God is merciful, and forgiving.

The Temple and Forgiveness

In all of the worship of Israel there was manifested their faith in the forgiveness of God. The Israelites were no better than other nations when one considers the matter of sinning. They were no worse than other peoples when one considers the character of righteousness. Because of their law their sins were more definitely revealed. It may be that their knowledge of the law of God and the consequent judgments for violation of their law restrained them somewhat from committing sins so readily. But their character was similar to that of all men. The Temple of God in their midst was a revelation to them of their God and His law. The Temple also revealed the nature of the mercy, grace, and longsuffering of God toward a people who were subject to the infirmities of the flesh and liable to the transgression of God's laws of holiness.

There are two accounts of the dedication of the Temple by Solomon—I Kings 8 and II Chronicles 6. These accounts differ very slightly. The prayer of Solomon is worthy of consideration in connection with his faith in the mercy of God and in the forgiveness of sin. II Chron. 6:12-42 gives an account of this prayer. Solomon calls upon God: "O Lord God of Israel there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts: . . . Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear from thy dwelling place, even from heaven; and when thou hearest, **forgive.**" Solomon asks not only a forgiveness for his people but considers that the forgiveness of their sins shall be accompanied by the removal of the judgments for their sins.

The Temple was to be a place of supplication, but the prayers made toward the Temple were to be as effective as the prayers made in the Temple. For it was the God of the Temple to whom men were to pray. "Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in thy goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant" (vv. 40-42).

The Temple was indeed established that it might be a place of worship, for it was a holy place, and the presence of God was

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EDUCATIONAL

A CHAPTER IN THE DEVELOPMENT OF LITERARY PROSE

BY EDWIN L. WEAVER

The author of this article is a former professor, has had wide experience in different phases of Civilian Public Service, and more recently has been a worker at the Mennonite Publishing House. Although quite versatile, he specializes in language and literature. The following article reflects the nature and thoroughness of his studies and research.

In ancient, medieval, and modern prose literature two modes of style have been in existence: (1) the oratorical style, and (2) the essay style. The oratorical, which is the older of the two, had been employed by the Greek writers, especially by Gorgias and Isocrates, and later by Roman writers; it was then continued in the sophistic schools of the Greek and Roman world. The Roman rhetoric culminated in the oratory of Cicero, and later persisted among the Christian orators of the Middle Ages. Already in the Greek period Socrates had opposed oratory with philosophy, and Plato had perpetuated the idea of an antioratorical style; Aristotle likewise in the first two books of the **Rhetoric** had treated the art of writing as opposed to the art of speaking. After Theophrastus, Aristotle's successor as head of the Peripatetic school, rhetoric declined in Greece, and philosophy became more prominent. Such oratory as remained flourished mainly in Asia Minor, and its style became known as the Asiatic. This style was supreme during the latter third and most of the second century before Christ. At first the Romans took this as their model, but later a reaction developed and certain teachers of rhetoric began to study the style of the great Athenian orators, and this came to be called the Attic style. The Attic corresponded to the philosophical, or essay type of prose style, and was also called the **genus humile;** with the Asiatic style was associated the oratorical, also referred to as the **genus grande.** Cicero, the most eminent orator among the Romans, became a model and exerted a lasting influence. Those who opposed his style became known as anti-Ciceronians; Seneca and Tacitus were two Roman writers who already in the first century developed an anti-Ciceronian tendency. This tendency is associated with the Attic, for Cicero especially in his earlier orations used the florid, oratorical Asiatic style.

Already among the Greeks and Romans rhetoric tended to become sophistic. For Aristotle, who divided rhetoric into the three fields of deliberative, forensic, and occasional, it was "the art of giving effectiveness to truth." In the philosophy of Cicero it was "the art of giving effectiveness to the speaker." The sophists, earlier and later, took the view of Cicero, because due to changes in government, deliberative and forensic oratory became of less popular significance; the occasional remained as the principal field of oratory, and was developed by the sophists into an art of display. Sophistic oratory interested itself in the cultivation of style, and the style was concerned with decoration, especially by means of elaboration and amplification. The Second Sophistic is a term generally applied to the Greek and Latin rhetoric and oratory of the second, third, and fourth centuries of the Christian era. Sophistic rhetoric prevailed in influence through the Middle Ages and the Renaissance, but the more ancient rhetoric also survived.

During the Middle Ages the study of rhetoric was at first founded on the imitation of Greek and Roman orators; in fact there had been a tendency among the church fathers and Christian preachers, although influenced by sophistic rhetoric, to return to the ancient traditions. Under monasticism some monastic schools followed the oratorical method of Cicero, which had been continued and further popularized by Quintilian; others conformed to the anti-Ciceronianism of Seneca and Tacitus. But the schools began to substitute the method of precept, definition, and example for that of imitation of authors; they reduced rhetoric to a study of the figures of speech, which were outlined with illustrations from the church fathers in manuals or textbooks.

It may be added here that many of the Patristic Studies of the Catholic University of America, Washington, D. C., show the manner and extent of Greek and Roman influence on the rhetorical style of the church fathers. These studies illustrate the following statement by George Philip Krapp in his **The Rise of English Literary Prose:** "From the time of Tertullian, theological discussion and preaching had made use of a highly ingenious prose rhetoric, based mainly on antithesis and balance in phrasing, the use of alliteration, rime, and punning, and of various other formal devices derived ultimately from the Greek rhetoric of Gorgias and his successors."

The humanists of the Renaissance period gave literary study, particularly that of the Greek and Latin classics, a paramount position in education; this brought about a great revival of rhetoric, and an emphasis on literary expression in oratorical forms; it led to the imitation of the literature of classical antiquity. The early English humanists wished to transfer to English the distinguishing qualities of ancient writings, and to raise English composition to the level of classical style. Because Cicero had been in ancient times the most conspicuous orator and writer on the philosophy of rhetoric, the cult of Ciceronianism developed in the sixteenth century. The pre-eminence of Ciceronianism has been attributed to the fact that the medieval mind of the sixteenth century still had the characteristic love of authority.

During the latter part of the seventeenth century a rationalizing and liberalizing spirit developed into an opposition to the orthodoxies of the time. In philosophy the authority of Aristotle, and in religion the authority of Rome, had already suffered; now the authority of Cicero in rhetoric began to be called into question—and the entire system of education was involved in the matter of rhetoric. Anti-Ciceronian leaders with moral and scientific interests revived the view of Plato that philosophy should have precedence over formal rhetoric; they returned to Aristotle's **Rhetoric** for a classical authority in advocating a style suitable to classical thought; they wished to revive the philosophical, or essay, style, believing that the oratorical style was not satisfactory for the expression of reality. For models of imitation early seventeenth century writers turned from Cicero to Seneca and Tacitus; they thought there was an incompatibility between their aims as philosophers and scientists and those of the orators; the latter, concerned with sound but neglecting sense, stressed balance, parallelism, alliteration, and cadence. The anti-Ciceronians wanted greater acuteness, and statement more condensed and organized in relation to thought, a rhetoric adapted to reflection for serious scholarly readers. There was a tendency toward utter individualism in style, toward a manifestation of the same characteristics as the new architecture, sculpture, and painting were showing in their efforts to express the spirit of the Counter-Reformation.

The nature of and causes for this tendency toward individualism in style can be more clearly understood if one views the general evolution of all the arts during and after the Renaissance period, and particularly in the seventeenth century. The term commonly used to describe this movement is "baroque," a term first applied to architecture, then to sculpture and painting, and finally to music, gardening, literature, or any of the finer arts. Baroque art was a triumph of individualism, a breaking away from the authority of the church and the authority of the classics, the liberation having been effected by the Renaissance. The classic restraint of the Renaissance gave place to "the restless exuberance and unbridled fantasy of the Baroque." In Renaissance neoclassic architecture the design and placing of ornamental features had been governed by strict laws, but builders began "to mix the ornaments, to tamper with the severe classic outlines and the traditionally fixed detail. Soon they were twisting the columns, bulging out the straight silhouette, wreathing the capitals with garlands . . . they piled up heaps of mixed ornamentation at every likely transition point or terminal." Classic outlines persisted only under baroque exteriors;

classic forms were recombined; cornices and balustrades were multiplied; large and small columns were placed side by side; facades were enriched with wreathings, intricately sculptured panels, and rows of crowning statues. "All this led to a more theatrical and unconsidered straining after magnificent effect, after variety and profusion. Soon parts were swelling out like overripe fruit. Opulent, even frivolous streamers of ornament clambered over every available foot of wall space."

The baroque style, especially in architecture, is not always commended by modern students. Some hold that mere display of ornament and decoration was the end usually aimed at, and that all kinds of horrors were perpetuated; "what constructively should be straight was made curved or twisted; what should be solid and steadfast was set in apparent motion; what had hard work to do was attenuated or hidden away, as if exertion was something to be ashamed of; while what was constructively otiose was bombastically exaggerated and turbulently flaunted." H. B. Cotterill, author of the above statement, in writing further about baroque architecture, referred to its "vulgar grandiosity and ostentatious ornamentation" and its "painfully extravagant wealth of futile ornamentation." He believed that the most pernicious of its principles was that which made ornamentation and decoration the main object of art.

In painting baroque is a style that, according to Sheldon Cheney "abhors a vacant space or a point of rest for the eyes, that exaggerates the curve to the almost total elimination of the straight line and piles ornament upon ornament in reckless profusion." In its chief representative, Rubens, there was "a great deal of nervous movement, of fluttering light, of interweaving curved lines and sinuous forms." "Curved lines, diagonal emphasis, and opulent wavering forms are of the essence of the baroque painting method." In painting the baroque style led also, especially in France, to "ostentatious artificiality and light ornamentation."

Among sculptors "the baroque curve and the baroque profusion, when translated into metal and stone, resulted in a rich, flamelike sense of movement but at the expense of sculptural repose and plastic unity. . . . The baroque feeling is one of sketchiness and fluidity."

Having now noted the trend taken by several leading arts in their revolt against the classicism of the Renaissance, we are better prepared to appreciate changes that occurred in the style of prose literature, changes that paralleled those in the other arts and which may be included under the term "baroque." Morris W. Croll in his penetrating study of seventeenth century prose style has determined its main features, which will be presented here in summarized form. The leading anti-Ciceronian prose writers aimed to portray "not a thought, but a mind thinking," and "chose as the moment of expression that in which the idea first clearly objectifies itself in the mind, in which, therefore, each of its parts still preserves its own peculiar emphasis and an independent vigor of its own." These writers disdained revision, and depended upon "casual and emergent devices of construction," because they believed that the processes of revision practiced by the Ciceronian rhetoricians had removed their sentences from reality. The most conspicuous difference between the oratorical, or Ciceronian, style, and the anti-Ciceronian is the way clauses are connected.

In his study of anti-Ciceronian prose Croll found two types of periods or sentences: the curt and the loose. The curt style has the following characteristics: (1) studied brevity of members, (2) the hovering, imaginative order, (3) asymmetry, and (4) the omission of the ordinary syntactic ligatures (connectives). The above characteristic rules are, however, often violated. Frequently a period of two members is connected by **and, or,** or **nor** in such a way that the conjunction has no plus force, but serves merely to connect two efforts of the imagination to realize the same idea. Asymmetrical members often begin with the same word; e. g., in the character writings the subject-word **he** or **they** occurs frequently, but the asymmetry continues in the words that follow; only the beginnings are symmetrical.

It is this curt style that was patterned after Seneca, for he had provided one of the most influential models; much prose of the early seventeenth century was Senecan in sentence construction. It had some of the same virtues as were presented in Aristotle's system of rhetoric: clearness, appropriateness, and brevity. It was the same style the Stoics had cultivated, for they were also followers of Seneca in matters of style. They liked brevity, and made much use of aphorisms, which are an important feature of the curt style. Seneca wrote sentences with members normally very short and condensed; the distinction between members was emphasized, and grammatical or logical connection was lessened. The aim was deliberate asymmetry in members, and a constant effect of antithesis in ways not producing balance. Sentences are unrhetorical and unoratorical. One part of a sentence is not often dependent on or subordinate to another; there is sometimes a staccato effect. One can thus see the pronounced similarity between the prose style of Seneca and the curt style of the seventeenth century; the one was modeled on the other. Seneca was more imitated than Cicero had been in previous generations, for Cicero's rhythms and cadences had been reproduced only in a general way.

The other type of anti-Ciceronian style belonging to baroque prose is the loose style, and it is this which reveals more fully the individualism, the extravagance and exaggeration, and the profusion and ostentatiousness characteristic of baroque in the various arts previously mentioned. The loose style has sometimes been called natural, libertine, and careless. Really it is an artful, deliberate style, attempting to suggest an impromptu mind at work. Its members are usually joined by connectives. Two leading characteristics of the loose style are: (1) coordinating conjunctions, and (2) the absolute participle construction. The most common conjunctions are **and, but, for;** also **whereas, nor, though . . . yet,** and **as . . . so.** Such subordinate conjunctions as are used are rather loose ones. The idea is played upon and added to with relative clauses, causal clauses, and ablative absolutes. The loose period expresses the anti-Ciceronian prejudices toward formality of procedure; it portrays the natural or thinking order; it adapts itself to a mind discovering truth as it goes and thinking while it works; symmetry is made, then broken. Often the writer begins the sentence by naming the subject without knowing what syntax is to follow; proceeding dramatically the sentence at last loses touch with its stated subject, which is left hanging and a new one takes its place. Thus an **anacoluthon** develops. One can not tell in many cases where one sentence ends and another begins, for colons and semicolons are often used where modern punctuation would demand a period. Ordinarily we end the sentence at the point of a question mark or exclamation mark, but the writer of the loose sentence did not. Rules and forms of rhetoric were often broken, and an infinite number and variety of forms were assumed. This corresponds quite well with the twisted columns, the garland-wreathed facades, the large and small columns placed side by side, the intricately sculptured panels, and the numerous other seemingly absurd features of baroque architecture.

The loose sentence, though often long, has no suggestion of a rounded style. It is not rounded at the end; there is a marked looseness. Croll contrasts the Ciceronian with the anti-Ciceronian period: "a Ciceronian period closes in at the end; it reaches its height of expansion and emphasis at the middle or just beyond, and ends composedly." The anti-Ciceronian period, on the contrary, becomes more animated and vigorous as it proceeds; everything leads up to the concluding phrase. The licentious digressions and excessive use of parentheses are not compatible with the rounded form. The members are linked together so that there has been some appropriateness in calling the sentence "linked" or "trailing."

The curt and loose styles often came together and intermingled. Even in the same sentence sometimes one part was loose and another curt. Although in some respects unlike, both avoided the symmetrical rounded movement of oratorical prose, and disregarded stress on syntactic connections. A long sentence, with the characteristics of looseness, was often composed of brief, aphoristic ones. But eventually, and even in the latter part of the seventeenth century, the baroque prose underwent new reforms, resulting in a greater standardization in sentence structure.

As a series of successive studies of the euphuistic rhetoric of the latter part of the sixteenth century was necessary before its system and consistency were clearly recognized. so likewise have numerous attentive investigations and an even longer period of time been required before the rhetoric of early seventeenth century prose was discovered to have a consistent system. "The caterpillar-like monstrosities of Sir Thomas Browne and his fellows," is the manner in which a student of style referred to the prose produced between the time of the systematic euphuistic writing and the purer prose of Dryden, and this attitude is a characteristic one. During the past thirty years the prose style of the seventeenth century has been increasingly studied; its methods and purposes are now more clearly understood, as is evident from the present discussion of the historical background of early seventeenth century prose style.

Scottdale, Pa.

Bibliographical note: In the above article the writings of Morris W. Croll have been used and his conclusions accepted; his work was published in various journals of philology. Other scholars and their writings consulted include Clarence Griffin Child, **John Lyly and Euphuism,** 1894; J. D. Denniston, **Greek Literary Criticism,** 1924; Charles Sears Baldwin, **Ancient Rhetoric and Poetic,** 1924, and **Medieval Rhetoric and Poetic,** 1928; George Philip Krapp, **The Rise of English Literary Prose,** 1915; Ruth de Rochemont, **Evolution of Art,** 1929; Sheldon Cheney, **A World History of Art,** 1937; and H. B. Cotterill, **A History of Art.**

THEY WORK TOGETHER

BY WILLIAM JAMES ROBERTSON

So much, and wisely so, has been written and spoken concerning the harm done by alcoholic beverages that every normal adult, with few exceptions, has a practical knowledge of the evil resulting from these drinks. But this is not true of tobacco. Very many highly educated and sincerely honest men and women, apparently well informed concerning current issues, are not well informed concerning the harm done by the use of tobacco, and its relation to alcohol. Many of these vigorously condemn alcohol and exonerate tobacco from charges of detriment to its addicts and alliance with alcohol.

It is my purpose in this paper to show the working relations existing between alcohol and tobacco.

Mr. Charles S. Keen, the Vice President of the American Tobacco Company, is reported by Dr. John Harvey Kellogg to have said, after applying for treatment for a serious heart ailment and having been cured by following Dr. Kellogg's advice, which included abstinence from tobacco (for years he had smoked a dozen cigars per day): "I have been thinking this matter over, Doctor, and I am convinced that the use of tobacco does a great deal of harm. And the fact is, it doesn't do anybody any good. I have given it up myself."

Ten years later he entered Dr. Kellogg's office again and said: "Doctor, you have added twenty years to my life."

I have quoted this to show that tobacco does no one any good. I could quote many medical authorities to the effect that it harms all who use it. Now I shall show by quotations that one of its dastardly deeds is cooperation with alcohol in doing its fiendish work.

Dr. Daniel H. Kress, in his valuable little book, "The Cigarette as a Physician Sees It," says: "The worst and most hopeless drunks I have had to deal with have been excessive smokers. In treating them I have found that, if they refuse to give up smoking, they invariably return the second time as drunks for treatment. I never consider a whisky inebriate cured who has refused to give up tobacco. The two habits are very intimately associated. The one leads to the other. They are Siamese twins inseparably joined together. Every bootlegger, without exception, I have found, is also a heavy smoker, and invariably a smoke inhaler. Practically every customer the bootlegger has is likewise a tobacco user. These are facts that stand investigation and scrutiny. That these two forms of addiction are associated, Horace Greeley had evidently observed, for he said, 'Show me a drunkard who does not smoke and I will show you a white blackbird.'"

Dr. J. H. Kellogg, in his valuable book, "Tobaccoism," says: "Very few boys learn to drink without first learning to smoke." He also quotes Dr. Alexander Lambert, noted authority on drug addiction, as having said: "Many heavy drinkers who were trying hopelessly to quit their periodic sprees, were suffering from chronic tobacco poisoning. They could not give up alcohol until they had stopped smoking."

Dr. John D. Quackenbos, of Columbia University, quoted by Dr. Kellogg, "has declared that tobacco creates an instinctive demand for alcohol, that what he termed 'the intemperate use of tobacco,' explains 75 per cent of all drink cases, adding that 'the alcohol thirst is engendered and inflamed by smoke.'"

"There is a special reason for the association of alcohol and tobacco habits—a physiologic reason: Alcohol is a drug antidote for tobacco" (Dr. J. H. Kellogg). The reason for this is clear. Tobacco contracts the small arteries and causes the pallor observed in smokers. Alcohol has the opposite effect. It dilates the small arteries, causing the flushed face of the beer "soak" and the red nose of the whisky toper. The depressing effect of the tobacco calls for alcohol to relieve the tension, and the bad effect of alcohol calls for a smoke to give relief. They co-operate to ruin their victims. They "are Siamese twins" in doing the horrible work of ruining their addicts physically, mentally, and spiritually.

These quotations prove that tobacco and alcohol co-operate in destroying their addicts. Tobacco is a procurer of persons to become alcohol's victims; and it is an illogical policy to fight alcohol and in any sense shield tobacco. Destroy the use of tobacco and you have done much to destroy the use of alcohol. —The United Evangelical.

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To render evil for good, that is to resemble a devil.

To render evil for evil, that is to resemble animals.

To render good for good, that is to be a man.

To render good for evil, that is to resemble God.—Czech Newspaper.

THIS STARVING WORLD AND THE WASTE OF FOOD MATERIALS

In the fiscal year, 1945, **the brewing industry of the United States used, in the production of fermented malt liquors, 3,971,334,000 pounds of raw materials,** including malt, corn, rice, wheat, barley, sorghum grain, soybeans and soybean products, sugar and syrups and miscellaneous materials and in the making of still wines, 1,815,766,848 pounds of fruits and 5,417,129 gallons of juices, including concentrates. Materials used in production of brandy were 26,447,016 pounds. The use of food grains will be currently reduced about 30 per cent in brewing because of the emergency.

In the fiscal year, 1945, the distillers were engaged in rendering an essential war service, producing alcohol for use in munitions, medical supplies and similar purposes, except for two months when they were pulled off war production to make intoxicants. The whisky consumed during the war had been made long before and held in bond. There are no figures available in regard to raw materials used by distilleries in the months since the end of the fiscal year. The distilleries had another "holiday" in July, right after the close of the fiscal year.

Dropping back to 1941 to get indicative figures as to the use of food materials in making distilled spirits, we find the following: Corn, 1,135,636,000 pounds; rye, 361,958,000 pounds; malt, 213,442,000 pounds; wheat, 2,512,000 pounds; diamalt, 236,000 pounds; and molasses, 3,528,000 gallons.

Our Exports of Foods to Hungry Peoples: The U. S. Department of Agriculture has announced that during the first quarter of 1946 (January-March) approximately 3,813,000 tons of food from U. S. supplies were designated for shipment to combat starvation in liberated and other starving countries—out of a total of 5,347,000 tons estimated as available for all exports, including the United Kingdom, U. S. territories and others.

*

Judge E. Y. Webb, United States District judge for the Western district of North Carolina, who has been on the bench for twenty-five years, has never charged a grand jury without indicting the liquor traffic. His advice to the youth of the country is: "Never take the first drink and you'll never get drunk. Liquor makes a fiend out of a good man. About 75 per cent of the criminal cases tried in my court involve liquor. Liquor is our Country's Enemy No. One—the devil's best friend and God's worst enemy."—Allied Youth.

CHRISTIAN DOCTRINES

(Continued from page 179)

there continually. But it was in an outstanding manner, a place for the forgiveness of sins. Without the forgiveness of God none could have approached to the Temple of God, for service or worship. It was a Temple of grace.

(To be continued)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

TRAINING FOR SERVICE.—Mark 6:7-13; Luke 10:1-20; 14:25-27

Lesson for June 9, 1946

Golden Text.—And he that taketh not his cross, and followeth after me, is not worthy of me.—Matthew 10:38.

Mark 6:7-13. We learn to do by doing. You can get ideas as to how things should be done through the instruction of the class room, or, if you have a keen imagination through the meditations of your own heart; but you will find in actual practice that many of your theories have to be modified. I do not find that the Master gave much instruction as to how; but He told them what to do, and gave them power to do it.

One shall chase "a thousand and two put ten thousand to flight" (Deut. 32:30). The sending of the disciples by twos was good then and it is good now. It was not good for man to be alone in the Garden; it is less good now when the problems of life have increased manifold, due to the flood of sin that has engulfed the race. Upon the testimony of two or three shall every word be established. The messenger needs the help and cheer of a faithful colaborer; his testimony needs confirmation and corroboration; and going by twos will stop the mouths of evil men against whom the lone messenger has no defense but the angels of God, who can close even the mouths of lions. In union there is strength; but even so, a thousand could do nothing if the power of God would be withheld. When I say nothing I do not mean such things as are done by the sleight and ingenuity of men by cunning craftiness; but I refer to such work as was delegated to the Twelve and to the Seventy. That work is accomplished, not by might nor by power, but by God's Spirit, working in and through the believer.

It is more likely that you will go forth overequipped rather than underequipped. You do not need two steamer trunks when you make a call on your neighbor. And many of the things you learn in college and theological seminary you will need to throw away as unnecessary weights that hinder rather than help.

Unless your business is your pleasure it is never wise to combine business and pleasure. If you do it will not be long until pleasure has taken supersedence over business. For this reason the Twelve were told to find a boarding place and not to go visiting from house to house. My business may take me from house to house, but I do not drag my office along with me.

Doing good and preaching should go hand in hand. True religion is a religion of good works; but with it is or should ever be the preaching of the Gospel. The disciples preached repentance. It had been the message of John the Baptist; it was the central theme in the messages of our Lord; the disciples preached it; and later when the message was carried to all nations it was still the central message of the evangelists. It primarily means to change your mind, to rethink, and as a result to evaluate life in the light of knowledge of the Lord. This will mean sorrow for sin, a transformation of life, and consecration to God.

But a transformed thought life means a new man created in the image of Him who first created him. And that man will walk in the footsteps of Jesus who went about doing good.

Luke 10:1-20. No harvest ever gathered itself. God sends the favorable weather conditions, but man must do the sowing and the reaping. It is so in the realm of the spiritual. If you want a thing done it will be done quickest if you do it yourself. No man has a right to ask the Lord to send forth laborers into the harvest field and then refuse to do anything himself. But if you are really praying for an ingathering it will not be long until you will be busy in answering your own prayers.

Luke 14:25-27. Jesus had many followers but only a few disciples. Many followed for the loaves and fishes; others to see the miracles which He did; still others to hear the gracious words that He spake; and still others just to go with the crowd. But to be His disciples meant to forsake all, and, in a relative sense, hate them so that none of those things could draw them away from the Lord again. They would rather bear their own cross following Him to Calvary than to have all the riches and glory of the world. A true disciple follows always, anywhere.

LEARNING ABOUT THE KINGDOM.—Matthew 6:9-13; Luke 9:18-27, 46-48, 57-62; Luke 11:1-4; 12:1-12; 17:20, 21

Lesson for June 16, 1946

Golden Text.—Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6:10.

Matthew 6:9-13. A disciple is a learner. Of all the subjects to learn, the most important is the ethical and the religious. There will always be some who have such a mental bent that the strange and the uncanny and the mysterious appeal to them. Such will fall for Mohammedism, Mormonism, Unity, Unveiled Mysteries, etc., religious cults which have been started by charlatans or neurotics. True religion is the ultimate in common sense in relation to men and Deity. And one of the fundamentals of religion is communion with God in prayer. The Lord's Prayer is so simple that a child can understand it, and so comprehensive that it covers all the needs of a soul. But prayer is more than beautiful words; it must be the longing of the heart even where words fail.

My father used to tell me that the difference between two great denominations of sixty years ago was that one started the Lord's prayer with "Unser Vater" and the other with "Vater unser." Lately others have added such applications as that every time I pray, "Thy kingdom come," I am praying for the ushering in of the millennium. Millions have prayed that prayer with full hearts who have never heard of chiliasm, but they did long that God might have His way in their lives now in this world as He has His way in glory. They wanted the kingdom established within themselves. So do I.

Luke 9:18-27. The disciple is not above his Lord, but every one when he is perfected shall be even as his Lord. I consider myself an efficient teacher only when I can create within the hearts of my pupils the same intense love for God and truth that fills my own heart. It is not profound knowledge of the Scriptures that makes a man a great Christian; but he is great in the sight of God when his emotions of love, and kindness, and mercy have been stirred to their profoundest depths so that walking in the footsteps of Jesus is his greatest joy. That is the kingdom life.

Robbers stopped at a home and demanded of the mother that she show them her jewels. She proudly showed them her two sleeping boys, and said, "Those are my jewels." A stranger stopped at a home and asked to see the boss. The wife and mother showed him the baby asleep in its crib with, "There is the boss." It is only after we begin to think of ourselves as somewhat that we diminish in size. The least of the apostles in his own sight has been acclaimed for centuries by the entire church as the greatest of them all.

We can only help people by becoming one of them. When the great of earth try to help the small they succeed only in pauperizing them; but when the man by my side joins with me and each encourages the other in climbing to the heights we will both become men by and by without the humiliation of feeling that all we are is due to another's benevolence. May none of us ever lose the "common touch."

Luke 9:57-62. "Many are called, but few are chosen" (Matt. 22:14). Many start in the race, but few endure to the end. The first of these three men has been called the "impulsive disciple." People of that type resemble a balky horse. The balky horse starts to pull before the other horses are ready, and by the time they are ready he has made up his little mind that he can't pull the load anyhow, so he won't try again.

The second is the procrastinating disciple. He means to do so sometime, but always something else comes first; and the third is the type that always looks backward. Of the children of Israel that left Egypt most belonged to that group; and most of the professing Christians would make much more progress heavenward if they looked Godward instead of worldward.

Luke 11:1-4; 12:1-12. If any of you lack wisdom, let him ask of God, who giveth liberally. After the things we can know few people bother to inquire, but of that thing which is a secret in the heart of God—the end of time— most people are anxious to get knowledge. If it were better for us to know, God would reveal it; but, like Eve in the Garden, we want to know what we need not and should not.

* * *

STRENGTHENING BONDS OF FELLOWSHIP.—Luke *22*:14-27; John 15:9-18; Chapter 17

Lesson for June 23, 1946

Golden Text.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34.

Luke 22:14-27. Eating together has always been a token of fellowship. And when that meal is commemorative of an event in the history of the race that has brought greater blessing to mankind than any collection of benefits otherwise, it makes for a fellowship in the spirit of the One whose sacrificial death we commemorate that binds all God's saints into one. To keep in constant remembrance His death for us while we were yet His enemies will keep us from returning evil for evil or worse. Instead we will bless them that curse us. We will bless, and curse not.

The Master did not drink of the symbolic cup, but He unhesitatingly drank the cup that the Father gave Him to drink, and that cup contained the greatest suffering that one being ever suffered for another. When I think of that I would fain join with the woman who washed His feet with her tears and wiped them with the hairs of her head. That love of Christ passeth knowledge; but if that love is shed abroad in our hearts we will love one another even as He loved us.

John 15:9-18. Only in God is perfection. The perfect love of the Father embraced the Son; and the perfect love of the Son embraced poor fallen humanity. But the perfect love of the Father that made Him offer up His Son, and the perfect love of the Son that made Him give His life for our redemption will both fail as far as I am concerned unless I appropriate and continue in that love.

Keeping the commandments of God is an act of love, and no man can continue in that love except by obeying from the heart that form of teaching revealed to us in the Word.

Any tree that beareth not fruit is cast down and burned. God has ordained it that we should all bear fruit, and that that fruit should remain, or be of the lasting kind. And God has joined in partnership with His saints to make this a joyous reality. As united to the main vine, I need but send a message from where I as a branch may be struggling towards the attainment of the Master's aim for me, and He quickly sends to me all that I ask. Herein is He glorified if I bear much fruit. But the world hates all such. Well, what of it? Their very hatred and opposition will but drive the saints into nearer and dearer fellowship with one another, and into sweeter communion with their Lord.

John 17. Prayer does more than gain things from God. When we pray for each other the tie of fellowship between us strengthens. The fact that you pray for me is proof that you want me to succeed, and you will want me to succeed so much that you will contribute to that success. Christ not only prays and intercedes for me at the Father's right hand, but he uses all the powers that the Father has given to Him towards the realization of those prayers in your life and mine. He has given us His Word that we might know, and His Spirit that we might do, all the will of the Father always.

Before I can convince others of the truth as it is in Christ Jesus, I must be convinced beyond the shadow of a doubt that Jesus came from God to accomplish our redemption and has gone to God to continue His great work on behalf of our salvation. He who has begun a good work in us will perfect it unto the day of His coming for His own. But being convinced, I will then take no rest and will give Him no rest until His righteousness goes forth as the morning and His word as a lamp that burneth.

John 17:9-21. There is a union that does not need any outside bands to hold people together. Where there is spiritual unity, that union is indissoluble as long as that spiritual unity lasts. And when you separate yourself from a group that is the final act of separation, the spiritual dissolution had been in the making for a long time. You do not disagree and then separate; you separate and then disagree. Those who are of one mind in the Lord do not disagree.

And the multitudinous divisions in the Christian church are a reproach before the world. No wonder the outside world does no longer believe. And we who try to understand the why's and wherefore's often wonder how much that is called Christian is more than the intellectual acceptance of certain tenets of doctrine and how much is union with Christ. "If we walk in the light, as he is in the light, we have fellowship one with another."

JESUS' FRIENDS CARRY ON THE WORK.—Mark 16:15, 16, 19, 20; Luke 24:45-49; Acts 2:46, 47; 5:42

Lesson for June 30, 1946

Gilden Text.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Mark 16:15, 16. The final conversation that the Master had with the disciples before He returned to glory had for its theme, "The things pertaining to the kingdom of God," (Acts 1:3), and the last words were the Great Commission. While we do not know the words that were spoken while they were on the way to Olivet, they are no doubt embodied in the message of the New Testament.

Christianity did not become a world religion. Worship of the true God, by its very nature, was always intended for all men. The blessings to Abraham, "In thy seed shall all the nations of the earth be blessed," was as all-inclusive as the Great Commission. Truth was never intended to be the property of the few; and those who have the keys of knowledge and refuse to open the doors to others will soon lose it themselves. It has always been, and always will be, that the only way we can keep the truth for ourselves is by becoming flaming evangelists thereof to others.

The man who never hears the Gospel story is lost; and the fault may be yours; but when he hears the story and rejects it the fault is his own. And he is then under double condemnation. We are by nature children of wrath, and that is bad enough; but to reject his Creator and Redeemer when He has been revealed is the height of folly on the part of man and earns the righteous judgment of God.

Verses 17-20. Knowing the terror of the Lord, Paul persuaded men. He knew that it was a fearful thing to fall into the hands of the living God. And he also knew that that might be the lot of the one sent as well as that of the one to whom he was sent. There is a woe for not preaching the Gospel; there is judgment for not doing your utmost in carrying out the Great Commission; as well as there are woes upon those who neglect so great salvation when it is brought to them. "Cursed be he that doeth the work of Jehovah negligently" (Jer. 48:10, R. V.).

The one thing above all others that comforts the messenger of the Gospel is that the Lord is always with them who walk in the will of God, and works with them and through them. There is no other adequate explanation for the work that has been done in the past and is being done now in some parts of the world. The Lord is always ready to confirm the preached Word by signs divine. It is the custom among most messengers not to ask the Lord to confirm the authenticity of the message, but to try to prove its authenticity by the power of logic. Had we not rejected divine confirmation we would not now have to meet modern criticism.

Luke 24:45-49. The disciples had been under the tutelage of the Master for the greater part of four years and yet but dimly comprehended the truths of the Scriptures. Had their minds been closed? Yes, in part. And so is mine and probably yours. But from time to time as we are able to receive the truth the Lord does for us what He did to the Twelve—He opened their minds a little farther. **But it doesn't say that.** I know that, but the sacred story proves that there were other things that they did not learn for some time after that. Ask

God to give you the open mind; accept thankfully what He reveals, and wait patiently for further enlightenment.

Knowledge is not power, but knowledge with power is a highly desirable combination. Knowledge comes from God, and power comes from God; and you and I can be the channel through which both can be made manifest in the world.

Acts 2:46, 47. All good customs are retained only through effort. "Steadfastly" implies a definite act of the will. It took exercise of the will to go to the Temple regularly (there were probably some days when individuals did not feel like it). It required effort to keep the unity of the Spirit in the bond of peace; but for a long time the early church folks did it, and the consequence was great grace upon them all; also favor with all the people and many accessions to the church. When I feel least like doing that which the Lord would have me do is the time of greatest blessing if I do it.

Acts 5:42. As with Ahab, we stop shooting the arrows when we should keep on shooting. Ahab's victories stopped when he stopped shooting; so do ours. His word is as a sharp arrow. Keep on, in season, and out of season. Stop only when He gives the orders, "Cease firing."

JESUS INTERPRETS OLD TESTAMENT LAWS.—Exodus 20:3-17; Deut. 5:33; 6:3-9; Matthew 5:17-20; 22:37-39; Mark 10:17-22; Luke 2:41-52

Lesson for July 7, 1946

Golden Text.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.—Mathew 5:17.

The law of God is not an end of itself; it is the means to a desired end. The godly life is not one of negations; but the prohibitions found in the Decalogue are given so that you and I might avoid the things that hinder, and put on the things that make for godliness. You will never become a good man by continuing in that which is evil; neither will you become a good man by saying "no" to that which is evil (it is a step in the right direction); but you will become a good man when out of love for God you will diligently follow every good work. But before the good, you must renounce the bad.

Deut. 5:33. Sometimes we get the idea that the Old Testament law was one of prohibitions. If that were all, you could not walk in it; you would just have to stand still. But there were many positive commands; and in all of these (not just those that appeal to the individual) every one of God's people were to be fully obedient, and the reward would be life and well-being, with peace and safety in the land. The same principles are applicable to the world today.

Deut. 6:4-9. Almost 3500 years ago the law was given to Israel at Mt. Sinai. They were especially exhorted to hear what God would say to them. And if they would not hear the time would come when God would not hear their cries. They were explicitly told that there would arise a prophet like unto Moses whom they were to hear in all things, and those who would not would be cut off from among their people. It happened. They closed their ears; and when the Prophet came they crucified Him, and for nineteen centuries now the body of the Jewish nation still refuses to hear. As a result, calamities such as never befell any other people follow them. They will not escape them by being given a homeland, but they will escape them and live if they will hear the voice of the Lord. They are but examples of what calamities we may also bring upon ourselves by refusing to hear.

But again the outward show of religion may not be a proof of anything within. Frontlets and phylacteries, scriptures upon the doorposts and the automobiles; all of them may hide an empty void. And trusting in outward forms may actually prevent spiritual fullness of the inner life. Begin from within and work out; do not begin from without to work in. If you do, you will probably end up by just covering your sins with your own works of self-righteousness.

Matthew 5:17-20. The Sermon on the Mount is not a set of fixed rules, but a list of eternal principles that the individual is to apply in his daily life. We gain nothing by destroying them or denying their authority over us, but we gain greatly by fulfilling them in our daily lives. And do not forget that the ethical teachings that God gave at Mt. Sinai are the same that the Master gave to men at the Mount of Beatitudes. And the perfect man of today (if such there be) is no better than the perfect man Job who lived before the law was thundered from Mt. Sinai. My ideas of right and wrong may change, but right and wrong themselves never do. "But I can never attain to perfection." Maybe not, but it is a bet that you never will unless you try. "Be ye perfect" means "try"; and that is God's command. And if you continue trying, by the grace of God you will finally be like Him.

Mark 10:17-22. Few people are willing to pay the price to gain holiness of life. Most of us try to make ourselves believe that it is not good to be righteous overmuch; that it might kill us or cause us to go crazy. Solomon got that idea, and it ended by his being no good at all. Paul was willing to suffer the loss of all things that he might win Christ. From that day to this carnally minded men have got the idea that Paul was beside himself. But call it what you will, the world would be infinitely better off if there were people like him today. Yes, our insane asylums are full to overflowing, but not because the inmates were seeking after holiness.

Did this young man change his mind? We hope so, for if he didn't he will bemoan through endless ages the price he paid for the privilege of going to hell.

THE SUPERINTENDENT AND HIS WORK

BY SAMUEL B. NAFZIGER

The writer of this article, a busy member of the faculty of the recently organized Iowa Mennonite School, gives us a challenging message on this important subject. These articles are arranged for through the co-operation of Bro. J. J. Hostetler, Secretary of Sunday Schools of the Mennonite Commission for Christian Education and Young People's Work. Any correspondence concerning Sunday-school work should be directed to him at 1513 South Main St., Goshen, Indiana.

Introduction

Asked to substitute for a superintendent one Christian worker replied, "I guess I can turn it on and off." The work of the superintendent is far greater than that, and anyone with such a meager opinion is not worthy of the position. It is far more than opening the mouth in platitudes in the opening and repeating timeworn admonitions in the review of the lesson. The superintendent should organize, train, develop talent, encourage, criticize, in a word, **superintend.**

The Superintendent a Consecrated Servant of God and the Church

As a leader in the affairs of the church it is required that the superintendent be first of all a man of God. He shall not be a man whose primary concern is the acquisition of wealth and luxuries. He must reach that stage of consecration where his first interest is the kingdom of God, its work, and promotion, and all else is secondary.

As a servant of the church his Christian walk should go beyond standards and should express the ideals of the church. His life should be worthy of imitation.

Qualifications of the Superintendent

Spiritual qualifications far transcend all other considerations. Far better be it that the superintendent have spiritual wealth than intellectual strength. Thorough consecration can cover a multitude of weaknesses. An intellectual giant who is a spiritual iceburg has no place at the head of a Sunday school. But happy is that school which can have at its head a man who has a rich blend of intellectual and spiritual qualities.

A love for children is requisite. Without this he is ill-prepared for the most important part of the Sunday-school work—the training of youth and the development of disciples.

The superintendent must have leadership qualities. His work is essentially that of organizing and administering. He needs executive ability to make his work a success.

The Superintendent Alert to the Needs of the Sunday School

The superintendent needs to be wide-awake to opportunities to improve the work of the Sunday school and to meet its needs as nearly as possible. One superintendent was reading a statistical report of Sunday schools in another denomination. He mused, "Why not ask the successful superintendents the reasons for their success?" He prepared and sent a questionnaire to them, then sifted the results for workable ideas to improve his own school.

The successful superintendent is always looking for new doors to enter and fields to develop to meet the educational, training, and worship needs of his school. He will bring outstanding Christian leaders and workers to address the school.

If the smaller children of his Sunday school have to sit in benches made for adults the superintendent should take steps to remedy the situation. It may even be necessary to invite the trustees to dinner and accommodate them with rungless kitchen stools.

The Superintendent and His Preparation

Some superintendents do all their preparing on the scene of action. Some do it on Sunday morning amid the splutter of getting ready to rush to church. Some do it during the week and some few prepare in part weeks ahead of time and are constantly on the alert for material to use in their work. There are some who do not believe in preparing beforehand on the basis of Luke 21:14, 15: "Settle it therefore in your hearts not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

This Scripture clearly is promising divine aid during trial and persecution, but it does not intimate that the Spirit will assume the responsibility of doing our work for us. Many who profess to depend upon the Spirit under the pressure of having to say something draw upon their own resources, the proof of it being in their message.

Depending upon the Spirit is excellent, providing that the superintendent is prepared to receive communications from the Spirit. But there are few who are willing to pay the price. The Spirit will "bring to our remembrance." So we must first by reading be a "full man." Then there must be hours or even whole days or nights spent in Bible reading, prayer, and meditation. With this preparation one will be fitted to be guided by the Spirit. Jesus, before choosing His teachers, spent the night in prayer. Luke 6:12, 13.

Those who have neither the persuasion nor the ability to conduct their Sunday schools without definite preparation need to have a schedule for preparation. A wise procedure is to begin on Sunday afternoon to prepare for the following Sunday. It will be found helpful to keep a notebook in which material can be gathered over a period of time. If it is filed for the particular lesson in which it is to be used it will be readily available when needed.

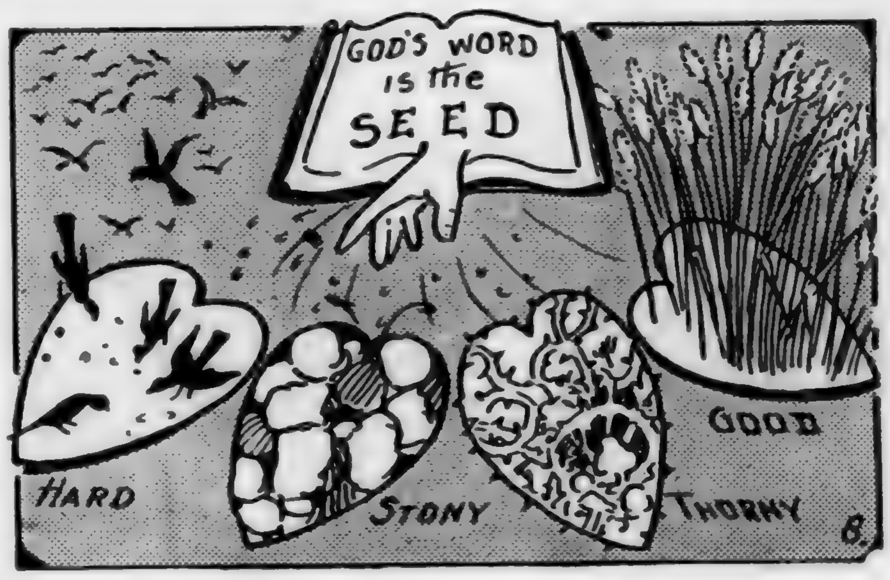
There should be adequate preparation for each part of the work. The superintendent can co-operate with the choristers in correlating the singing with the rest of the service. Sometimes the superintendent will want to choose the songs for a particular service.

Stumbling through a Scripture reading is not conducive to worship. The Scripture should be carefully chosen to make a definite contribution to the particular service in which it is used. It should lead the worshipers into God's presence. In it they should hear His voice. It must first make its appeal to the soul of the superintendent. If it has not burned in his heart it will not likely burn in theirs. This careful preparation is necessary to effective reading.

In the minds of most of my readers a rehearsed prayer would be base mockery. Prayers are too sacred, too deep in the soul's sanctuary, to be treated as stageplay. But there is considerable difference between public and private prayers. The private prayer is the soul in intimate fellowship with its Maker. In public prayers one person aims to direct the prayer activity of a large number of pray-ers. Would it not be wise occasionally to consider in the solitude of one's own study the prayer aims of such a group? Would it not be well to think through the things that will most nearly express the adoration, the longings, and the petitions of the group? It is only when the leader can express the soul needs of the people that he is really leading them in prayer. Short prayers in public and long ones in private should be the rule.

The Superintendent in Public

The work of the Sunday-school superintendent is comparable to an iceberg, i.e., only a small percentage of it is visible above the surface. His public appearances represent only a fractional part of his work.



THE SOWER

Behold, a sower went to sow,
He planted goodly seed;
No chaff or tare would he allow
Nor particle of weed;
And when the harvest came, his field
Was like to ripened gold;
And well repaid for all his toil
He threshed an hundredfold.

Behold, a sower went to sow,
He planted righteous deeds
And helpful thoughts and kindly words
He used, as precious seeds;
And when the harvest came, behold
How great was his reward—
For in the hearts of others, he
The precious seed had stored.

Now he who sows the seed unclean,
Will harvest many weeds;
And he who sows a life of sin,
Will reap his evil deeds.
If good you sow, you will rejoice,
If evil, you will weep;
For this truth is self-evident—
Whate'er you sow you reap.

—Bertha Inwood Michael.

The superintendent should be sufficiently rested on Sunday morning so that he may be at his best, a fit channel for the blessing of God to flow through.

To encourage punctuality the superintendent should be in his place well before the time of opening. The worship service is ill-begun that starts when a breathless superintendent rushes down the aisle calling for a song. The actions of the superintendent in public should indicate that the program has been carefully planned beforehand. The audience should be able to feel at ease, knowing that all is well from the organizational standpoint. There should be no uneasiness lest some part of the program has been overlooked or forgotten. There should be no last-minute assignments, and certainly no hasty conferences with his coworkers before the Sunday-school hour.

Here in the sanctuary man is to meet God, and everything should be conducive to such an experience. The attitude of the superintendent should be such a forward-looking one that before the service begins no one will be tempted to engage him in irrelevant conversation. He knows his goal and is making steady progress toward it. First, the people must be prepared to worship, then they must be led into the act of worship. The worship program is not a fortuitous conglomeration but a coherent, well-planned program, designed to bring God and man together in soul-building fellowship. Each part of the service should be a part of the whole, designed to do its part in elevating the soul. The songs, the prayers, the Scripture reading, the remarks, should each contribute to the cultivation of the felt presence of God. To lead adequately in worship the superintendent must first of all himself be a worshiper. His life must be pervaded by a rich, deep devotional life. It will spring forth from his soul and kindle the flame of the love of God in the hearts of the worshipers under his guidance.

The Superintendent as an Executive

This is the largest and most important phase of the superintendent's work. The superintendent is an executive. His title indicates that he is to supervise or oversee the Sunday school. There is a large amount of organizational work to be done in an average Sunday school. Too much machinery can hinder more than help the work, but this does not obviate the need for adequate organization. The best organized Sunday school is the one that is organized so well and functioning so smoothly that the organization itself is inconspicuous. In fact, it may well be lost to view except at the annual reorganization.

One of the greatest banes in the public work of the superintendent is absent teachers. Substitutes do not properly replace the regular teacher. This problem is best met by having a corps of substitutes, or alternate teachers, who are regularly prepared to teach. They may occasionally teach in the presence of the regular teacher. Thus the class and the alternate teacher become acquainted. It should be superfluous to mention that the superintendent should train his regular teachers to notify him if they are unable to serve on Sunday morning. Such organization outside the Sunday school will avoid a lot of confusion during class time.

Teachers' meetings present a challenge to the alert superintendent. They may serve to unite the teachers into a compact teaching unit so that they will present a united front for the promotion of the Sunday school. Here the teachers will discuss mutual problems, learn new techniques, work and fellowship together in prayer and get a broader view of their work. Together the entire group can determine the best methods of developing disciples rather than merely teaching pupils. Such strategy would avert many a casualty in the history of the church.

In order to maintain a corps of competent teachers the superintendent must discover and train prospective teachers. A normal Sunday school will develop teachers. A wide-awake Sunday school will develop more than it can use and will staff branch schools.

The superintendent who really superintends will occasionally discover that a teacher is getting discouraged or is losing interest, another needs more Bible training, another is having disciplinary difficulties. The chorister or secretary may need some help or encouragement. All these problems need individual attention. The superintendent should be able to give counsel, to encourage, to make suggestions, or to recommend books to study.

The superintendent will do all that is in his power to use the available equipment to the best advantage and promote the acquiring of new equipment. When a Sunday school grows sufficiently large it will be departmentalized. First there will be separate opening exercises for juniors and adults. As the school grows a primary department may be added and later an intermediate or a young people's department. Sometimes facilities will not allow for such changes, yet frequently by minor rearrangements an additional department can be accommodated. The Sunday-school library needs to be promoted and kept stocked with good books of vital interest. A live library is an asset. A dead one is of no value.

Most Sunday schools need a home department to reach shut-ins that can be reached in no other way.

A cradle roll can be used very effectively to make contact with new homes and enlist them for the church.

The Sunday school should foster an interest in missions. The quarter fund and savings boxes are excellent methods to develop this interest. The third Sunday in November can be a fine climax to the year's missionary education program.

Every Sunday school needs periodically to make a survey of its community to determine the number of unchurched and find out how well it is serving its community.

There is a large field of endeavor open to the superintendent who will aid character development by promoting regular attendance, punctuality, Bible reading, sincere worship, and reverence.

The superintendent as an executive has a heavy responsibility. He needs frequently to ask himself, "Is this Sunday school meeting the needs of its constituency? Are we doing our work efficiently?"

The Superintendent as a Member of the Congregation

A man being chosen as a superintendent should indicate that he is a spiritual leader. As such he is vitally interested in the activities of the church.

The superintendent should strive to fit himself into the church organizations. This will vary from church to church. In some sections of the church the superintendent has the responsibility of seeing to it that the pastor is provided a way to church activities, such as conferences and ministers' meetings. In one church he may have most of the responsibility of organizing the Sunday school; in another he may have very little organizing to do. But regardless of the local setup, it is incumbent that he work in close co-operation with the pastor and other church leaders. All decisions of major importance need to be made in conference rather than individually.

The superintendent can be a key man in the church and do much to preserve her standards. If he will use as teachers and officers only those who are in harmony with existing standards he will embellish those standards and promote the highest welfare of the church he is serving.

The superintendent can be and should be a vital factor in promoting any project in the church. He can enlist his corps of workers to promote zealously a revival meeting, a Bible instruction meeting, or a relief program.

Possibilities in the Superintendent's Office

There are some activities that are not obligatory to the superintendent but which can effectively be a part of his ministry. One superintendent checked the attendance record of each class in the Sunday school and noted each absence. Absentees were immediately discovered and recovered to the Sunday school if they were on their way out.

The superintendent may take it upon himself to develop a poorly qualified chorister or teacher by encouragement, recommendations, or by suggested books to be read.

In youth missionary projects the young people usually are members of several different classes. The teachers of any one of these classes may not feel responsible to promote, encourage, and help the project. Here if the superintendent can and is qualified he can render a valuable service to the young people.

In some communities there is an urgent need for better social functions. The superintendent can suggest or even sponsor a model activity that will encourage a more wholesome social life.

In co-operation with the pastor a Sunday-school conference can be planned.

The Sunday-school superintendent has a vital place to fill in the kingdom of God. The office presents an opportunity for valuable Christian service and makes a contribution to the work of the church of no mean proportions. It is worthy the utmost effort of those who are called to it. They who use the office well shall "purchase to themselves a good degree" (I Tim. 3:13).

Kalona, Ia.

BE STILL

(Continued from page 167)

lives. Elijah learned a great lesson at Cherith and another at Carmel, but perhaps his greatest was learned in the cave. At Cherith he learned of God's provision and at Carmel he learned of God's power, but he learned of God's presence best in the cave.

God does feed us by ravens, and He sends down fire if necessary. But sometimes He has to shut us in a cave to make us hear the still, small voice. Sometimes a great preacher, who has called down fire before multitudes on the mountaintop, has to be laid aside to learn that the God of Carmel is also the God of the cave.

Some of us think of revival in terms of great crowds and big preachers, wind, earthquake and fire. But God had to remind Elijah that He had seven thousand who had not bowed to Baal. We would like to see the fire fall today in a thundering demonstration of the power of God to vindicate His cause and put the hosts of sin to flight. But let us not be blind to the quiet movement of the Spirit of God in thousands who have never conformed to this world, whose work of faith and labor of love God will not forget. There is a sound of going in the mulberry trees, but some do not recognize it. They are listening for wind, for earthquake and fire, and cannot hear the still, small voice.

Blessed is the man who has learned that God does not measure by noise and size. "In quietness and in confidence shall be your strength" (Isa. 30:15). While we exhort men to be saved, to be sure, to be sound, and to be strong, let us not forget the injunction, "Be still."—Moody Monthly.

GOOD BOOKS

One of the great mistakes parents make is that of failing to guide their children in the reading of the right kind of books. In a summer camp attended by a hundred boys, it was requested that each boy bring one book that he had been reading, which revealed the following facts: fewer than ten per cent were first-class books, the balance were "junk"—the cheapest of fiction.

Next to the pals with whom boys and girls associate, books furnish the greatest influence. It is amazing how many books are read by boys and girls in their early teens, each one often reading four and five books per week. Parents owe it to their children to get the books and magazines they need. This is more important than purchasing carpet for the floors or buying draperies for the windows.—Carl D. Yoder.

He which raised up the Lord Jesus shall raise up us also by Jesus. II Cor. 4:14.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

Our topics continue through the month of June under the general theme of "OUR RELATION TO CHRIST." **"Healing in the Name of the Lord"** is the topic for June 9. The apostles answered those who thought to give them honor for the healing of the lame man with the words, "His name through faith in his name, hath made this man strong." The true Church has ever since the days of the apostles held to the doctrine of divine healing in the name of Jesus, according to the teaching of James 5:13-20.

When we have received Christ by faith and are truly born again, we receive grace to become like Him. His submission to the Father and to the great work to which the Father had sent Him into the world is a pattern of the submission that should characterize our own lives. As we yield ourselves to the Lord in a service of love we become **"Like Christ in Obedience."**

A Saviour who has given Himself for us and whose every command is purposed for our happiness and well-being deserves our full allegiance. No reproach is too great for us to suffer, and no hardships are too severe, in view of the great love that He has shown toward us. Why should we be ashamed of such a dear friend so wise and so true and so sacrificing as He? Truly it becomes every Christian to practice without wavering true **"Loyalty to Christ."**

While the world glories in its great warriors who have led men to battle against their foes and have gained great victories, the Christian may well consider the greatest prince who ever walked upon the earth. It is Jesus **"The Prince of Peace."** He has won His victories over the foe by the sacrifice of Himself and has made those who were sinners free from their condemnation and changed them from enemies to friends. He has taught His followers to become "peacemakers" and to follow in His steps in their journey of life.

Passing over to the first topic for July we begin a new series of topics relating to the experiences of our Mennonite fathers. The first topic relates to the circumstances and conditions that called them to take the step they did in beginning a movement to bring people back to New Testament standards for salvation and life and the conduct of the Christian Church. Because they followed the Word of God we shall of necessity need to follow the same in the study of their history. We look forward to a deep interest on the part of our youth while they Study the **"Rise of the Mennonite Church"** and the topics relating to the history of the same through the centuries that follow.

HEALING IN THE NAME OF THE LORD

James 5:13-20

Topic for June 9

MOTTO

"If ye shall ask any thing in my name, I will do it."

GIST OF THE TOPIC

The development of medical science has freed men from many superstitious beliefs regarding the cause of disease. It was hard for our ancestors who were converted from heathendom to shake free entirely from pagan conceptions. Even today we hear occasionally of such practices as "powwowing."

But, while we have learned that disease cannot be controlled by witch doctors, perhaps as Christians we fail to give due recognition to the supernatural forces affecting disease. Disease and suffering are ultimately caused by Satan since by him sin entered the world. But it is to God that we address ourselves when we desire relief from suffering. As the Book of Job reveals, Satan is limited by God in the exercise of his evil power. As all disease must ultimately be attributed to Satan, so all healing is to be attributed to God.

God placed certain laws and forces in the universe at our command. It is by the use of these that He expects us to earn a living and to care for ourselves. When we plow a field or amputate a diseased foot we do not repudiate our trust in Him, for we know that the laws of life are upheld by divine power. **God takes an active interest in the world. When it becomes necessary temporarily to suspend or supplement His regularly operating** laws to accomplish His purpose, He will do so. This occurred in the miracles performed by Christ and by men of God. It occurs today when God hears a prayer of faith.

God has chosen to exercise His power in behalf of those who trust Him and who are submissive to His will. He has established a number of ordinances, such as the anointing of the sick, for us to observe. Aside from their divine purpose and benediction, these ordinances are meaningless and ineffective. Nowhere does Scripture attach more than symbolic value to them. Anointing the sick with oil, according to God's command, is an invocation and a consecration to Him. It is performed in faith. The oil is symbolic of the healing grace that we ask of God. It does not mean that we discard medical means at our disposal. Nor does it mean that we pray only when other methods fail. But the promise is to the believer who approaches God in sincerity and obedience. The sick person who does not have reason to believe that God wills to raise him, should not engage in this ordinance. It is not intended as a rite to be administered just before death.

OUTLINE STUDY

I. **Recorded Healings in the Name of Jesus.**
  1. Peter and John.—Acts 3:1 12, 16.
  2. Paul and Barnabas.—Acts 14:8 10
  3. The Apostles.—Heb. 2:3, 4; Acts 28:3 9

II. **Promise of Miracles and Healings in Jesus' Name.**
  1. The promise to the disciples.—Mark 16 17, 18; Luke 10:19.
  2. The promise to the church.—Jas. 5:14 16

III. **Conditions to Meet for Answer to Prayer.**
  1. Faith.—Jas. 5:15; 1:6, 7.
  2. In Jesus' name.—Jno. 14:13
  3. According to His will.—I Jno. 5:14
  4. Keeping His commands.—I Jno. 3:22.
  5. Abiding in Christ.—Jno. 15:7.
  6. A righteous man.—Jas. 5:16; Jno. 9:31.
  7. Not asking amiss.—Jas. 4:3.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Words, "Heal, Healed."
2. The Power of Jesus' Name.
   a. By those who have faith in Him.
   b. To secure forgiveness of sins.
   c. To receive healing of the body.
   d. To bring healing to the soul.
   e. To bring light to those in darkness.—Acts 26:18.

For Seniors

1. Jesus as a Healer.
2. The Gift of Healing to Believers.
3. The Importance of Honoring Jesus by Faith.
4. Examples of Those Healed in Jesus' Name.

PERSONAL THOUGHT

Are we ready to so live and serve in the light of Jesus' Redeeming grace that He can work in behalf of the bodies and souls of those who meet conditions?

SEED THOUGHTS

Is it a Command?—Not in the sense that baptism and communion are commands. Of baptism it is said, "Be baptized;" of the communion, "This do ye;" of feet washing, "I have given you an example, that ye should do." Concerning the anointing, however, it comes in the form of a divine suggestion rather than a divine command. Lest some one may read a meaning into this statement that does not belong there, let us remember that an obedient child of God is as submissive to a divine suggestion as to a divine command. Notice how James approaches the subject: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church." When you are afflicted, merry or sick, think of these suggestions from the Lord.—Bible Doctrine.

The anointing should not be administered as an unction for the soul. Some seek the anointing because they "want to keep this one command yet" before they die. Now the Bible does not even hint at any such use for the anointing. On the other hand, there is a positive promise that "the Lord **shall raise** him up." Whoever is anointed as a preparation for dying lacks faith in the promise. It is the blood, not the oil, to which we look for the cleansing of the soul.—Bible Doctrine.

"Thy Will Be Done." This is an ordinance which should be taken seriously. When the sick who pray "according to his will" send for the elders of the church, and the elders, in harmony with the sick, pray in full faith that "the prayer of faith shall save the sick, and the Lord shall raise him up," we have every reason to believe that God will hear the prayers, raise the sick, and glorify His name. Yet we should not forget that as humans we are liable to err, and that however prayerful or careful we might have been, there is a possibility in either the sick, or the elders, or some one else having failed to meet the conditions, and the raising up fails to be realized. We should never be so positive, either as to the time of rising or in the rising at all, but that we include the petition of our Saviour: **"Nevertheless, not my will but thine be done."—Bible Doctrine.**

Recognize the elders of your own church, in the anointing, just as you would in the case of baptism, the communion, or any other church ordinance. This being a religious ceremony, we want to be as regular in this as we are in every other religious ceremony.—Bible Doctrine.

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LIKE CHRIST IN OBEDIENCE
Phil. 2:15-18

Topic for June 16

MOTTO

"My meat is to do the will of him that sent me."

GIST OF THE TOPIC

We may have knelt at the cross of Christ with our burden of sin, accepting Him as our Saviour. But perhaps we have never risen to acknowledge and follow Him as Lord of our life. We brought to Him our sins, the refuse of our being, and then have kept the life He redeemed. We offer to Christ the worthless, keep the valuable, and then call ourselves Christians. Is it any wonder that failure and unhappiness crown such a life?

Human nature needs a pattern in much of its activity. Especially is this true in matters of moral conduct. Men need to be shown the way to live; so Jesus Christ came in the flesh. At every junction in His life, the will of God was the deciding factor in the choices which were His to make. We can scarcely understand why He, a Son, should need to learn obedience. But as we study His life we discover in Him the supreme example of obedience. Here is God Incarnate learning obedience by bringing His human nature into harmony with and subjection to His divine will. Such is always the challenge of obedience: humanity must of its own free will be brought into harmony with Deity.

The Christian can attain his ideal because the life which he seeks to follow has been implanted within his soul. The Bible uses simple language. A man is "born again." He is made partaker of the "divine nature." Obedience is not the cause of new life but the effect. We obey because we wish to conform more nearly to the image of the Son whose life has taken possession of the soul. It is that life that gives us power to obey. Obedience brings us closer to God. We welcome every commandment because it is given to bring us one step nearer to the kingdom.

OUTLINE STUDY

I. **Jesus, a Pattern of Obedience.**
  1. In seeking the Father's will.—Jno. 5:30; 7:16-18.
  2. In doing the Father's will.—Jno. 6:38.
  3. The delight of obedience.—Heb. 10:7-9; Jno. 4:34.
  4. Always pleasing the Father.—Jno. 8:29.
  5. Loving obedience to God's commandments.—Jno. 14:31; 15:10.
  6. Willing to fulfill His mission:
    a. At the age of twelve.—Luke 2:49.
    b. At the age of thirty.—Matt. 3:15.
    c. In miracles.—Jno. 9:4.
    d. In teaching.—Jno. 8:28.
    e. In giving His life a ransom.—Jno. 10:15-18; Matt. 20:28; Phil. 2:8.
    f. Becoming the captain of our salvation. —Heb. 12:2.

II. **Becoming Like Him.**
  1. Through the new birth.—Jno. 1:12, 13; 3:3-7; II Pet. 1:4.
  2. With unveiled face.—II Cor. 3:18; I Jno. 3:2.
  3. Walking in the light of life.—Jno. 8:12; I Jno. 1:6, 7.
  4. Yielded to His working.—Phil. 2:12, 13.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Words, "Obey, Obedience."
2. Obeying as Jesus Did.
  a. Loving obedience.
  b. Joyful obedience.
  c. Faithful obedience.
  d. Willing to suffer.
  e. Seeking the Father's will.

For Seniors
1. A Pattern of Obedience.
2. How We May Conform to the Pattern.
3. The Joy of Obedience.

PERSONAL THOUGHT

"To will and to do of his good pleasure"—this ideal of living in our relation to God cannot be wrought of our own power. God must work in our hearts and have possession of our being so that His inworking causes us to work outwardly and willingly in obedience to Him according to the spirit of His Son.

SEED THOUGHTS

He loves you with more than a love of friendship. As a bridegroom rejoices over his bride, so does He rejoice over you, and nothing but a bride's surrender will satisfy Him. He has given you all, and He asks for all in return. The slightest reserve will grieve Him to the heart. He spared not Himself, and how can you spare yourself? For your sake He poured out in lavish abandonment all that He had, and for His sake you must pour out all that you have, without stint or measure.

Oh, be generous in your self-surrender! Meet His measureless devotion for you with a measureless devotion to Him. Be glad and eager to throw yourself unreservedly into His loving arms, and to hand over the reins of government to Him. Whatever there is of you, let Him have it all. Give up forever every thing that is separate from Him. Consent to resign, from this time forward, all liberty of choice, and glory in the blessed nearness of union which makes this enthusiasm of devotedness not only possible, but necessary.—The Christian's Secret of a Happy Life.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—Jesus.

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LOYALTY TO CHRIST
Mark 8:34-38; Matt. 10:32-34

Topic for June 23

MOTTO

"I am not ashamed."

GIST OF THE TOPIC

The greatest task and the noblest purpose in any life is to be loyal to Christ. Loyalty is a familiar term. We hear it in church, in school, and in community. Christ demands an absolute loyalty, a devotion that is second to none other. This does not free us from other responsibilities. Rather it sanctifies and ennobles them. All our interests have been brought together into the single channel of His own purpose. All our life is now consumed by an all-absorbing loyalty to Jesus. This loyalty does not merely mean that we are obedient to certain forms of living imposed by Christ or the church. We devote every sympathy, every aspiration, and every affection of our heart to the will of God.

Loyalty, while consisting basically of a proper heart attitude, brings definite results in the believer's conduct. The difference between mere external obedience and heart loyalty is the difference between the unconsecrated and the consecrated Christian. With patient persistence the faithful believer engages in the work of his Lord. His life is marked by humble yet firm obedience. He does not flinch in the face of danger nor compromise with popular, unchristian opinion. He allows nothing to swerve him from the path of his goal. He is not ashamed to let the world know that he is a Christian. His Master can depend on his full support in every enterprise.

Men are made to be loyal to God, to something greater than themselves. Sin obscured their vision of God. They became selfish. Those affections designed to go outward to God were turned inward upon self. Men now were as electric generators which have lost the outlet for the energy they produce; they consumed themselves.

Personal loyalty to a personal Master—this is the challenge of Christian living. This is the life philosophy that brings blessing and happiness. He who acknowledges Jesus among men will be acknowledged by the Son before the Father. Sufficiency for the present and confidence for the future, both in time and eternity,—these are the personal blessings of loyalty to Christ.

OUTLINE STUDY

I. **Marks of Loyalty to Christ.**
  1. Confession of His deity.—I John 4:2, 15.
  2. Suffering reproach for His cause.—Heb. 10:32-34.
  3. Obedience to His commands.—John 14: 15, 21.
  4. Following His example.—I John 2:6.
  5. Treasuring His words.—John 14:23, 24.
  6. Being a willing disciple.—Matt. 11:28, 29; Luke 14:26-33.

II. **Results of Loyalty.**
  1. Happiness.—I Pet. 3:14-17; Matt. 5:11, 12.
  2. Confession before the Father.—Matt. 10:32.
  3. Experiences of glory.—I Pet. 4:14.
  4. A testimony before men.—Matt. 5:13-16; Phil. 2:14-16.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Confess."
2. Loyalty to Jesus.
  a. Confessing Him anywhere.
  b. Obeying Him always.
  c. Suffering for His name.
  d. Loving those who love Him.
  e. Keeping His Word.
  f. Serving in His church.

For Seniors
1. The Meaning of Loyalty.
2. Proofs of Our Loyalty to Christ.
3. Receiving Grace for Loyalty.
4. The Blessings of True Loyalty.

PERSONAL THOUGHT

There is nothing that can stand between Christ and the soul who has fully accepted Him and who is ready to stand loyally to Him and His cause.

SEED THOUGHTS

Fade, fade, each earthly joy,
Jesus is mine!
Break every tender tie;
Jesus is mine.—Sel.

True-hearted, whole-hearted, faithful and loyal,
King of our lives, by Thy grace we will be;
Under the standard exalted and royal,
Strong in Thy strength we will battle for Thee.

True-hearted, whole-hearted, fullest allegiance
Yielding henceforth to our glorious King;
Valiant endeavor and loving obedience,
Freely and joyously now would we bring.

True-hearted, whole-hearted, Saviour all glorious!
Take Thy great power and reign there alone,
Over our wills and affections victorious,
Freely surrendered and wholly Thine own.
—F. R. Havergal.

(Continued on page 191)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

POSTWAR READJUSTMENTS

Let not your heart be troubled . . . .—Jesus Christ.

What does the future hold for us? is the question in the minds of millions today. Doubly so, this is the question of thousands of boys returning from areas of service for their country. But we have in mind largely the thousands of C.O.'s, both in the United States and Canada. Earlier this department discussed the question of dealing with, and the treatment to be afforded to, young men who took service not in harmony with the standards of the church—and the peace principles of Jesus Christ.

Some of us, remembering the aftermath of World War I, almost dread the days of peace, with their possibilities for diplomatic dishonesty, cynical disregard for the principles of justice, and the sowing of the seeds of future wars. This is what was done after 1918, and reaped in mud, blood, and tears in the late war.

Opening a newspaper today is like opening a medical textbook. Disease and more disease, nothing but disease everywhere—physical, moral, and political, as well as in the economic realm. From Argentina to Java, from Palestine to China, from Spain to Poland, the world seething with unrest and revolt, and mankind is plagued with more woes than ever before in history. This deep-seated unrest is markedly evident even in the so-called Christian lands, where our lads are returning to their own homes.

Viewing the endless disturbances in the economic realm, and the endless series of political conflicts which make this earth such an uncomfortable place, one is struck by a peculiar fact: that fundamentally the hundreds of sore spots in human society are the various symptoms of just one disease. Its name is **SIN**, a word with the big "I" in the middle, and the hiss of the serpent in its pronunciation.

There is a strong human urge for **"security."** For this cause God instituted, and man carries on, the organization of government. This form of dealing with the problems of life began with families—like Noah and Abraham, and later evolved to tribes, villages, kingdoms, and finally nations. As soon as technical developments and growing communications brought them into contact with each other, friction and conflicts became inevitable and resulted in wars.

All attempts—and there were thousands of them—to prevent such violent clashes between conflicting sovereign units and to produce security by agreements, treaties, alliances, or leagues have failed. Security could be found again only when these warring periods ceased.

Today we find ourselves in a strange dilemma. Looking at the headlines in the newspapers, one wonders how much of peace there is. The real peace treaties have not yet been signed. The calamitous warfare has ceased and proved once more that He that sitteth in the heavens laugheth at the arrogant pretension and rebellion of godless men. That is tremendously to the good. But the cessation of the battle and the thunder of guns and bombs did nothing to change the hearts of men. It takes the grace of God to work this miracle; and today's distraught world is itself a challenge to all men that love both justice and mercy, peculiarly a challenge to every man that bears the name of Christ, to play a man's part in bringing in the glory of the kingdom of God.

Already there is far too much talk about World War III, to be safe and comfortable. The writer's desire for the kind of world, for the young men, and their ladies, and their families, is best expressed by the fine poem from the pen of Alexander Blackburn:

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be and yet the state,
In the eye of God, be far from great.

That land is great which knows the Lord—
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan,
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

But come war or peace, the realistic observer feels sure that the days ahead will be troubled ones, and trouble may penetrate the inmost recesses of our lives. This realization should not come as a surprise to us Christians. The Lord has not promised all sunshine on the way to heaven. He told His own: "In the world ye shall have tribulation" (John 16:33). The word translated "tribulation" means "pressure." In II Cor. 8:13 it is rendered "burdened." In Mark 3:9 its verb form is used to describe the eager multitude crowding around Christ, and is translated "to throng." The implications of tribulation are entirely unpleasant and forbidding. The Lord never forsakes His own, and in the text at the head of this editorial, He counsels, "Let not your heart be troubled." Is there a contradiction in these paradoxical texts? No! The Christian in tribulation triumphs over trouble when he realizes Chirst's presence. **"Lo, I am with you alway, even unto the end of the world."** Thus the **Divine Presence** is guaranteed us.

With this lengthy introduction allow us to insert the fine instruction from the pen of my brother in Christ, and close friend, Bishop H. N. Hostetter, Washington Boro, Pa., culled from the pages of the **"Evangelical Visitor,"** the church organ of the Brethren in Christ Church.

Right now there are thousands of boys returning from camps, service centers, and areas of service throughout the country. But! Are they coming back or coming home?

According to present regulations all of them have spent at least two years or more in service for their country. Most of them have traveled thousands of miles. They have seen life from a score of angles of which they were not previously conscious. Before they went away many of them thought they knew what they intended to do for a life work. Now instead of life bringing to them a few opportunities for a career and a field of activity for life, they find a wide, wide world before them and hardly know which way to turn in that which lies before them. Others have had their life plans so badly marred and disrupted that they hardly see a way through to return and pick up where they laid the work aside a few years ago; therefore they are changing their plans.

There has also been the intrusion of the effect of environment. It hardly seems possible that a few years of such strikingly different surroundings would so change an individual. Young men who went away cheerful and courageous are coming back morbid and broken; others who never knew the evil of discontent are returning with hearts full of unrest. Some who never knew how or what to complain about are coming back professional gripers. 'Tis also true that some have gone away spoiled pets, and are coming back as men.

Religiously, they are sure to be different. No man's religion stalemates for two to four years and especially so when they have been forced to look at more from a religious aspect in this short span of time than many of us have seen in ten times that length. It ranges from honest and sincere Christians, who see as we do, to those who do not see as we do, yet hold to many of the same fundamental truths; from those who are religious in name, formal in practice, yet inconsistent in living, to moral, immoral, antireligious (yet not necessarily scoundrels), to those who are almost evil spirits clothed in human form—plus many varied interpretations of religion between these two extremes. It has cooled the ardor of some Christian youth, it has liberalized others, while a few have been soured. But it has also deepened convictions, produced courageous living, and crystallized spiritual concepts. Some men will return better Christians with much developed talents over what they had when they left us. Others have grown in mind but not in heart.

Many of our returning men, left as boys immature and undeveloped, but are coming back as men indeed. They deserve more recognition because they will actually be worth more than when they left. They have achieved and accomplished spiritual ends since away from us and need to be esteemed as those who have grown. Others are coming back with a lot of new experience, but with comparatively little to show by way of development. Their service was limited before they left and will be the same when they return.

These two to four years have also left their imprint on us who have remained in our local communities and surroundings. All have been caught in one or many of the wartime complications of hurrying, working, planning, complaining, living on a nervous tension, neglecting spiritual development, laboring and growing spiritually, improving or degenerating temperamentally until some of the returning boys will find things much different now than when they left us. Yea, they may be shocked over some of their discoveries.

For the family circle to meet this problem, it is going to take more than a house with four walls and a roof to make a home. In the words of Edgar Guest, "It will take a 'heap of living.'" Only as the home circle and the returning man set out to put together this "heap of living" can there come to the house the real spirit of home. The government knows, and so do many of us, that there is a housing shortage, but there is apt to be a more serious shortage than the housing; namely, a home shortage unless we (those at home and those coming) determine to put together the kind of living that it takes to make a home. With Christ as the Head of the home this can be done. His grace makes possible soft answers, sympathetic forbearance, kindly acts, and all that is necessary to make a house a home.

Even for a church house to be a church home we are going to find ourselves facing some new problems. Yes, our boys have learned and seen some things about religion that we do not know and probably would not grow spiritually by knowing; but these things have been forced across their pathway and have left their imprint. Some of them have also seen and learned things spiritually that have made them better Christians and more useful servants of Christ.

They probably know some things that it would be good for us to know. Some of them have made great mental and moral development but not necessarily spiritual development. In fact, there is danger that both parties have developed religiously but not in spiritual growth and Christlike virtues as would be ideal. For some the experience was like transplanting a plant into new soil. It produced a marvelous change for the good. We are sorry it has not been like that for all.

Many will be coming back with new ideas and new visions for our own church as a result of their experience. 'Tis true, they may not all be practical, but many of us at home have conceived ideas and programs that have not proved satisfactory and were never workable, but they have generally been given thoughtful consideration and study. We also know that there is a great need for a new awakening of interest and life in the work of the church in general. Any ideas and suggestions that would help this need should be as welcome as the boys themselves.

There are always imminent dangers, but as we stay by the principles and teachings of the Bible and rigidly apply them to our standards and practices of life as taught in the Word of God and by the church we have nothing to fear. It will likely be necessary for each of us to try to see these problems, not only from our viewpoint, but also from the viewpoint of the man who has been in a wider circle and whose life and thinking have been affected by his surroundings. Because he thinks and sees a bit differently is no proof that he is wrong. It may be right but unwise to adopt the idea or it may be right and the very thing we need only we never saw it, and probably do not see it now. Therefore, we can afford to carefully consider the other man's ideas. May our church houses be church homes for our returning boys by remaining firmly planted on the principles taught in the Word of God. Let us who are at home, and those who are returning co-operate to make our churches what they ought to be by all of us doing "a heap of living."

RELIGIOUS TEACHING TO CHILDREN

At the New York Times Forum on "Youth and Citizenship," Miss Ann McCready, representing the faculty of one of the high schools, is reported to have objected to the teaching of religion to younger children. Her argument, according to the press, was that it stifled thought if taught before children were old enough to understand it. This is the fallacious argument of certain modern groups. To me, it is the denial of the principles of a sound psychology. If it were followed in the field of mathematics, we would have no mathematicians. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

DEVELOPMENTS IN PALESTINE

Commending the vigorous growth of Palestinian projects within the past few years, a Zionist leader declared, "There is no death for a people . . . that refuses to lose hope."

But besides the capacity to hope, the enterprising Yishuv has a commendable capacity for hard work. Agriculture, as we see by the fact that there are well over twenty thousand Jewish farms in Palestine, is progressing apace; and the important subject of forestry is receiving increasing attention with the reclamation of arid land. Saplings recently planted in Maale Hahamisha are the first of ten thousand trees which will form the Canadian Hadassah Forest.

Education, also, has received a further impetus with the plans to build a Medical School, in connection with the Hebrew University, for the training of Jewish doctors. This new step is a source of great satisfaction to Palestine's medical men, seeing as they do the wisdom of training their own.

In the scientific field Jewish ambitions may best be expressed through the words of Judith Epstein, "Palestine is well on the way to becoming the great scientific center for the whole Near East." The hope is that Palestine will have scientific influence, not only locally, but also on the world at large.

And the Yishuv even dares to think of its own Navy! The Jewish Maritime League now numbers more than twenty thousand, and is already contemplating opening branches abroad. Reports that Haifa Nautical School will soon receive a training vessel, that a new research station is being opened to encourage maritime activities, and that much thought is being given to the commencement of a second deep-sea port, reveal that practical steps are being taken to achieve this goal.

Yet with all this striving to achieve national influence, the wiser among Jewish leaders have a sense of foreboding. Will the Jews as a nation ever be free? Syrians, Turks, Russians, as well as the British, they fear, may have more than a passing interest in Palestine.

And we know that these fears are not ungrounded. Never till Messiah comes can the Jew know true national independence!

YOUNG PEOPLE'S MEETING

(Continued from page 189)

THE PRINCE OF PEACE

Isa. 9:6, 7; Eph. 2:10-22

Topic for June 30

MOTTO

"He is our peace."

GIST OF THE TOPIC

A cloud of condemnation rests upon the human family. This must be lifted before peace and fellowship can be restored. Jesus Christ was sent as the Prince of Peace. He was made the reconciling agent between God and man.

Reconciliation with God is the basis for the establishment of peace and order among men. Christ is called the "Prince of Peace" because He is the chief Person in restoring peace. He upholds individual peace in a world where "confusion is rife"—where hatred and bloodshed characterize political activity. War is the flame of accumulated sparks of private hatred and maladjustment. The message of Christ goes deeper than the spectacular public affairs of mankind. Conferences for world peace fail because they can deal only with things appearing on the surface. They can treat only the symptoms of a basic disharmony that must be remedied in the human heart. This was the work of Christ. His whole work, whether it be healing, teaching, dying, rising, or ascending, is remedial. He establishes peace and harmony in the human heart and peace in society follows. We have not yet been fully restored to order and peace, but He has set a date not very far away when He will complete the work.

If our relationships are to become peaceful, we can no longer follow the revengeful nature of our flesh. Christ has placed within us the power to overcome. He has rebuilt us into a new spiritual being. But our flesh retains its depravity. It is therefore necessary that He teach us explicitly what our conduct should be. This He has done both by example and precept. Every destructive deed and attitude must be uprooted to be replaced by positive goodness. The Prince of Peace must reign supreme in life.

OUTLINE STUDY

I. **The Character of the Prince of Peace.**
   1. A child born, partaking of flesh and blood.—Heb. 2:11-18.
   2. A Son given, equal with God.—Heb. 1:1-4.
   3. The government upon His shoulder.—Matt. 28:18.
   4. Wonderful.—Matt. 21:15; Jno. 7:46.
   5. Counselor.—Col. 2:3.
   6. The mighty God.—Tit. 2:13.
   7. The everlasting Father.—Jno. 10:30; 14:9.
   8. The Prince of Peace.—Gen. 49:10; Luke 2:14; Eph. 2:14.

II. **The Prince of Reconciliation.**
   1. God was in Christ, reconciling the world.—II Cor. 5:18-21.
   2. His blood is the propitiation.—Rom. 3:23-26.
   3. His Spirit is made available.—Eph. 2:14-18.
   4. He provides fellowship between men and God.—I John 1:3-7.

III. **The Teaching of Peace by Our Prince.**
   1. Love your enemies; do good; pray.—Matt. 5:43-45.
   2. Resist not evil.—Matt. 5:38-41.
   3. Forgive trespasses.—Matt. 6:14; 18:35.
   4. His example.—I Pet. 2:23-25.
   5. Harmless.—Matt. 10:16; Luke 10:3.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Peace."
2. Jesus, the Prince of Peace.
   a. His birth.
   b. Living a life of good deeds.
   c. Dying for sinful men and women.
   d. Praying for forgiveness of enemies.
   e. Teaching us to love our enemies.
   f. Teaching to forgive injuries by others.

For Seniors
1. The Character of Our Prince.
2. His Mission of Peace-making in the World.
3. His Teaching for His Followers.
4. The Spirit of Peace in Christians.

PERSONAL THOUGHT

Do we recognize the Prince of Peace as our Prince? Let us rally to His standard and seek to lead our fellow men to Him who died that they might live in the favor and friendship of God.

SEED THOUGHTS

Compassionate Saviour! We welcome Thee to our world; we welcome Thee to our hearts. We bless Thee for the Divine goodness Thou hast brought from heaven; for the souls Thou hast warmed with love to man, and lifted up in love to God; for the efforts of divine philanthropy which Thou hast inspired; and for that hope of a pure celestial life, through which Thy disciples triumph over death.—Channing.

When a man begins to apprehend the first approach of grace, pardon, and mercy by Jesus Christ to his soul; when he is convinced of his utter unworthiness and desert of hell, and that he can never expect anything from a just and holy God but damnation, how do the first dawnings of mercy melt and humble him!—John Flavel.

Go to the family where darkness and suspicion and disorder reign, and if they will but receive Christ, mark how light and confidence and order and peace spring up. Go to the regions of idolatry, and see what transformations are effected by Jesus.—E. Thomson.

Peace on earth . . . will be the fruit of the entrance of peace into individual hearts and lives.—Van Dyke.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.—Col. 3:15.

*

THE RISE OF THE MENNONITE CHURCH

Acts 4:13-22; 5:17-32

Topic for July 7

MOTTO

"If we live in the Spirit, let us also walk in the Spirit."

GIST OF THE TOPIC

Truth, crushed to earth, shall rise again;
Th' eternal years of God are hers;

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But Error, wounded, writhes in pain,
And dies among his worshipers.
—Bryant.

Though the true church of Jesus Christ will merge triumphant at the close of world history, apostasy has always made its inroads into the visible church. After Constantine legalized Christianity A.D. 313, the main body of professed Christianity became very much diluted by paganism and worldliness. Gross theological errors crept into the dogmas of the church, while the morality of the masses sank to correspondingly low levels. Men lost sight of the atonement of Christ and the regeneration of the Spirit as they sought to earn salvation by way of ritual and ceremony. The priesthood sought to assume offices belonging to Christ only. Eventually they sold forgiveness to the masses in the name of God, even for sins that were premeditated. Such forgivenesses were called indulgences.

It was this sin-encouraging sale of indulgences that led Martin Luther to post on the church door at Wittenberg, Germany, in 1517, ninety-five theses in which he condemned not only this abominable traffic, but also certain other Catholic practices which he considered unscriptural. After a brief controversy, he was excommunicated by the pope of Rome. Luther had already become convinced, on the basis of Romans 1:17, that men are justified, not by the sacraments of Catholicism, but by faith. He now set out to establish a church which would meet New Testament standards. Others with similar convictions followed him. Ulrich Zwingli led a movement in Switzerland.

These reformers, however, failed to accomplish what they had first set out to do. It soon became clear that only by co-operation with their respective governments could they avoid the combined persecutions of both state and Catholic Church. But the governments would allow only such changes from the existing order of affairs as would not interfere with their own political schemes. Thus the reformers were led to compromise on some of the very doctrines of Catholicism which they had rejected. The most important of these were the mass, infant baptism, state control of the church, and the exercise of scriptural discipline.

Associated with Zwingli were Conrad Grebel, Felix Manz, and George Blaurock, who after appealing vainly to their leader to carry through his original vision withdrew to establish a New Testament church of believers. The Word of God became their sole authority for belief and practice, thus rejecting everything in Catholicism and state church Protestantism that could not be substantiated in Scripture. They made their decision, knowing that it would mean severe persecution. Thus on January 21, 1525, was born the Mennonite Church at Zurich, Switzerland.

OUTLINE STUDY

I. **The Reformers, Luther and Zwingli.**
  1. Their scriptural views.—Rom. 1:17; Ex. 20:4-6.
  2. Compromises.
    a. Mass.
    b. Infant baptism.
    c. State control of the church.
    d. Laxity in discipline.

II. **The Standards of Grebel, Manz, Blaurock, and Others.**
  1. Voluntary believers.—Rev. 22:17; Jno. 3:16.
  2. Baptism an answer of a good conscience. —I Pet. 3:21.
  3. The Word higher than the state.—Acts 4:19; 5:29.
  4. Church discipline.—I Cor. 5:1-13.

III. **Dutch and German Mennonites.**
  1. Touched by the Anabaptist movement.
  2. Obbe Philips, Menno Simons.
  3. Similar to the Swiss Brethren movement of 1625.

SUGGESTIVE ASSIGNMENTS

For Juniors
  1. Text Word, "Believe."
  2. The New Testament, the Christian's Guide.
    a. Telling how to be saved.
    b. Telling how to live clean lives.
    c. Teaching the meaning of ordinances.
    d. Telling how the church ought to be kept in order.
  3. Men Who Believed in Obeying the New Testament.
    a. Conrad Grebel.
    b. Menno Simons.
    c. Obbe Philips.
    d. Felix Manz.

For Seniors
  1. Reformers Who Influenced Early Mennonite Leaders.
  2. The Place of the Scriptures in the Forming of the Church.
  3. Issues with Other Churches in the Beginnings of the Church.

PERSONAL THOUGHT

Am I willing to practice what I know the Word of God teaches, whatever the cost?

SEED THOUGHTS

Jesus I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.

Perish ev'ry fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

Let the world despise and leave me,
They have left my Saviour too;
Human hearts and looks deceive me;
Thou art not like them untrue.

And while Thou shalt smile upon me,
God of wisdom, love and might
Foes may hate and friends may shun me,
Show Thy face and all is bright.

"O Father, lead us gently by the hand,
Thro' sun and shadow of the future land!
Dim and untraveled lies the way before:
O Father lead us, lead us evermore!
Fears oft affright us! Doubtings walk before!
O heavenly Father, lead us, now, and evermore.

"When we would falter or when we would stray,
O Father, lead us all along the way!
Help us to ever closer walk to Thee,
Thro' ways of darkness where we cannot see!"—Alice Cleator.

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"The Harvest Time Is Here"

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CAROL'S CHOICE

BY JANET WEAVER

"MOTHER, we've got it all figured out now," sang out Carol as she dropped her books on the porch and slipped to a sitting position on the top step.

Mrs. Wilson looked up from her mending and questioned. "What's all figured out, dear?"

"Why, Jean and Ruby Lee and I are going to join the Nurses' Cadet Corps this fall. We'll be graduating together next month, and by September we'll be all set. Everything will be furnished, and we'll even draw a salary while we're in training!"

"What's this, Carol? The Cadet Corps? You don't have to join that to become a nurse. Why, that would probably lead to military service, and you couldn't do that—as a Christian."

"O Mother, that's just an old-fashioned idea. There are plenty of Christians fighting and dying glorious deaths for our country. Why does our church have to be so far behind? Ruby Lee's and Jean's never hinder them from doing something noble. You know I want to do something that's thrilling and exciting, and yet, worth-while. I'm going to be an army nurse—a flight nurse, maybe! Just think how much I could do for those poor wounded soldiers!"

There was a pause, and then Mrs. Wilson said, "Carol, you would really be helping to kill people."

"O Mother, war is different. A country has to defend itself, and a nurse wouldn't be killing people—just helping them to live."

"But you would very definitely be helping the war effort."

"What of it, Mother? We're at a national crisis, and nurses are needed badly."

Mrs. Wilson laid aside her mending and started into the house. "We'll have to talk to Daddy about this, this evening, Carol. Come help with the supper."

At the table that evening Carol very cleverly laid her plans before her father. However, he seriously objected to the idea. He tried to talk her out of it by offering to pay her expenses so she could still be in the same class with Jean and Ruby Lee, but that wasn't what Carol wanted. When he saw that she was determined to be an army nurse his good nature prevailed, and he said, "O. K., dear, you always win."

Carol thought everything was settled, but when the rest of the family, the aunts and uncles, heard of her plans, they were shocked. Carol was a favorite with them and had been held up before her younger cousins as an ideal.

Aunt Ruth, a mission worker in a near-by city, seemed to take the matter most seriously. She knew Carol had a mind of her own, but she also felt that her niece had never really been taught that war was not right. The popular churches that her girl friends attended urged the young folks to take up military service, and Carol was doubtlessly influenced by them.

As soon as possible Aunt Ruth had a chat with Carol, and showed her from the Bible that Jesus definitely taught that the Christian was not supposed to go to war.

"Look up John 18:36, Carol. There Jesus tells Pilate that His kingdom is not of this world, and that's the reason His servants don't fight. Also in Matthew 24 He predicts that His followers will hear of wars, but evidently they won't take part in them. The Christian lives above the standards of the world. He's not even to defend himself when he is abused or persecuted. You recall that in the Sermon on the Mount Christ shows that His followers are to love even their enemies—and pray for them. And in the Epistles—I Thessalonians, Galatians, I Peter, and Romans—we find emphasized the same truths that are in the Gospels—that we must live peaceably and do good and trust God. 'Vengeance is mine; I will repay, saith the Lord' and again, 'Overcome evil with good.' Carol, you should use your energy for Christ's eternal kingdom rather than on an earthly one which will pass away."

"But, Aunt Ruth," Carol interrupted, "God helped people in the Bible to fight—even women. He helped Deborah, and that other woman, you know, that hammered a nail through a man's head. Well, God helped the Israelites to fight lots of wars."

"Yes, He did, Carol, but they were living under the Old Covenant. The New Testament is our final authority. You see, Israel was a nation among other nations. They had what we call a theocracy, the religion and state combined, but the church, Christ's spiritual kingdom, doesn't have to undertake the duties of the state."

Aunt Ruth and Carol continued talking until at last Carol admitted, "Aunt Ruth, you've almost made me change my mind, but—," she straightened; her eyes flashed, "A flight nurse; I must be one!"

So Carol entered training as a Cadet. During her freshman year, her family saw little of her. During her junior year, they saw less, and for her senior year Carol transferred to an army base hospital on the west coast for more practical training.

Her letters were always gladly welcomed at home, and they showed that she enjoyed nursing in spite of difficulties which were sure to come. However, her mother kept hoping that before too late she would change her "wild" idea and not volunteer for dangerous work. Unfortunately those hopes were not to be realized. Graduation came; Carol had a short visit at home, and just before she left for the South Pacific she said, "Don't worry about me, Mother. It's just what I've wanted for years. And think what I'll be doing for my country."

Thus she left. Although her letters now were filled with accounts of interesting experiences and thrilling adventures, they were so few and sometimes so delayed that the folks at home could never think of Carol without a feeling of anxiety.

Then came the day when her younger cousin, Sue, got a letter. The mail came just as Sue was ready to drive her mother over to Carol's home where Aunt Ruth and Uncle Ed were visiting, so she didn't get to read her letter before she got there. Sue stayed in the car until she had finished the letter and then went into the house where her mother had already informed the family that there was a letter from Carol. Carol's mother had to see the letter. All of Sue's excuses were in vain, so Mrs. Wilson unfolded the letter and read:

My dear Susie,

So you've set your pretty head to pattern after your old cousin and be a nurse! Well, kid, take a word from me and stay at home to follow that noble career.

Sure, I'm having the time of my life. Something is always happening, and I enjoy this type of work immensely; but listen, Sue, I see things differently now than I did a year ago. I wish I were spending my energies for something permanent like Aunt Ruth wanted me to. You ask her to tell you what she told me before I entered training. She was right, and she didn't even begin to realize what all a life like this means.

Susie, you mustn't follow me! I'm a failure and my only hope is just a mirage. You can tell Aunt Ruth that; she will pray for me, but don't let Mother see this letter. She will worry.

Sorry I don't have time to write more, but I must get ready for another mission in the morning.

Lots of love,
Carol.

Mrs. Wilson dropped the letter and exclaimed, "Oh, the poor child!"

After Sue's mother saw it she said, "But if she sees her mistake, there's at least some hope."

Nevertheless, the letter cast a shadow over the whole day. In the evening, just before time for Sue and her mother to leave, the telephone rang, and Mrs. Wilson trembled as she received a message from Western Union. In a daze, she turned to the others in the room and in a broken voice said through her tears, "Carol was killed July 9!"

Sue looked at her letter. It was dated July 8. No one could find words to speak, but the question uppermost in each mind was, "Had Carol changed?" Harrisonburg, Va.

EVENING REVERIE

At the close of the day when the twilight
Is drawing the shades of the night,
I seat myself down by the window
And watch the last long rays of light . . .

As they fade away midst all the colors
Of crimson and purple and gold,
Which adorn the long shining pathway
Of the sun as he enters night's fold.

Then I turn to the Book on my table,
And sit in the soft candlelight
As I open the leaves of this treasure
Where the face of my Savior shines bright.

And I read how He strengthens the weary,
To broken hearts brings sweet release—
His presence sets my heart singing.
In Him I find comfort and peace.

—Allie Eisenbise in
The Gospel Messenger.

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WHAT IF HE SHOULD COME TODAY

BY ARLEAN LEIBERT

FOR a day in early June it was unusually warm, and the atmosphere was heavy. It was most difficult to breathe and work at the same time. Fourteen-year-old Alice was in a bad mood. "Why can't we have some new linoleum?" she complained, swishing the sudsy mop to and fro.

Mrs. Carpenter passed a thin hand wearily across her aching brow. She too was feeling the heat today. The early strawberries must be canned. Since there was no ice, they would not keep another day. The jars stood in neat rows on the table. How pretty they looked in their juices. "Just like a picture in a magazine," Alice had grudgingly acknowledged a few moments earlier.

"Just at the present," Alice's mother made answer, "We haven't the money. You know, dear, when Jimmie stepped on that rusty nail last spring and then got blood poisoning, we had quite a doctor and hospital bill. We don't have it all paid for yet. Besides, Mrs. Miller told me just yesterday that floor coverings of any kind were hard to get right at the present time."

"Well, I don't care," Alice muttered. "Just look. There are places where it has worn clear through to the floor. We are so poor, no wonder I don't have any friends. I don't know of any other home that has such an awful rug." She pushed the mop viciously back and forth. "I don't see why we have to be so poor, anyway. I'll bet that we are the poorest people in town."

Tom, the fifteen-year-old brother who had been a silent listener to the conversation, suddenly came to life. He never liked to miss an opportunity to tease his sister.

Placing a hand upon one hip, with the fingers spread fanlike, he advanced with mincing steps to the center of the room. Striking a pose (of what he fondly imagined to be that of a pampered darling), he began in a high-pitched tone of voice:

"Mothaw! why can't I have a riding horse? You know how really fond I am of horses. And a yacht? I just love the blue of the lake. Yachting would benefit my health, I am sure. How about a tennis court, Mothaw? Think what jolly good times we could have."

"All right, smarty," Alice cried indignantly, "make fun of me." She was close to tears, but she knew better than to let Tom see her crying. He would only call her "a big baby."

Tom looked at Alice and raised his heavy eyebrows in an exaggerated manner as if surprised that Alice could think he was tormenting her. This banter went on for several moments before both young people realized that Mother, who usually poured oil on troubled waters, was strangely silent.

Tom and Alice both stopped talking at once. Gazing at their parent, they asked simultaneously, "What's the matter? Are you ill?"

Mother was looking at them with an expression of sorrow upon her countenance.

"I was just thinking," she answered quietly. "What if the Lord Jesus had come just when you two were quarreling?"

The children stared at her with a look of amazement. "Whatever do you mean?" they chorused.

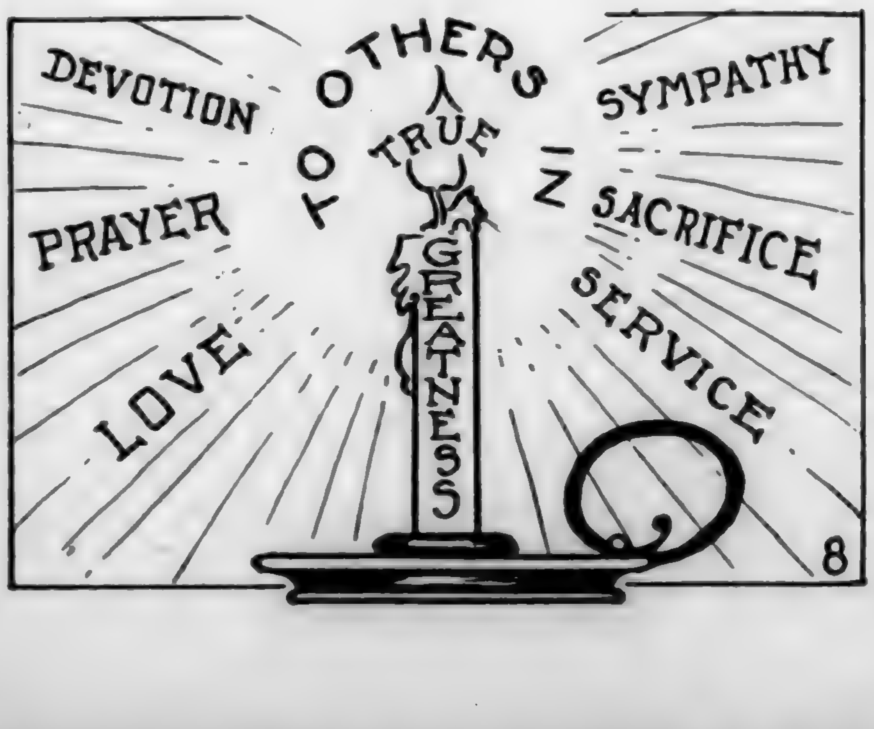
"Just what I said," Mother replied quietly. "What if the dear Lord Jesus had come?"

"You mean," gasped Alice, "that He really is coming again?" Just the thought made her feel weak all over.

She had been standing with the mop in her hand. Now she put it back into the bucket. Going over to the sink she washed her hands thoroughly. Wiping them on the clean white towel hanging close at hand, she said: "Now, let's talk this thing over. If Jesus is really coming again, why aren't more Christians getting ready for Him? Somehow or other I got the idea that He really wasn't coming at all, if ever. I guess I don't read my Bible as much as I should," she apologized lamely.

"Will you please tell us about it?" "Yes, do," pleaded Tom who had quite gotten over his desire to tease his sister. Mother's quiet rebuke had been enough.

Mrs. Carpenter took a corner of her faded pink apron and wiped the perspiration from her wan face.



Tom placed a chair near the open window, then gently seated his mother there.

Alice took a washcloth and wringing it out of some cool water, wiped her mother's weary face.

On a small stand by the window rested the big old family Bible. The children's mother loved to have the Word of God close at hand. Several times a day she would meditate upon His mercy and goodness. It was here that she came for comfort and strength to face the daily tasks of life.

Turning the oft-read pages to Revelation 1:7, she slowly read: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

"Now here," she continued, "in First Thessalonians 4:13-18 it reads: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.'"

Alice had been listening thoughtfully. "How," she asked, "will we know for sure when He is coming?"

Mother turned to Matthew 24. "Here in verse 3 it says that Jesus sat upon the Mount of Olives. And His disciples 'came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.'"

Tom gave a subdued whistle. "Well, Mother, it looks to me like the end is coming fast. Look at the terrible war that we just came through. And now those people across the water are starving, millions and millions of them—babies, little children, men and women. The president sent abroad a man to investigate conditions. In yesterday's paper he said that the world was facing the greatest famine in its history. There are plenty of earthquakes too."

"Yes," Mother answered, "that is quite true."

"Go on, please," spoke Alice. "I never knew the Bible to be so interesting."

Mrs. Carpenter read on: "'Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.'"

"Yes," said Tom, "you ought to hear the children at school talk about their parents. You see, Mother, they want to dance, drink, and smoke. And because their mothers and fathers try to stop them, they get mad about it. Just the other day I heard a high-school girl say, 'If any of my folks died, I don't think I would care a bit.'"

"No," cried Mother in a shocked voice, "she didn't really!"

"Yes, she did!" said Tom.

"Well, I never!" and mother shook her head, sadly.

"Now verses 13, 14 say 'But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'"

"Who shall stand when He makes His appearance?" asked Tom.

"Here in Matthew 24:31 it reads: 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' Luke 12:37 tells us about those who are ready. 'Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.'

"Matthew 10:32 reads: 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' That is one thing that many so-called Christians are not willing to do. No one could be ashamed of Christ and then expect to get into heaven, could they?

"You asked, Tom, who shall stand when He comes? I've mentioned several already. But there are more. I Corinthians 1:7, 8 tells us about the blameless. 'So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.' Then there are those who love His appearing. We find that in II Timothy 4:8: 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.' Now I Timothy 6:14 tells us of the obedient ones. 'That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.'

"Going back now to Matthew 24:15-20 we read, 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day.'

"Now let us continue with verses 21-30: 'For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.'

* * *

SONG OF THE SUMMER WINDS

Up the dale and down the bourne,
O'er the meadow swift we fly;
Now we sing, and now we mourn,
Now we whistle, now we sigh.

By the grassy fringed river,
Through the murmuring reeds we sweep;
Mid the lily leaves we quiver,
To their very hearts we creep.

Now the maiden rose is blushing
At the frolic things we say,
While aside her cheek we're rushing,
Like some truant bees at play.

Through the blooming groves we rustle,
Kissing every bud we pass,—
As we did it in the bustle,
Scarcely knowing how it was.

Down the glen, across the mountain,
O'er the yellow heath we roam,
Whirling round about the fountain
Till its little breakers foam.

Bending down the weeping willows,
While our vesper hymn we sigh;
Then unto our rosy pillows
On our weary wings we hie.

There of idlenesses dreaming,
Scarce from waking we refrain,
Moments long as ages deeming
Till we're at our play again.

—George Darley.

"Going on to verses 32-51 we read: 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.'

"You asked awhile ago Alice, how we would know for sure when He is coming. Now Matthew 25:13 reads: 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.'"

"I don't see how," Tom began, "we can always be ready. Just supposing for instance that a man went out one fine morning to plow in a large field, or a mother started a big washing, when they both should suddenly look up into the skies and here would be the Son of man coming in all His glory. What then, Mother? There wouldn't be time to finish the work just begun."

Mother smiled. "When the Scriptures tell us to be ready for His coming, I don't think it means our affairs here on earth. And while we are told not to be slothful in business, I believe that it is our spiritual condition that counts. You have often heard folks say, 'Tomorrow I am going to turn over a new leaf. I know that I am not living the right kind of a life. But I want to do better. And so, tomorrow—I'll wipe the slate clean and start afresh. I'll do what the Lord wants me to do.' But you see, tomorrow never comes."

"That must be what that verse means when it says that the spirit is willing, but the flesh is weak," said Alice. "They try to do better in their own strength, but they have lived in sin so long that they are not able to do any different."

She went on. "I know one thing in which Jesus is going to help me to get ready for His coming, and that is my disposition. How," she asked, "can you stand me, Mother? Our linoleum doesn't look so bad now that is has been freshly scrubbed. We can lay a couple of those pretty rag rugs over the holes. Anyway, if Jesus came today it wouldn't make any difference what we had on the floor, would it? For we certainly couldn't take it along with us."

"No, indeed," answered Mother.

"Look," cried Tom. "A cloud has come over the sun and a cool wind is coming up. I feel better already. Let's get the rest of these strawberries canned in a hurry, shall we?" He grabbed an apron and tied it around his waist. "I'll help you."

"And I" here Alice paused dramatically, waving a large spoon in the air while Mother and Tom looked at her with questioning eyes, "shall start the evening meal. What, brother Tom, may I ask, would please you for dessert? How do hot baking powder biscuits all 'gooey' with melted country butter and jam sound to you?"

Tom drew himself up to his full height. He rolled his brown eyes from side to side and licked his lips.

"That," said Alice, "is answer enough." And she proceeded to the cupboard.

"I'm sorry that I teased you," Tom said. "Will you forgive me?"

"Certainly," answered Alice. "And I'm sorry that I was so awful."

"I forgive you both," smiled Mother.

"And the next time that you are tempted to quarrel, just stop and think: 'What if He should come today?' "

Nampa, Idaho.

THE CHARACTER OF THE EVANGELICAL ANABAPTISTS AS REPORTED BY CONTEMPORARY REFORMATION WRITERS

BY THE LATE JOHN HORSCH

This article is reprinted from the July, 1934, "Mennonite Quarterly Review" and is published here as reference material to aid in the study of the Young People's Bible Meeting topic for August 11, "Christian Piety." This and similar articles are arranged for in co-operation with Bro. J. R. Mumaw, editor of the "Program Builder," which provides our church helps for the Young People's Bible Meetings.

The Anabaptists were dissenters from both Romanism and the state-church type of Protestantism in the Reformation period, the age of Menno Simons, Martin Luther, and Ulrich Zwingli. They have been fitly called the neglected and mistreated stepchildren of Christendom. Not only has the study of their history been persistently neglected, but until a comparatively recent date scarcely any other writings except those of their opponents and persecutors have been accepted as the sources for the study of their history and doctrine. The results have been of a similar nature as would characterize an attempt to write Protestant church history mainly from Roman Catholic sources. And it may truthfully be said that the Anabaptists were subjected to misrepresentation and slander by their contemporaries to a far greater degree than the Protestantism of the state-church type was by the Catholic Church.

The contemporary theologians and historians of the Catholic Church, as well as of the Protestant state churches, misrepresented the Anabaptists to an almost unbelievable degree. Even the titles of some of their books against them indicate the fierceness of their antagonism. Christopher Andreas Fischer wrote a book, "Of the Anabaptists' Cursed Beginnings." Heinrich Bullinger, the successor of Zwingli in Zurich, gave his first book against the Swiss Brethren the title, "Of the Shameless Wantonness Of the Selfsent Anabaptists." These and many other authors, in fact, the writers of the state churches in general, described the Anabaptists as a sect of fanatics and revolutionists who were dangerous to both the state and to religion. They asserted, for example, that Thomas Münzer, the enthusiast and leader of the rebellious peasants in the Peasants' War in 1525, was (to use the words of Bullinger) "the first and most prominent founder of the Anabaptists"—an absolutely false assertion.

The odium attached to the name "Anabaptist" is illustrated by a verse of Jürgen Wullenweber, of Lübeck, who when he was unjustly imprisoned, wrote on the wall of his prison, a verse beginning with the couplet,

Kein Dieb, kein Mörder, kein Wiedertäufer auf Erden
Bin ich niemals gewest und will's auch nimmer werden.

(No thief, no murderer, no Anabaptist
I ever was or shall be.)[1]

It was not possible for the Anabaptists to correct even the most flagrant falsifications, because the laws of the German Empire, since 1528, threatened every defender of Anabaptism with death. Menno Simons, in his later years, found it possible, through the favor of Count von Ahlefeld, to set up a small printery of his own at Wüstenfelde in Holstein, but the influence of his books was confined almost entirely to his followers. Needless to say, the place of publication was not given in the books and evidently very few of them came into the hands of the theologians of the dominant churches.

In expressing unwarranted judgment on the Anabaptists, Luther, in his book, "On Anabaptism," published in 1528, set an example which was often followed by other writers. After saying: "I am not yet sufficiently informed concerning their reasons [for dissenting from state-church Protestantism] and the principles of their faith," he frankly confessed that he was therefore not able to give instruction concerning them. Notwithstanding this admitted lack of information, he denounced them in this book in the severest terms. In a preface to Justus Menius' book, "On the Spirit of the Anabaptists" ("Vom Geist der Wiedertäufer," 1544), Luther made the curious observation that the author of this book had written "so powerful a refutation of Anabaptism that, if a cow had reason, she must say that it is convincing." Menius, in this book defends and demands the persecution of the Anabaptists.

Philip Melanchthon, Luther's most prominent assistant, in the Augsburg Confession, written in 1530 (before the rise of Münsterite Anabaptists), denounced Anabaptism in far severer terms than he used in condemning Romanism. As late as the second half of the last century a prominent German Protestant historian, Dr. Johann Heinrich Kurtz, in a textbook of church history which was widely used in both the German and the English languages, treated the history of the Anabaptists under the caption, "The Deformation of the Church," classing them in point of orthodoxy beneath Romanism.

But "truth crushed to earth will rise again." The judgments of men of Luther's time against the Anabaptists are now known to be grossly in error. An American church historian, Vedder, in a work on Anabaptist history, makes this striking statement: "Time which works so many changes, is bringing about the vindication of these greatly wronged people. It is now known and every year sees the fact more generally acknowledged, that they were treated with a cruelty as unjust, unnecessary, and unwise as it was brutal. The time is rapidly approaching when the Anabaptists will be as abundantly honored as, in the past four centuries, they have been unjustly condemned."

Before citing the testimony of contemporaries as to the genuine piety of the Anabaptists, it may be desirable to point out the true nature of the Anabaptist movement.

The word Anabaptist means re-baptizer (German "Wiedertäufer"). This name was given to those in the Reformation period who disowned infant baptism as unscriptural, and consequently, when persons who had been baptized in their infancy united with them, baptized them again. The name was a nickname, and was not accepted or owned by any of those to whom it was given.

From this nickname it might be inferred that the Anabaptists ascribed greater virtue to the act of baptism than did those who baptized infants. This was not by any means the case. According to Roman Catholic as well as Lutheran teaching, regeneration is brought about through baptism. Thus, in the language of Menno Simons, an idol was made of baptism.

Again, the practice of infant baptism was the chief cornerstone of state-churchism, such as was in vogue in Protestant as well as in Roman Catholic countries. In each country there was a state church whose rulings and orders were enforced by the civil authorities. By force of the civil law the whole population—both saint and sinner—was compelled to be church members. Dissent was not permitted and was severely punished.

The evangelical Anabaptists saw clearly that this type of church organization, being based on coercion, is not the biblical type. They insisted that a Christian church in the New Testament sense is a body of believers, of "called out" ones, and that the principle of voluntaryism is one of its vital characteristics. They realized that faith cannot be engendered or maintained by the use of force. Instead of undertaking to compel any one by civil law or persecution to become a church member, the Anabaptists held that membership must be voluntary; they held in fact that only those who have met certain conditions and accepted certain definite obligations are eligible for membership in the church and are fit subjects for baptism.

Contrary to the procedure in the Protestant states where the question of accepting the Protestant creed was decided by the civil authorities for the whole population while the people themselves had no voice in the matter, the Anabaptists insisted that church membership requires the personal, voluntary acceptance of a definite standard of Christian truth and Christian living. So far from compelling unconverted persons to consider themselves church members, they held the practice of scriptural discipline, involving the exclusion of persistent transgressors, to be an essential characteristic of a true Christian church.

It is readily seen that this teaching on the nature of the Church and on baptism cuts the very life nerve of state-churchism. This explains why the rejection of infant baptism was so obnoxious to the leaders of the established national churches which were united with the state. From the point of view of state-churchism the doctrine of the Anabaptists on baptism and on the nature of the Church was an unbearable offense.

In the Reformation period the name Anabaptist was as a rule given to all dissenters from state-churchism. Among the so-called Anabaptists there were various distinct sects. Some of these sects differed vitally and fundamentally from the evangelical Anabaptists, though they agreed with them on disowning infant baptism. Notwithstanding the radical differences among the so-called Anabaptists, it is an obvious fact that a number of Anabaptist sects and groups were in doctrine, principle, and practice so closely related to each other that they may be properly considered as representing one and the same movement. The Swiss Brethren (in Switzerland, South Germany, and Moravia), the Mennonites (in the Netherlands and northwest Germany), the Hutterites (in Moravia), the congregations (in South Germany) in which Pilgram Marbeck was the most prominent minister, and many other Anabaptists in Austria and other provinces, constituted in reality but one movement. These may be designated as the evangelical Anabaptists. The fact is particularly noteworthy that the first, or earliest, of the sects called Anabaptists were the Swiss Brethren (Mennonites).

As just intimated there were, besides the evangelical Anabaptists, certain fanatical and revolutionary sects to whom the Anabaptist name was given. Among these sects the Münsterites alone had a large following, but their history extended over only a few years. These revolutionary sects, with the exception of the followers of David Joris, had a very short history. The evangelical Anabaptists alone survived the persecutions.

For these and other reasons it seems permissible to speak of the Anabaptist movement as referring to the evangelical Anabaptists only, leaving out of consideration the Münsterites and others outside of the ranks of the evangelical Anabaptists. However, the persecutors of the evangelical Anabaptists always insisted that (to speak with Heinrich Bullinger) the history of the Münsterites "indicated what is in reality hidden and concealed behind Anabaptism." Even today there are writers who hold that all the so-called Anabaptists were of one and the same party or movement, and that therefore in the final analysis there is no fundamental difference between the Mennonites and those to whom Menno Simons usually refers as "the corrupt (or immoral) sects."

The Piety and True Christianity of the Anabaptists

As we have previously stated, the Anabaptists were subjected to misrepresentation and fierce slander. Nevertheless, their contemporary opponents, including even their bitterest persecutors, were almost unanimous in the testimony that they led irreproachable lives as concerned their daily walk and conversation. Their antagonists asserted that to ascertain their real character one must look deeper, and would then realize that their piety was only hypocrisy. Those who made this charge evidently never stopped to give consideration to the obvious fact that the willingness to endure cruel persecution and suffer death for the sake of their Christian profession was an irrefutable proof of sincerity.

A striking indirect proof of the sterling character of the Anabaptists on the whole claims our attention in this connection. In the writings of Menno Simons and other Anabaptists the statement is found that it was dangerous to give evidence of a serious purpose to live consistent Christian lives, since those who did so were subject to the suspicion of being Anabaptists, and were in fact given the name Anabaptists. Now, if such statements were found only in the writings of the Anabaptists themselves, they would scarcely deserve more than passing notice. It would in that case be naturally supposed that these statements are probably to be ascribed to unwarranted generalization. However, the above-stated assertion regarding the danger of being accused of Anabaptist leanings on account of consistent Christian living was made also by a number of contemporary writers who were opponents of the Anabaptists.

A recently published important work containing a great deal of source material for the history of the Anabaptists in the duchy of Württemberg contains many proofs that (after the passing of the Münsterites) the danger of falling under the suspicion of being Anabaptists was very real for those whose lives indicated Christian fervor and consistency, while persons who gave offense by careless or offensive living were never suspected of being Anabaptists.[2] Moreover, this book gives striking evidence that committing sin by any one who was under such suspicion was considered sufficient proof that the person in question was untainted by "Anabaptist heresy," and that the suspicion of having departed from the state-church orthodoxy was groundless. People in general said that he who does not use profanity but lives unoffensively, is an Anabaptist.

Caspar Schwenckfeld wrote: "Those who show a purpose to lead an earnest Christian life, and live piously, are generally considered and accused of being Anabaptists." And again, "I am being maligned, by both preachers and others, as being an Anabaptist, and indeed all who lead a truly devoted Christian life are now almost everywhere given this name." Johann Valentine Andreae (1586-1654), a theologian of a Protestant state-church, wrote, "Whoever seeks now to lead an irreproachable life is called a fanatic, a Schwenckfelder, an Anabaptist." Heinrich Bullinger stated clearly that pious members of the state church were named Anabaptists. He says: "There are also those who in reality are not Anabaptists but have a pronounced aversion to the sensuality and frivolity of the world, and reprove sin and vice; they are therefore called or misnamed Anabaptists; such should indeed not be molested [by the authorities] in any way."

George Witzel wrote in 1531: "Whoever speaks against the evil customs of the times and urges the need of Christian living must be called an evil Anabaptist; many a one knows not how to clear himself of this suspicion except by engaging in frequent drinking bouts. For your evangelical liberty has resulted in this, that he who earnestly seeks to mend his life, is considered an Anabaptist."

Following are noteworthy expressions concerning the Anabaptists and the Anabaptist movement:

Zwingli, their first and in some respects their foremost opponent, in December, 1524, said that while they erred in judgment, their intentions were good.[3] Later he denied that they had good intentions but nevertheless freely recognized that to the casual observer their lives seemed irreproachable. In his last book against the Swiss Brethren he wrote: "If you investigate their life and conduct, it seems at the first contact, irreproachable, pious, unassuming, attractive, yea, supermundane. Even those who are difficult to please will think their lives excellent."[4] He then denounced their piety as hypocrisy.

Heinrich Bullinger, Zwingli's successor as the head of the state church of the canton of Zurich, says concerning the inception of the Swiss Brethren Church: "Those who joined them were by their ministers received into their church by rebaptism unto repentance and newness of life. They henceforth led their lives under a semblance of a quite spiritual conduct." He says further that they were wont earnestly to rebuke any sin that came to their attention. He had no fault to find on this account; on the contrary, he commended them for it. He says, they were sedate and slow to speak, thus guarding against idle words and levity. "They spoke earnestly against all vain display, against intemperance in eating and drinking, against all profanity and vice."[5]

Johannes Kessler, the contemporary Zwinglian chronicler of St. Gall in Switzerland, wrote: "Their life and conversation was distinguished for its piety, holiness and irreproachableness. They avoided costly attire and despised costly eating and drinking. Their walk and appearance was quite humble. [Contrary to the general custom] they did not carry any weapons for defence. They strongly stressed the need of righteous living."[6] Again Kessler wrote: "Oh, what shall I say about these people! My heart is moved with deep compassion for them. They die gladly and valiantly for the name of Christ, though they are tainted with some error."[7]

Joachim von Watt, called Vadian, the reformer of St. Gall, testified: "None were more inclined toward Anabaptism and more easily entangled with it, than those who were of a pious and upright disposition."[8] In the great debates of Zofingen (1532) and Bern (1538) the ministers of the state church stated that pious people were especially susceptible to Anabaptist influences. In the last mentioned debate the Zwinglian spokesman stated further that the Anabaptists had withdrawn from the state church "from a commendable zeal."[9]

Berthold Haller, the Zwinglian reformer of the city and canton of Bern, wrote on September 12, 1532, to Bullinger, concerning the Brethren: "All their followers earnestly guard themselves against sin. They come together frequently and strictly conform to their rules." In other instances also Haller testified that "They shun sin and vice, while the membership of the national church, including even some of those in authority, are lukewarm in these matters." To Martin Bucer, the Zwinglian reformer of Strasburg, Haller wrote on August 24, 1534: "We realize that the best and most sincere people are led astray by the Anabaptists."[10]

The preachers of the state church of the canton of Bern, assembled in a synod at Zofingen in 1532, admitted in a letter to the Council of Bern that "the Anabaptists have a semblance of outward piety to a far greater degree than we and all the church which in unison with us confess Christ, and they avoid offensive sins which are very common among us."[11]

In his first book against the Brethren, written in 1531, Bullinger says that "the people are running after them as if they were the living saints."[12]

Concerning the early Brethren of Augsburg a contemporary anonymous writer said: "In their brotherhood there was in evidence the purpose to render each other the greatest possible help on the ground of brotherly love."[13]

The leading state church theologians of the duchy of Württemberg said in 1536, in an "opinion" concerning the Brethren: "The majority of those who unite with them do not err from maliciousness but from pure simplicity and commendable zeal which they have toward God, since they see the beautiful appearance of the life of the Anabaptists and also, on the other hand, among the great multitude of our people they see a very wild, shameless, infamous life."[14]

Caspar Schwenckfeld said concerning the Brethren: "Without doubt there are many pious hearts among them who have united with them from no other motive than to do the will of God. I have known and now know many such."

Wolfgang Capito, Martin Bucer's most prominent coworker in the Protestant state church of Strasburg, wrote: "In general the Anabaptists distinguish themselves through an admirable straightforwardness of faith; they abhor error when they recognize it as such." Following is another statement to the point by Capito: "I frankly confess that in most Anabaptists there is in evidence piety and consecration and indeed a zeal which is beyond a suspicion of insincerity. For what earthly advantage could they hope to win by enduring exile, torture and unspeakable punishment of the flesh? . . . I can not notice in them any passion or excitement, and they meet death as confessors of the Christian name not carelessly or wantonly but with due consideration and stupendous endurance." Again Capito wrote: "They are determined to shun the evil life of the world, the sins of gambling, drunkenness, gluttony, adultery, warring, killing, speaking evil of one's neighbor and living in the fleshly lusts, and to flee from that which is in conformity with the flesh and the world."[15]

In a mandate against the Swiss Brethren, published in 1585 by the Council of Bern, it is stated that both among the preachers and the membership of the state church offensive sins and vices are common, "and that is the greatest reason that many pious God-fearing people who seek Christ from their heart are offended and forsake our church (to unite with the Anabaptists)."[16]

Walter Klarer, the chronicler of Appenzell in Switzerland wrote: "Most of the Anabaptists are the very people who at first had been the best with us in promulgating the Word of God."[17]

Katharina Zell, the widow of Matthias Zell, a Zwinglian reformer of Strasburg, addressed an important letter to the clergy of that city concerning the Anabaptists. She wrote:

You are so passionately enraged against the poor Anabaptists; you pursue them as a hunter who sets the dogs on a wild hog or rabbit; and yet, they confess Christ, the Lord, with us, though in some points they differ from us. Should we for that reason persecute them, and with them Christ whom they so zealously confess and many have confessed despite exile, prison, and death by fire and water? Instead of persecuting them, you should be aware that the fault is on our side, for in doctrine and life we give them occasion to withdraw from us. The authorities should punish those who do evil, but should not undertake to force their faith upon any one. If our government followed your advice, there would be such tyranny that cities and villages would be depopulated. Matthias Zell has never sided with you in this but, at a time when the theologians urged the government to take severe measures, he, with a sad heart and great earnestness, said publicly from the pulpit as well as in a conference of the ministers: I will call God, heaven and earth to witness in that day that I am innocent of the oppression and banishment of these poor people.[18]

A Roman Catholic theologian, Franz Agricola, in a book entitled, "Against the Terrible Errors of the Anabaptists," written in 1582, says:

"Among the existing heretical sects there is none whose adherents lead in appearance a more modest, better, or more pious life than the Anabaptists. As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or is discernible among them, but only humility, patience, uprightness, meekness, honesty, temperance, and straightforwardness in such measure that one would suppose that they have the Holy Spirit of God."[19]

Another Roman Catholic author, Christopher Andreas Fischer, wrote:

"They call each other brethren and sisters, they use no profanity nor harsh speech, they do not swear, they do not use weapons and in the beginning they did not even carry knives. They are not intemperate in eating and drinking, they do not wear apparel which indicates worldly show. They do not go to law before the magistrates; they bear everything in patience, as they pretend, and in the Holy Ghost."[20]

Peter Titelman, an inquisitor at Ghent, in the Netherlands, addressing a Mennonite prisoner, in 1556, said concerning the Mennonites: "As regards the life of your people, I admit that you lead a good life and have a good name before all men, and that you are wont to do unto your neighbor as you would have him do unto you, and that you live in peace, love and unity with one another, all of which is very good; and you assist each other in need and distress and lay down your lives for one another, which also is very good, and I cannot say anything against it."[21]

Concerning the life of the Brethren in the Netherlands, Van Benthem, a Dutch author, wrote in 1698: "We may learn much that is good from these people, namely, humility, contentment, moderation, and especially mercy toward the needy. For although the people of the Reformed Church of Holland deserve to be commended for their benevolence toward the poor, yet this virtue is particularly characteristic of these people. Also they are very careful to dress unassumingly."

The late Professor Alfred Hegler, of Tuebingen, pointed out the high ideals of the evangelical Anabaptists: "Liberty of conscience, rejection of all state-made Christianity, the demand for personal holiness and a vital personal acceptance of Christian truth." Karl Bauer says: "Their strength lay in the earnestness of their striving for holy living." Dr. Gustav Bossert, a Lutheran church historian, made a similar statement concerning them. Professor Paul Wernle, of the University of Basel, wrote: "Their vital characteristic was the earnestness with which they undertook the practical fulfillment of New Testament requirements both for the individual and for the church."

The church historian, Professor Ernst Staehelin, of the Reformed Church, says: "Anabaptism, by its earnest determination to follow, in life and practice, the primitive Christian Church, has kept alive the truth that he who is in Christ is under obligation to walk in newness of life, and that true Christianity will necessarily encounter the opposition of the world." Professor Walter Koehler of Heidelberg repeatedly refers to the Swiss Brethren as "Bible Christians." The Lutheran historian, Dr. Wilhelm Gussman, speaks of "their rigorous purity of life, their unmovable faithfulness in confessing their faith and suffering for it, and last, not least, the fervent mutual feeling of brotherliness in evidence among them." He states that "they lived and moved in God's Word" and speaks of their earnest endeavor for holiness of life. Abraham Hulshof, a Mennonite historian, author of the standard work on the Anabaptists of Strasburg, wrote: "Their aim and purpose was to constitute a church of true Christians, an assembly whose members were fully determined to order their lives in accordance with the requirements of the Gospel, a voluntary, living church of Christ, consisting of those who truly believed and who, separated from the world, followed Christ in brotherly unison."

In passing it may be observed that these statements concerning the nature of evangelical Anabaptism constitute a forceful, decisive answer to the question whether "the immoral sects" (as Menno Simons designated the Münsterites, Batenburgers and Davidites) were a part of the Evangelical Anabaptist movement.

The history of the Anabaptist movement is one of the great chapters in church history. The movement was great in its doctrines, principles, and ideals, its genuine Christian living, its inherent strength manifested under the most adverse conditions, in the loyalty and devotion of its constituency.

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[5] Bullinger, "Widertoufferen," fol. 10a.

[6] Kessler, "Sabbata," 147.

[7] "Ibid.," 284.

[8] Vadian, "Deutsche historische Schriften," II, 408.

[9] "Acta, Bern," 1538, p. 118.

[10] Ottius, "Annalen Anabaptistici," 55; Strasser, "Der schweizerische Anabaptismus," 234.

[11] McGlothlin, "Berner Taeufer."

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[13] Meyer, C., "Wiedertaeufer in Schwaben," in Zeitschrift fuer Kirchengeschichte, vol. XVIII, 1897, p. 252.

[14] Bossert, "Quellen," I, 53.

[15] Baum, "Capito und Butzer," 374b; Hulshof, "Doopsgezinden te Straatsburg," 62, 66.

[16] Muller, "Bernische Taeufer," 88.

[17] Simler, "Sammlung," I, 824.

[18] Piper, "Zeugen der Wahrheit," III, 567.

[19] Rembert, "Wiedertaeufer in Juelich," 564.

[20] Fischer, "Von der Widertauffer Verfluchtem Ursprung," fol. A 2b.

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Editorials

Young People's Bible Meeting Topics for the Third Quarter

The topics already published in the Monitor reveal the fact that we are taking up in the third quarter a type of study that is in a number of ways different and new. The general theme for this unit of study is "Mennonite History and Gospel Principles." The lessons are planned so as to alternate historical and doctrinal studies from week to week. Looking back to the first topic (July 7), published in last month's paper, we find that the series began with a study of "The Rise of the Mennonite Church," and now as we take up this issue we see the alternating doctrinal and historical studies on "Separation of Church and State," "Early Anabaptist Leaders," "Practicing Believers' Baptism," and "Menno Simons' Life and Work." This gives us a good sample of the plan and content of the studies for the entire quarter. The "Program Builder," which should be in the hands of all young people's Bible meeting workers, gives the complete list of studies and further details of the purpose and plan.

The following extracts from the introduction in the "Program Builder" should help us see what was in the mind of the brethren who designed these studies: "Our forefathers who went to the stake singing joyful praises to God would weep today if they saw the readiness of our present generation to give up the principles for which they died. It is a terrible thing to be careless with a Christian heritage. God revealed Himself to men once. He expects those who know to tell those who do not know. This principle has never changed. We stand between the generation past and the generation to come. The heritage of His Word in faith and practice has come down to us. Shall we break the priceless thread? In addition to this, we are responsible to people of our own generation who do not know the truth. The challenge becomes personal. What am I doing with this heritage which has been placed in my custody for a lifetime?

"This series of studies has been prepared out of conviction that a thorough knowledge and appreciation of the history and Biblical doctrines of our church are prerequisite to aggressive church loyalty among our young people. It is our prayer that this goal may be accomplished through the cooperation of the many congregations and young people's Bible meetings throughout the land."

To get the most out of these studies it will be necessary for every one who takes part in the meetings to do some thorough study in the fields of church history and Bible doctrine. Especially it will mean that the person who discusses some phase of the history of the Mennonite Church will have to do considerable reading of books and articles on the subject which has been assigned to him. To help to supply the needed material the Monitor is publishing a number of articles on Mennonite history and the doctrines and principles related to it. In this issue two articles appear from the pen of the late Bro. John Horsch. Bro. Horsch has been recognized as the leading authority in this field, and so we are glad to make this material available to our young people's Bible meeting workers. Notice the article on "The Character of the Evangelical Anabaptists as Reported by Contemporary Reformation Writers" which provides material to aid in the discussion of the doctrinal subject of "Christian Piety," the topic for August 11. This helps to show what the early Mennonites conceived to be Christian piety and how their critics looked at it. It is an illuminating article. The article on "Menno Simons—A Brief Sketch of His Conversion, Baptism, and Labors" provides in concise form some valuable material on the topic for August 4. We trust that our young people and the church as a whole will get much good out of this unit of study in the way of new information concerning the faith, practices, and sufferings of our Christian forefathers, increased inspiration to follow in their steps as they followed Christ, and renewed devotion and consecration to our Lord who took the way of the cross and commanded us to do likewise. We look for interesting meetings and for rich blessings through the young people's Bible meetings during the third quarter.

"What Will the Harvest Be?"

This is a question that concerns many people today because the world as a whole is in unparalleled need of food. Upon the outcome of the harvest this summer will depend the physical welfare of many millions of people. The early reports from places where grain is being harvested in this country indicate that America will have another bumper crop of wheat, the eighth in succession, which is at least for some sections of the country a record. We see then that the Lord is good in sending us bountiful crops in these times of great need, even though that need was brought about by the destruction of man through war. We need to be reminded again of what Paul told the people of Lystra: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, fillling our hearts with food and gladness" (Acts 14:17).

This reminds us of a story that is told of a man who had a very productive garden. Someone admired his bountiful crop of vegetables and remarked that he and the Lord had a good garden. The man responded with the smart reply: "You should have seen it last year when the Lord had it alone." The story does not include this, but the man who introduced the subject might well have answered:: "You should see the garden if the Lord lets you have it alone." What the gardener overlooked was that while man needs to plant and cultivate, all his efforts are useless if the Lord withholds the rain and sunshine, and all the other things that it takes to make a fruitful season. We should all praise the Lord for His part in seeing that the food needs of a hungry world are met through this year's harvests. It is up to men now to do their part in seeing that those who need food the most will receive sufficient to live and to work and, in the case of children, to develop physically in a normal way.

While we are speaking of the harvest it is well to remember that there is a spiritual phase to the law of sowing and reaping. Paul expressed it very forcibly in these words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

And so we may well ask, What will be the harvest of the sowing of hate, and deceit, and immorality which has been done during the past six years and which is still going on? At least some thoughtful people in Europe realize that they are reaping a terrible harvest and are alarmed as to what it may yet come to in spiritual decadence and destruction. Are we in America realizing that we too must inevitably reap, because of what we have sown, and are still sowing, to the flesh? What will be the end result of our disregard for the laws safeguarding the home, for our lack of teaching and interest in the things of God, for our disregard of all moral principles and spiritual values? The harvest is already telling in broken homes on an unprecedented scale, in juvenile delinquency that is alarming even the Federal authorities, in great losses in Sunday-school and church attendance, and in a general moral decay. What indeed will the final harvest be for America, and for the world?

We are glad, however, that there are still faithful Christians who, as they see the spiritual needs of the world, are busy sowing the seed of the Word and who are in their own lives sowing to the Spirit. This sowing too is assured of an increase, of a harvest unto life eternal. The physical need of the world challenges us to sow and to harvest that there may be bread to feed the hungry. The spiritual need of this same world should present to us a still greater challenge to sow the seed of the Word in all places, to obey the Great Commission to go into all the world and preach the everlasting Gospel, which alone is the power of God unto salvation to all who believe.

CHRISTIAN LIFE

THE PRACTICAL EXPRESSION OF CHRISTIAN LOVE

BY RUBY P. MARTIN

Jesus Christ was the founder of Christianity nearly two thousand years ago. He taught of a new way of life—a way of peace and love. But most of His professed followers since that time have not followed in this new way. Instead of love and peace there is hate and greed. The soldier is taught to hate. The business man deals honestly or dishonestly—just so he gets what he wants. Most people believe it their duty to look out for themselves—and let the other fellow go. This is not true of other parts of the world only, but too true of what we call Christian America.

Edmund Starling, who was in the Secret Service at the White House for over thirty years, said, "We Americans are a good people, and we are spiritual. But we have left our churches and put away our hymnals. We believe in religion, but we have ceased little by little to practice it; and we have ceased little by little to practice charity. We are, we say, Christians, but too often the word is given for the deed. We cannot endure in this way of life; we cannot prosper. Christianity is not a theory to be believed. It is a living force which must be active, else it will die; and if it dies everything which it has touched will perish with it."

We, as true followers of our Lord Jesus Christ are living in an unchristian atmosphere. The principles of peace and love cannot be overemphasized. We must reapply them day by day. Read again I Cor. 13. Read the three epistles of John. He says, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God." Then, he also says, "He that loveth not knoweth not God; for God is love." "Beloved, now are we the sons of God. . . ." We must love. It will find expression in our daily walk. It will indeed be practiced at all times. As soon as jealousy, envying, dislike or strife enter into our thinking and actions we may know we are losing out in our expression of Christian love. "Beloved, if God so loved us, we ought also to love one another." Let us consider God's love. How far greater is His love than ours! How infinitely more than any human love ever was or ever will be! He loves when He could just as easily destroy. Men curse His name—and women are no better. They destroy His commandments. They deny His very existence. Still He loves, because "God is love."

None of us craves the life of a hermit. Therefore, we are members in society and we meet other members daily. First of all we meet our family. If love is not given expression in the home, it cannot be given elsewhere. If Christ is the Head of the home and each member deals with the other in Christian love, then God is pleased and a spirit of good will and happiness prevails. There one will find many Christian graces—patience, kindness, thoughtfulness, forbearance, and a spirit of peace and good will, because love abides within.

As a student, in a schoolroom, one surely has many opportunities to give expression to Christian love—among teachers, classmates and friends. There are few who will not respond to love if it is given truly and honestly. Try it. Perhaps there is a schoolmate who doesn't love you—yet you continue loving that person. You return good for evil; you pray for him or her who despitefully uses you. Soon that person begins to note in you a difference—a difference from the average person, we would say. You love even if your affection is unreturned. You always speak. You are always thoughtful and loving and helpful. This same manner of living holds in our daily walk, regardless of whether we are in school or out. Many times deep-seated friendships are formed, and folks are led into the kingdom of God, because of this Christian way of life.

Love must be active in the church and community. How many times there is misunderstanding and contention in the church when Christian love ceases to function properly! When we show our dissatisfaction and disapproval constantly; or when we desire prestige, honor and position which has been given to another, then jealousy, instead of love, prevails; then we are faultfinders instead of seekers of the good; then love ceases to give expression, and we are again like the world.

THE HELPING HAND

Whene'er life's path seems dark and drear
And burdens heavy grow,
When mountains high encompass me
And valleys bring me low,
There is a Friend whose wounded hand
Leads on to heaven above;
He gently speaks in accents low
And words of tender love.

Though disappointments are my lot
And doubts and fears assail,
Though loved ones do not understand
And friends once trusted, fail,
How sweet to hear the Voice Divine!
As music's deep refrain
Its cadence cheers my weary soul
Like sunshine after rain.

O wondrous hope, O blessed thought,
Speak to our souls again;
Let hearts by grief and sorrow torn
Respond in deep "amen"!
Ere soon life's tumult will be o'er,
Its sharp vexations cease;
Through grace we'll stand complete in Him
God's Sovereign Masterpiece!

—Edith B. Dean in Herald of Holiness.

Really, the world knows little, if anything, of this kind of love we are considering and discussing. The world knows of a narrow love, one for self and nobody else. I recently read, "'Live and let live,' say some people who consider themselves good neighbors and citizens." We all know this is not a Christian ideal. The priest and the Levite, who passed by on the other side of the wounded man, had this kind of philosophy. They were of the "let-live" group. They, no doubt, felt very bad that anyone could have been so cruel to a human being. But did that help him? Were they any better than the thieves? The Good Samaritan, who really loved and "gave himself" to help this one in need was giving expression to the way of life Jesus taught. Yes, Christian love will manifest more than just a "passing-by" interest. Our neighbor, whom we are commanded to love as ourselves by Jesus Himself, now is no longer only the man or the woman next door, or the one down the road, but he even lives on the other side of the globe from us. How thankful we should be that we are associated with a religious group which is constantly giving us opportunity to show by our deeds of kindness and by acts of unselfish giving that we truly love our neighbor—even if he lives in Europe, Africa, India, China, or in America! None of us can do too much—not even if we can give our lives to this kind of loving service!

In any of our dealings, when we show that we much prefer one group of people and dislike another group, or when we have different ways of treating those we like from those we dislike, we are not going to conquer by love.

Allow me to quote from an article printed within the past year in one of our church papers. "Of current interest is the smoke-jumpers' school in the West, in which a number of our Mennonite C.P.S. men have enlisted. In training for so vigorous a duty the men are submitted to a hard and regular routine of muscle-building exercises along with their parachuting. It would be folly to submit the men to parachuting without this so-called 'groundwork.' The athlete, the author, the musician, the chemist know this same rigorous 'groundwork' before they can accomplish anything. So in the Christian's efforts to love God he accomplishes nothing unless he loves his fellowmen. This is the 'groundwork' of Christianity. It would be foolish to recede to some secluded spot in order to concentrate on loving God—just as foolish as it would be for the parachutist to concentrate only on jumping from a plane."

Christian love must be carried with us into business circles and dealings. Here again the fruit of the Spirit can manifest itself. No matter how lowly our task in daily life, or how far toward honor and fame our vocation has taken us, if Christian love has not been given expression it availeth little, if anything.

I believe the world knows if we have the Christ love in our hearts. We need not tell it by word of mouth—but by deed and act we can reveal a love that is different, one that is new and not often heard of. Someone said, "One certainly must have a disease before he can give it to anyone else. You must have it yourself first." Just so it is with love. You must have it in your heart before you can give it to others—at home, at school, in the church or community, or to those you meet in your daily vocations. We must love our fellow men!

It is not the deed we do—
Though the deed be ever so fair,
But the love that the dear Lord looks for,
Hidden with holy care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasure must hold,
Or ever our Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Again, let me refer you to a few words from "Starling of the White House—" "You will say that this is an old-fashioned sermon by an old-fashioned Presbyterian. That is true. But if I may be allowed one word of my own here. . . , let me say that all of us had better hearken to the old-fashioned way. We had better be about our Father's business. He will not wait forever."

Minot, N. Dak.

THE THREEFOLD SECRET OF THE HOLY SPIRIT

SELECTED BY MABEL E. HESS

A missionary in our African Mission field in Tanganyika, Sister Hess has performed a helpful service by making this condensation from the book of the same title, by James H. McConkey.

I. The Secret of His Incoming.

As the westbound traveler speeds over the Alleghenies, his watchful gaze can hardly fail to note the gleaming surface of a little artificial lake whose azure-tinted waters, mirroring the skies above, add much to the beauty of the great railroad system which spans our native state. This lakelet, embosomed in the depths of the mountains, is the reservoir which furnishes water to a busy neighboring city, and is fed by a mountain stream of modest supply. In the drought of last summer the infilling streams dwindled to a tiny thread; the waters of the reservoir sank to their lowest limits; and all the ills of a protracted water famine, with its constant menace to health and home, beset the city. . . . Not a hundred miles from this city lies a smaller one nestling also among the mountains. In its very center bursts forth a natural fountain of unlimited abundance and marvelous beauty. In the same summer of disastrous drought this famous spring, without abating one jot of its wondrous flow or sinking one inch below the lip of its encircling embankment, furnished the thirsty city with fullest supply and then still outflowed over its wasteweir a sparkling, leaping stream of unstinted copiousness, earning right royally the privilege not only of refreshing with its waters, but of christening with its own name the city of "The Beautiful Fountain." The largest city, in truth had water. But the smaller one had it "more abundantly."

. . . Even so is it with the life of the Holy Spirit in God's children. Some have His indwelling life only as the trickling stream with scarce enough to keep and refresh them at times of test and stress, and never knowing what His fullness means. Others there are in whom the words of Jesus are joyously fulfilled. "I am come that they might have life, and that they might have it more abundantly." . . . "The water that I shall give him shall be in him a well of water springing up into everlasting life." Such were the lives of the apostles after the eventful day of Pentecost; transformed from timid, self-seeking, hesitating followers to bold, sacrificing, heroic messengers of Jesus Christ; preaching His Gospel with wondrous power, joy, and effectiveness.

. . . We see it to be a life of abundant love. See the apostles filled with burning zeal to give the Gospel of Christ's love to all. Mark Stephen's intense love for souls. Behold Peter's glowing heart and fervent testimonies now well attesting his earnest assertion, "Yea, Lord, thou knowest that I love thee."

. . . Again it is a life of abundant peace. It is the peace of the fullness of the Spirit. The sea has a surface which tosses, and frets, foams and spumes, rises, staggers, and falls under every passing wind that assails its unstable life. But it has also deeps which have lain in motionless peace for ages, unswept by wind, unswayed by billow. So there are for the timorous heart moveless deeps of peace whose unbroken rest can be pictured only by that wonderful phrase—"the peace of God." ". . . The peace of God shall keep your hearts and minds." Not a human peace attained by self-struggle or self-discipline, but Divine peace—the very peace which God himself has, yea, is.

. . . It is a life of abundant power for service. "Ye shall receive power, after that the Holy Ghost is come upon you," said Christ to His disciples. And their lives straightway became a neverceasing record of mighty deeds done in the power of the Spirit.

. . . Nor is the fullness of the Spirit limited to abundant love, peace, and power. It is a life too of abundant joy; "the joy of the Lord is our strength;" of abundant longsuffering, girding us with patience under trials that we never could otherwise endure; of abundant gentleness, as Christ's own gentleness takes possession of us; of abundant goodness, abundant faith, abundant meekness, abundant self-control. That it is not meant for apostles, or ministers, or missionaries, or teachers only, but for all of God's children is clear, for, "The promise is unto you, and to your children, and to all that are afar off."

. . . The experience that matches ours is not so much that of the apostles, who had also believed on Jesus before the gift of the Holy Ghost, as that of the apostles' converts who believed on Him exactly as we do, after the work of Christ was finished, and after the Holy Ghost was given. . . . "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). . . . The two great conditions of receiving the Holy Ghost are: Repentance, and faith in Christ for the remission of Sins . . . . Two things for us to do, and then one thing God does. . . . If we have never honestly repented, or have never simply believed in Jesus Christ, then we have not received the Spirit. . . . Now Christ's word to the sinner is, "Come," because he is out of Christ. But His word to the believer is, "Abide, stay." . . . In Him is life and the instant we are united to Him by faith we must receive the Spirit. . . . Paul comes to Ephesus and, finding certain disciples, says to them, not as we have seen, "Have ye received the Holy Ghost **since** ye believed" (Authorized Version), but "Did ye receive the Holy Ghost **when** ye believed" (Revised Version); thus showing that Paul expected them to receive Him at the time they turned from their sins. . . . Now repentance is not enough to bring the gift of the Holy Ghost; you must also believe in Jesus Christ." And when they heard this, they believed on Jesus Christ and, baptized into His name, received the Holy Ghost.

II. The Secret of His Fullness

. . . What then is the secret of His fullness? . . . We answer: The absolute, unqualified surrender of our life to God, to do His will instead of our own. . . . The receiving of the Spirit of God's answer to repentance and faith; the fullness of the Spirit is God's answer to surrender and faith. . . . "To whom ye yield yourselves servants, his servants ye are." . . . Converts are exhorted to study the Word; to be diligent in prayer; to abound in good works; to give of their substance to the Lord; to be faithful in church services; to join her various societies, and to busy themselves in her countless round of activities. But, (woe unto us!) in omitting the one supreme condition which God reveals, we fail to lift the single floodgate which alone will let into our lives His coveted fullness.

. . . The believer's life does not climax in the incoming of the Spirit but starts with it; such indwelling is not the cap-stone but the base-stone of the entire structure of his inner life and outward service. . . . We are prone both at conversion and consecration to come to the Lord with a previously formed conception of the exact sort of experience we are to have. . . . God knows far better than we, just what feeling to give us. . . . He who yields himself most fully to the cross of Christ in surrender, leaving the whole question of experience of fullness with God, will come sooner and more abundantly into its blessedness than he who, ignoring the conditions of full discipleship, spends his time awaiting tongues of fire and sound of rushing, mighty wind. . . . The less we are concerned and anxious about the manifestation of His fullness, the sooner will it come. Perfect faith in God is all essential to knowing His fullness. . . . When He leads you into paths that wound your faltering feet; confronts you with a future that lowers dark and threatening; hems you in with providences that seem harsh and mysterious;— in all these stand still; whisper to yourself, "It is God that worketh," and—trust Him. For the Spirit must needs work in you ere He can work through you.

. . . It is one thing to work for God; it is another to have God work through us. We are often eager for the former; God is always desirous of doing the latter. . . . What He wants is not our plans, but our lives, that He may work His plans through us. . . . Unyielded Self-plans and Self-will become the fleshly cataract that veils the spiritual vision of God's plan and God's will. . . . God will assuredly lead every surrendered child of His out from the place of darkness, inquiry, and uncertainty, into the light and joy of that God-planned, and God-empowered service which is to be his glad life work, if he will only TRUST Him who works in us, and desires to work mightily through us.

. . . Two of God's children yield their lives to Him in entire surrender. In response to that surrender the same event will come to them both—a fullness of the Spirit never known, never thought possible, before. But the manifestation, the experience of that fullness, will not be the same in both; it will necessarily vary with the individual temperament. . . . If He grants us wondrous visions, fills us with spiritual ecstasies, catches us up into the third heaven—it is well. But if He apportions to us a quieter experience; pours out upon us the spirit of supplication; fills us with a peace as profound as other men's joy is rapturous; anoints us with power in prayer, instead of power in the pulpit—this too is well. For He knows, and "the Spirit divideth asunder severally as he will."

. . . In yielding our lives wholly to God to do His will, the old self-will, the flesh-life, must feel the touch of the cross of Christ, for it is only as it is put in the place of crucifixion with Christ, through surrender and faith, that we can cease to do our own will, and come to do the perfect will of God. . . . The journey to the upper room of Pentecost must needs be by a place called Calvary; God has the self-same place for self as for sins—the cross of Christ; the man who cried, "It is no longer I, but Christ that liveth in me," first cried, "I have been crucified with Christ." And so there is darkness, and struggle, and agony, and suffering. Nevertheless, "fear not, only believe," for "if we have been united with him by the likeness of His death, we shall be also by the likeness of his resurrection," and out of it all will come God's own rest, peace and power.

. . . Conversion must of necessity precede consecration. Practically the interval may be so short as to be almost unnoted. . . . Usually, there is a considerable interval between conversion and entire surrender to God. Yet, it is a needless, and unhappy one. It exists not because God desires or plans it, but because we are ignorant of this great heart-truth, or knowing, keep resisting Christ's call. . . . It should rejoice us much that there are intrepid souls whose challenge of, "Lord, what wilt thou have me to do?" He answers by a revelation of the sweep and scope of surrender, whose instant, fearless acceptance brings instant manifestation of His fullness. Yet how beautiful that he should thus lovingly and patiently lead the more timorous and shrinking souls up the golden staircase of the yielded life, until, step by step, they too have attained to that glad height, which others conquer at a bound!

III. The Secret of His Constant Manifestation

. . . "He that hath my commandments and keepeth them . . . I will manifest myself to him." . . . Since the manifestation of the Spirit comes to him who does God's will, the continual manifestation of the Spirit can come only to him who continually does God's will. . . . It is just here that the believer who is mourning over a "lost experience," has failed. He has learned the first and second secret of the Holy Spirit, but not the third and final one. He has RECEIVED the Holy Spirit, through UNION WITH Christ; has been FILLED with the Holy Spirit, through SURRENDER to Christ; but does not yet know the CONSTANT MANIFESTATION of that Spirit, through ABIDING IN Christ. He has placed the climax of his Christian experience at consecration, instead of at abiding. . . . He has done what no mortal man or woman dare do—has halted, and rested upon a so-called attained experience.

. . . True, "our old man has been crucified." But he is crucified IN CHRIST, and it is only as we ABIDE in Christ that we realize this crucifixion and this resurrection life. The flesh still abides in the believer. Otherwise, why is he constantly exhorted to walk in the Spirit and not to walk in the flesh? He should not walk in it, and need not walk in it, but the fact that he may walk in it, and often does walk in it, proves that it is there. . . . Therefore, just so far as the believer walks in the flesh, yea, in every act which he does in the flesh, the manifestation of the Spirit must so far cease. For the Spirit to do anything else would be for God to set His divine approval upon acts done by that which He hates, and has condemned to death —the flesh.

. . . Nothing within the pages of God's Word gives more helpful teaching concerning the truths of the Holy Spirit than the parable of the Vine and the Branches. . . . Picture a branch grafted into the vine, in the springtime. As soon as the union is complete, the branch receives the life of the vine, which begins to pulsate through it. . . . Suppose now some obstruction in the channels of the branch, which checked the flow of sap, so that although the branch had received, yet it was not filled. The moment this is removed the branch is filled with the life of the vine. . . . The branch dare not live upon a past experience. . . . Every day and hour of its existence, it must continue to draw, moment by moment, upon the life of its nourishing vine. . . . "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." . . . "And he that keepeth his commandments abideth in Him and he in him." . . . To us, who are under grace, all the commandments are fulfilled in this great twofold commandment of faith and love, "faith working through love."

. . . Our first knowledge of faith is, that it is a CONSTANT LOOKING to Jesus for the continuous manifestation of the Spirit. . . . So hopeless is the spiritual deadness within man that there must be a new birth. . . . It is not that he has a better old life than the sinner possesses, but another new life, which the sinner does not possess at all. . . . So his new life must not be an improved "I" but it is "no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith" (Gal. 2:20, R.V.). . . . We must not only be regenerated by faith, but live by faith. Christ said, "Apart from me ye can do nothing." . . . Do we realize that this is not simply a theme for religious essays, or a rather mystic subject for prayer-meeting talks, but is meant to be the most intensely practical truth Christ can give to us, and to be inwrought into every act, every word, every thought?

. . . The moon keeps looking to the sun, for every gleam of her reflected radiance; the branch keeps looking to the vine, for every whit of its life and fruitage; the drinking fountain keeps looking to the supplying reservoir, for every drop of water it is to pour out to its thirsting visitors; the arc light keeps looking to the great dynamo, for every ray of the stream of light with which it floods the midnight darkness. Even so the child of God who would master the final secret of the Holy Ghost, the secret of His constant manifestation, must keep looking to Jesus, moment by moment, until such abiding in faith becomes the constant attitude of the soul.

. . . Abiding is not only communion, but ministry; not only inflow, but outflow; not only an attitude toward God, but also toward men; not only looking to Jesus, but loving others. . . .The Father, who gave His only begotten, to send salvation; the Son, who bled upon a felon's cross to bring salvation; and the Spirit, who, for thousands of years, has yearned over, and wrought with men to apply salvation—these three are one God of eternal, self-sacrificing, changeless, quenchless Love—LOVE OF OTHERS. . . . To abide in Love is to incarnate the great law of Love of others into every detail of our daily life. . . . If we yield to Love; will to Love; incarnate Love; abide in Love, we shall surely be blessed with the conscious manifestation of the God who is Love, for we have opened the channel through which the Spirit of Love is bound to flow forth. But if our words are bitter; our thoughts and our aims constantly centered in self; our actions purely selfish; our lives self-centered, and loveless, then the manifestation of the flesh, the self-life, the old nature is just as certain and inevitable as the manifestation of the Spirit to him who walks in love.

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OUR HOME CIRCLE

"WHEN THERE'S LOVE AT HOME"

BY R. J. SHENK

As superintendent and pastor of the mission churches at Cottage City, and Ellicott City, Md., both near Washington, D. C., and the head of a growing family, the author speaks out of wide experience when he writes on this subject.

One cannot be aware of the increasing number of unhappy, disrupted, and broken homes without real sadness and alarm. We naturally and rightly think of the home as the foundation and chief bulwark of both church and nation. To the extent that our homes fail to function scripturally to that extent the church and nation will fall into decay and ruin.

True love is one of the main essentials to successful home life. "Where there's love at home" one finds a haven of rest for the weary, a place of real comfort and joy for those in anguish. Jesus said, "In the world ye shall have tribulation," the meaning of which is affliction, persecution, anguish, and trouble. This is to be expected in a greater or less degree as we mingle with all kinds of people in our religious, social, and business contacts.

How divinely sweet it is when weary from labor, or distressed by misunderstandings, misrepresentations, or persecutions to be able to come to a Christian home! How fitting the words of Henry Van Dyke:

"You'll find where'er you roam
That marble floors and gilded walls,
Can never make a home;
But every house where love abides
And friendship is a guest,
Is surely home, and home sweet home,
For there the heart can rest."

"When there's love at home," Christian hospitality will prevail. Hospitality means to entertain strangers, or to be fond of guests. Christians are to "use hospitality one to another without grudging" (I Pet. 4:9). If true hospitality is not the rule in our homes under normal conditions, then selfishness is in evidence, and not love. Some homes are remarkably ready always to welcome visitors, though not equipped with the very best furnishings, and not in the habit of spreading the most elaborate table. One Christian mother has been heard to say, "I am always ready for company. If we can do with these things all the time, others can once in a while."

Others are almost never ready for company. The house and furnishings are unattractive, or on the other hand, may be too nice to be marred by visitors' children. We should recognize the fact that real homes are not made of masonry, wood, or furniture, and should be sincerely "given to hospitality," and "not forgetful to entertain strangers." There are frequently, of course, health conditions which interfere with the free function of this enjoyable Christian virtue.

"When there's love at home," children are a very welcome and important part of the home. God tells us in His Word: "Lo, children are an heritage of the Lord: . . . Happy is the man that hath his quiver full of them" (Ps. 127:3-5). How different this divine message is from the prevailing present-day conditions! Fortunately, we still have a goodly number of homes where children are a most precious possession and are considered a heritage of the Lord, but how sadly often one is made conscious of the fact that many children are not wanted by their parents! Either they say they can't afford to take care of them, or "the children make the parents nervous," or some other foolish excuse is offered to get rid of them. At least twice in the recent past I have noticed that triplets were offered for adoption.

"When there's love at home," no inducement would be sufficent to cause parents to be willing to part with any of their children.

"When there's love at home," the home is a miniature church and school, with a family altar for worship, fellowship, Bible reading, study, and training.

In the home where love prevails, there is a scriptural relationship between all. There will be loving obedience on the part of the wife to her husband (Eph. 5:22-24; Tit. 2:3-5) and a Christlike love on the part of the husband for his wife, Eph. 5:25, 28, 29. Children will honor, respect, love, and obey their parents (Eph. 6:1-3), and, needless to say, this scriptural loyalty on the part of the children will sometimes need to be encouraged by resorting to the "rod" for one phase of discipline and training. Prov. 13:24; 19:18; 23:13, 14. The general rule today seems to be to let the children do as they please, and then wonder why they turn out so bad. It is encouraging to note, however, that there are still those who recognize the wisdom of scriptural discipline. While there are various methods that may be used it seems certain that there are few children who do not some time in life need to experience the "rod" method, so highly recommended in the Bible.

Allow me to pass on excerpts from the May 1 "Pathfinder": "'Timely punishment properly applied has a therapeutic value for many delinquents,' declared Miss Grace R. Lewis, teacher, lawyer, and acting judge of the Newark, N.J., Family Court, last week. She advocated repeal of the laws prohibiting corporal punishment in New Jersey schools as a curb on juvenile delinquency. Her stamp of approval on the stern paternal creed of 'spare the rod and spoil the child' brought a storm of protest from city educators who declared schoolroom whipping belonged to earlier generations.

"Sentor Bilbo (D.-Miss.) and his secretary, John Lumphin, sided with Miss Lewis and insisted any laws that 'prevent adequate physical punishment for delinquents should be repealed.' Said Lumphin: 'As a teacher in a reformatory for eight years, I used the rod more than any man there and I can show results. People deny the Bible when they fail to punish bad children.'"

"When there's love at home," there is no desire for, nor thought of, divorce, which has become a major menace to our present-day home, church, and nation. There will be home trials, testings, disappointments, which will call for patience, self-denial, grace, and forgiveness, all of which will be accomplished by divine grace and power, but never a thought of divorce. With this monster evil having been popularized before our eyes, and with our attention being constantly called to it in the daily news we need to reinforce our own position by a renewed teaching program emphasizing the scriptural position on marriage, showing that divorce and remarriage are never in order, lest this abominable evil force its way into our own church as other evils have.

Says Tom Hood:

"The Family is a book,
The children are the leaves,
The parents are the covers,
Which protection and beauty gives.
Love is the little golden clasp,
That bindeth up the trust.
Oh break it not, lest all
The leaves be scattered and be lost."

Elkridge, Md.

* * *

LOVE AT HOME

There is beauty all around,
When there's love at home;
There is joy in ev'ry sound,
When there's love at home;
Peace and plenty here abide,
Smiling sweet on ev'ry side,
Time doth softly, sweetly glide,
When there's love at home.

In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home;
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home.

Kindly heaven smiles above,
When there's love at home;
All the earth is filled with love,
When there's love at home;
Sweeter sings the brooklet by,
Brighter beams the azure sky;
Oh, there's One who smiles on high
When there's love at home.

Jesus, show Thy mercy mine,
Then there's love at home;
Sweetly whisper "I am thine,"
Then there's love at home;
Source of love, Thy cheering light
Far exceeds the sun so bright—
Can dispel the gloom of night,
Then there's love at home.

—John H. McNaughton.

BOUQUETS FOR THE LIVING

BY JOHN L. PERHAM

Often the remark is heard, "I would rather have my friends give me flowers while I am alive to enjoy them, than to give them after I am gone." And surely it is fitting that bouquets should be given to the living. If some of the money spent for floral pieces to cover the casket of the departed, had been used to bring them bouquets when they were living, many a faint-hearted and discouraged one would have been afforded cheer and inspiration, mingled with surprise that some came from those who apparently had little interest in them personally.

"Bouquets of flowers for the living!" We endorse such a slogan, but may not the bouquets be composed of what is more imperishable than the blooms from the garden and green-house?

I find words in Proverbs 31:28 describing a woman who had bouquets tendered her while she was alive to enjoy them. Bouquets of praise and appreciation. Doubtless you may have heard, as I have, this verse read at the funeral service for the mother of a family, with the interpretation that the husband and children pay tribute to the virtues of the wife and mother, after she has been called from the scenes of earth. But I find nothing in the context to indicate that the virtuous woman depicted in this chapter, received the bouquets of praise only after her earthly labors had terminated. No, quite the reverse. This God-fearing, energetic, home-blessing woman is alive, and hearing such words of praise as warm her heart and recompense her for her arduous toil.

Oh, if a few words of loving praise and appreciation had been given to many a weary and unappreciated mother, as she toiled and struggled and sacrificed for her thoughtless and scarcely appreciative family, her tears of joy would have watered them and made them perennial. They would have been more availing then, than the expressions acclaiming her such a wonderful wife and mother, when her ears were dead to earthly emoluments.

A little appreciation goes a long way. While this verse pictures the bouquets of praise as being tendered to the "homemaker," no restrictions are imposed as to the universal application of the principle to all. A man remarked concerning an employee, "Praise him a little and how he will work."

Lack of appreciation may cast a shadow over the life of a faithful godly minister, for ministers are, after all, human. When have you told your pastor that his sermon was a forceful presentation of Gospel truth? That his counsel had helped you? That his sympathy had contributed to the softening of your grief? If there is no expression of appreciation, how does he know whether he has magnified his office?

"You did a good piece of work there," from an employer to a workman, would sometimes almost cause him to drop his tool from surprise at the unexpectedness of the commendation.

"What a helpful girl you have been today," to the one who has given up a pleasure to "help mother," on her "busy day," would sometimes call forth the demonstrations of affection as much as would a money reward.

Do you know there are folks just dying for lack of appreciation, for a word of commendation instead of criticism, or being ignored? Why is praise so often withheld from those who are near and dear to us, until the face that would light up with pleasure is forever cold and expressionless?

How often the greatness of a person in humble life is unrecognized until after his death, by his contemporaries. Had the opportunity been given him he might have as ably as many others, filled positions of usefulness, had his abilities and sterling qualities of character been recognized and received commendation.

Praise and recognition of service often go to those who are thought to be of superior qualifications on account of social and financial standing, which enables them to gain positions in the front ranks while others worthy of commendation need expect little public recognition.

Bouquets for the living? Yes, and it may be well to seek out those worthy of them filling the more secluded areas of service. Perhaps some who have had their bouquets of praise "all made up," have never presented them; have mentally acknowledged the worthiness of an individual of commendatory appreciation, but never bestowed it, and the flowers quickly withered away. The time to give our bouquets to the living is when we feel the impulse. If a personal or public service merits our approval and encouragement, it should be given generously and spontaneously at the time. There are enough to "throw cold water" on the efforts of those who are working faithfully, without those who are in real sympathy with the work, withholding their expressions of approval which might help to turn the tide when the conflict was at its height.

Bouquets for the living! Write it on the tablet of your memory; give them, not grudgingly, but freely, and withal with that graciousness that affords an added aroma of sweetness. If they do not so often come your way, is no reason why you should refrain from sending them. Perhaps an added glow will come into your own life as much by sending as by receiving one. If it requires unselfishness to bestow one on your rival, it will be good for your own soul.

Bouquets for the living; You do not have to telephone to the florists for one; if your heart's garden is in a flourishing condition you can "make up" one at any time on short notice, whenever occasion demands it. Throw them from a hand of love, and a blessing will surely follow to the recipient, and incidentally, to —yourself.—Selected.

A ROSE TO THE LIVING

A rose to the living is more
Than sumptuous wreaths to the dead.
In filling love's infinite store
A rose to the living is more,
If graciously given before
The hungering spirit has fled—
A rose to the living is more
Than sumptuous wreaths to the dead.

—Nixon Waterman.

PICKING A MATE

The following which has been selected from the Christian Endeavor Guide should help in an understanding of some of the things relative to the matter of selecting a mate.

What to seek.—There are a number of things which may be desirable traits or possessions of a future mate, but which are not essential to happiness. It may, for instance, be desirable that a mate have much money, yet that money may be the cause of later unhappiness, and in any case is not necessary to a happy union. There are, however, certain conditions which are essential to a happy and lasting married life, at least to the happiest mating.

Good Health is one such highly desired condition. Some states require a health examination before a license to marry is granted; but whether the state requires such a health certificate or not, one who is thinking of marriage should seriously consider the health of the one whom he or she desires to marry.

Similiar interests is a second desirable element in courtship. Such interests make for congeniality and permit young people to work and play happily together; the absence of such interests leaves no common ground for fellowship and supplies an immediate source of estrangement. Good looks and talent are desirable, but without common interests they are not sufficient of themselves to bind two young people together in happy married life.

Habits must be considered by young people who are contemplating married life. Habits that are offensive cannot be "laughed off" or ignored; they have too much relation to future relationship to be thus lightly dealt with. If either of two young people that are courting each other has objectionable habits, either the habits should be corrected or the courtship should be broken off.

Mental equipment and training for life should be considered in choosing a life-mate. Mental equipment need not mean brilliance, but it should mean common sense and sufficient schooling to make one an intelligent and helpful parent. Training for life would require that the young man have a trade or other training which equips him to make a decent living; and it would require of the young woman that she be able to manage a home, rear children properly, and be a sympathetic and helpful aid and counselor for her husband.

Common religious interests are also an

(Continued on page 220)

MISSIONS

MENNONITE RELIEF IN CHINA

I. Geography of China

BY JOHN A. HOSTETLER

This is the first of a series of articles on a field which is new to our people. Our readers will want to follow them as they continue from month to month. Bro. Hostetler, a Civilian Public Service man, is a worker in the Mennonite Central Committee office, Akron, Pa., and gives us the benefit of his research and contacts in the relief headquarters.

Introduction

European history is interesting to us because our forefathers came from that continent, but to most of us China is a strange and unfamiliar land. The customs of the Chinese are so different, their language is so complicated, and they are so far away from us that they have in the past been very difficult to understand. For many years China was overrun and exploited by foreign countries, but in recent years she has developed better systems of government and has possibilities for a rapidly growing industry. China has approximately four hundred million people and is one of our larger neighbor nations. China needs physical and spiritual help. We shall want to know the story of China so that we may know her people better and intelligently understand her problems.

Size

China is not a scattered empire with many colonies and islands but a compact continental area covering nearly all of southeastern Asia. Although somewhat larger than the United States, China compares more in size with it than any other country. Its high mountains, fertile valleys, and barren deserts extend across the greatest part of Asia, as the United States does across North America. To the north of China lies Siberia, as Canada lies north of the States; bordering on the south is the South China Sea, as our Gulf of Mexico. China differs from America, however, in that she is bordered by water on her eastern side only. The western border is protected by the great Himalayas on the south and parched deserts in the north. A map showing China superimposed on North America reveals that China would reach from Cuba to central Quebec covering almost all of the United States. Considered as a whole, China lies a bit closer to the equator than our own country. Chungking is parallel with New Orleans, while Peiping[1] to the north, corresponds with Washington, D. C.

Some Contrasts

China is a land of contrasts. The annual rainfall varies from one inch in the Northern deserts to one hundred inches in the coastal area. Rice is the principal food in the south, while in the north it is wheat and millet. Side by side are primitive agricultural communities and cosmopolitan cities with the latest of fashions. Dwellings vary from huts made of mud or split bamboo and straw to more permanent structures. Huge and rugged mountains, barren deserts, fertile valleys, and dense forests have helped shape a setting for Chinese life and culture. China has two general divisions, the North and the South. It is quite possible that Marco Polo, the Italian traveler of the thirteenth century, recognized this natural division of China since he named the northern part, Cathay, and the southern part, Manji.[2] The line of division is transitorial and somewhat gradual. A traveler going from Peiping to Hongkong, however, will note sharp contrasts of geography.

South China has abundant rainfall, with its growing season extending over from nine to twelve months. Transportation and trade are relatively easy because of the natural waterways, canals, and irregular coast line. The rolling, intensively cultivated landscape appears green at all times of the year. In general, the people are shorter of stature in this area and speak many dialects. The South, with its many merchants and adventurers, tends to be restless and revolutionary, in contrast to the more conservative North.

Northern China compares with Montana and the Dakotas, having limited and uncertain rainfall. If you were to fly over China you would note that the north has a brown and dusty color. Famine, floods, and droughts occur more often in this area. Length of growing season is from six to nine months. Principal crops are wheat, millet, potatoes, corn, beans, and nuts.

Transportation and foreign trade in North China are carried on largely by two-wheeled carts and pack animals. The language is essentially uniform. China's early activity and history were largely in this area where immigrations and invasions were most frequent. Inhabitants of North China are often called nomads, meaning a folk who wander from place to place. The social, economic, racial, and political differences in China today are due in part to geographic variations.

Rivers

The two major rivers of China are the Yellow River or Hwang Ho in the north and the Yangtze Kiang to the south. The Yellow River winds eastward across the dust plains of northern China and is known for its changing course. For ages this river has poured its silt and sediment, washed down from the loess-covered hills and mountains of Tibet, into the Yellow Sea. The bed of the river in many places is higher than the surrounding area. The amount of silt is so great and the land so flat that the thousands of square miles have frequently been flooded and millions have been drowned. Many who escape are overtaken by famine and privation because crops have been washed away. Men have built dikes to prevent this but they are sure to break. The Yellow River, the most changeable of all, has rightly been named "China's Sorrow."

The largest river in Asia is the Yangtze Kiang, which marks the division between the civilizations of North and South China. It extends three thousand miles across the south and central section. Located along the Yangtze are some of China's important commercial cities. At the mouth is Shanghai, the New York of China, its busiest seaport. Steamers can go six hundred miles inland to Hankow, a commercial city with one and a half million people. Where railroads and means of transportation are scarce the Yangtze serves as a water highway. Unlike the wandering and treacherous Yellow River, the Yangtze flows on a hard river bed between rolling landscape and mountains.

The large Yangtze valley is dotted with numberless canals, lakes, and swamps, many of which are navigable. The land value would be considerably increased if these low places could be drained, but the altitude is so near sea level that it would be impossible. Lakes and rivers are connected by canals, which are valuable because they provide much needed transportation and irrigation for the production of rice.

Resources

Since China is largely an agricultural nation the chief occupation of the people is farming. The density of population is such that domestic animals must be of the kind that consume the minimum amount of food. A Chinese farmer is likely to have chickens, ducks, and pigs, which live on waste and household refuse. Should he live in the South he would have a few water buffaloes for use in cultivating rice. Horses, oxen, and camels are used for transportation purposes in the North. The Chinese farmer must practice extreme thrift and constantly guard against famine. There are no fences to waste useful strips of land. All land suitable for cultivation has been cleared of brush for the production of wheat, sorghum, millet, soybeans, and tea. Rice is the principle crop in the South. Other crops are corn, cotton, opium poppy, mulberry trees (whose leaves are fed to the silk worms), oranges, and tobacco. The greater part of North and West China is nonproductive and consists largely of forests, mountains, and deserts.

Deposits of coal are plentiful in the basin of the Yellow River and farther to the northeast. Other minerals are antimony and tungsten. Copper and lead are found south of the Yangtze. Small amounts of iron ore are widespread, but the country as a whole is deficient in this valuable material. The housewife of China has no gas stove, for petroleum is rarely found in China. Fuel for the cookstove commonly consists of cornstalks, straw, or brush. Firewood and coal are seldom available for public consumption.

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[1] Formerly called Peking but renamed in 1928 by the Nationalists.

[2] George Babcock Cressey, China's Geographic Foundations. p. 14.

Chief problems for development of future industry in China are transportation, markets, and political security. War with Japan has upset China's economy, causing large scale inflation. In the years to come we are likely to see changes in both agriculture and industry. New transportation methods to the far interior will facilitate open markets and improve efficiency of production. In order to increase production she needs economic stability and an increase of per capita income.

For Further reading:

George B. Cressey. **Asia's Lands and Peoples.**
George B. Cressey. **China's Geographic Foundations.**
Edward Thomas Williams, **China Yesterday and Today.**
A. G. Wenley & John A. Pope, **China,** Smithsonian Publication.
Rogers, Adams, Brown, **Story of Nations.**

Akron, Pa.

A SIDE ROOM TO THE MENNONITE WAY OF LIFE

III

BY IRA D. LANDIS

These side rooms are discussed from the angle of the largest conference in the Mennonite Church, and as such they are illustrative of similar activities throughout the church.

With Europe armed to the teeth and as a powder box to be set off at the slightest provocation, our church leaders wanted to be better prepared for the next war than for World War I. Pertinently in the August, 1937, Turner, Oregon, General Conference, Harold S. Bender, chairman of the Peace Problems Committee presented, as was then adopted, our position on "Peace, War, and Nonresistance." The Lancaster Conference endorsed wholeheartedly the same at their October 6, 1939, Conference. On Sunday, September 3, 1939, Great Britain declared war on Germany. The Burke-Wadsworth Bill became law in September of the following summer, and by October 16, 1940, the first peacetime draft law in our history registered every son between 21 and 35 in these United States.

In July, 1940, before the final drafting of the latter bill, the Peace Problems Committee, with representative Amos S. Horst of Lancaster Conference, met with the Congressional Military Affairs Committee, and had printed into the proceedings the above-mentioned memorable Turner, Oregon, Resolution, with its decided bearing upon the final drafting of the law. Under Selective Service, headed by Lewis B. Hershey, of Lancaster County Mennonite background, the first conscientious objector camp was opened at Grottoes, Virginia, on May 4, 1941.

Dr. Dykstra at that time head of Selective Service, in December, 1940, in a meeting with representatives of the historic peace churches recommended church supported camps, since the Federal law provided no funds for Civilian Public Service. This was a new venture for both the government and the churches. Upon his suggestion for such camps the Peace Problems Committee, after consultation with a group of church representatives, vested the responsibility for the conducting of these camps in the Mennonite Central Committee. This latter organization, which originated in the early twenties, was designed to do relief work in South Russia, and later helped Mennonite refugees to form colonies in Canada and South America.

The government under the plan worked out gave the peace churches until September 15, 1941, as a trial period for church-operated camps. The Kalona, Iowa, General Conference gave this plan its unqualified support. Consequently when the three historic peace churches met with Colonel Kosh at Winona Lake on Sept. 15, the program had its final official cast and the green light. In Chicago, October 24 following, the constituent churches represented by M.C.C. decided unreservedly to back this another room in the Mennonite way of life. This means of caring for our brethren of draft age, while by no means perfect, was a decided improvement over what was done twenty-five years earlier, and it was so acclaimed by both legislator and churchman.

At first there were no farm exemptions and Lancaster Conference brethren filed in freely. By the end of 1941 (following December 7, Pearl Harbor) Lancaster Conference had 45 men or 18 per cent of the (Old) Mennonite camper constituency of the United States. By December 15, 1942, this conference had 126 campers, but only 15 per cent of the Mennonite boys. This was for a total membership constituency (1945) of 26.09 per cent of the Mennonites of U.S.A. The first to enter from this Conference, according to my records, were Paul Ebersole of Lebanon County and Russel Hertzler of Cumberland County, who entered Grottoes on May 12, 1941. They were followed June 16 by Charles Walter, Lebanon County, and from Lancaster County, Arthur Weaver, John R. Brenneman, Harlan Hoover, Lloyd Ranck, and Leon Sommers.

The M.C.C. headquarters were established at Akron, Pa., from the start. This was a clearing house for the C.P.S. and relief programs of the entire church and cooperating churches. This was near the home of Orie O. Miller, who has been a central figure in the entire setup.

The farm-home type of camp was suggested. Such a camp was finally located at Hagerstown. Until this was finally running smoothly, Amos S. Horst made a dozen appearances at Washington, and to date as many more. These contacts kept our government ever informed as to the position of our peace-loving minority group, when the government was chiefly concerned about an all-out war effort.

Our boys were making the best of their lot in these converted C.C.C. camps, doing what the government classed as "work of national importance." But when in August, 1942, mental hospital work opened for them, and when by the spring of 1943 dairy testing and dairy farm service were available, many volunteered for these. When new camps were opened, some brethren from base camps, due to their experience, were given the opportunity to enter new ones. Thus Lancaster Conference boys were scattered from coast to coast. On September 22, 1943, Luray had 27, Grottoes 22, Three Rivers 16, Greystone 14, Dairy Farm Service 14, Belton 9, Hagerstown 6, and 5 each at Staunton and Terry, and in Dairy Testing. The rest, 12 in number,

(Continued on page 217)

A Typical Dining Room Scene in a Civilian Public Service Camp

EDUCATIONAL

LISTEN! LESTER, BETTY, SARAH, AND _____
(Put Your Own Name in the Blank)

BY SADIE A. HARTZLER

Our Mennonite schools fill a very definite place in the program of the church for her young people. The author of this article, a member of the faculty of the Eastern Mennonite School, gives us an insight into the type of service this and other Mennonite schools render to the young people who come within their walls.

The Lesters, the Johns, the Bettys, the Pauls, the Mahlons, the Ruths, the Esthers, and Lillians and a great many more have been here. Out in the church in practically every congregation there is some Lester and Paul, some Betty and Margaret, God would have make preparation for Christian service.

What has for a long time been a growing conviction is the fact that with the world in need of the Word of life and truth as it is, certainly God must mean for more people to be out in definite work for Him. He must mean more Mennonite people to be out. The Mennonite Church has resources. Her greatest one is her noble, strong-bodied, clean-minded, intelligent, talented young people.

It is to you, young people, that the call comes. You will make your contribution somewhere. But you will make your best and greatest one only in the place God intended you to make it. You remember Van Dyke's:

"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Somewhere, in the place God has for you, are the souls He means you to bring into the kingdom. If you fail, then what?

Something is wrong somewhere—so much to be done and so few people doing anything about it all. We can't blame any one thing for what has not taken place except our lack of consecration, our lack of saying: "Christ Jesus, You died for my salvation. Now, by Your grace I'll turn myself over to You and in the power of Your resurrection serve. I'm Your property; use me."

Sitting here in the Library this afternoon I am convinced more than ever that our young people will respond to the challenge. For before me, sit a number who have.

Here is Ellen, who plans to teach in a Christian day school, while Paul, her husband, is ministering to the needs of war-devastated peoples in Belgium.

And Goldie, who studies so diligently that she may be a worker approved of God, is here. She is giving much of herself in the work with the colored people in Harrisonburg.

Erma, who last summer spent time in Tennessee in work for Christ, expects to go again.

Raymond, who is already a minister, is an enthusiast for missionary projects among our younger people.

Esther, who taught for seven years in the Blue Ridge Mountains and who took off a year for more Bible study, continued during these months her Sunday-school work there. Since March she took other students with her one evening each week to cottage meetings.

James came back to his Alma Mater for the second semester. He, with Ruth and baby Lois Ellen, will leave for Africa this summer.

Norman, who has been a leader in Y.P.C.A. activities with never a "No" when duty called, will return to E.M.S. to teach.

Fannie, who served in a city mission, but needed more study in the Word, carries her responsibilities in His courage and grace.

Grace, in the calls that came for her service, earnestly sought and found the Lord's will. The pupils in a Christian day school will profit by her consecration.

Mahlon, who plans to live in the Kentucky mountains, where he can give his testimony in song as well as in word, will enthusiastically carry on for the Christ who died and lives again.

Harold and Margaret will find, for a time at least, their place of service among the negro race in Philadelphia.

Byard, who has a family and who already had a good start in farming, heeded the call of the Spirit to prepare himself for Christian service.

Gordon, whose book reviews in our church papers may have helped you in selecting good reading, throws his energies into whatever opportunities come his way.

Stanley, who came to us longer ago than most of these I have named and who had his future planned, met the Lord and allowed a redirection of his life. After further preparation at other institutions, he now teaches in our Bible department.

Joseph, as president of the Y.P.C.A. during the past year, grew into a concern for his fellow students which he was later able to exercise in a larger way when he was called to be assistant to the Dean of Men.

Mary and Martha are sisters who have taken seriously their responsibility to younger students and have been a blessing in the small prayer groups they conducted each week with high-school girls.

David, whose vision of service will carry him into medical work, walks quietly among us.

Rhoda's prayer life, in connection with her secretaryship of the Y.P.C.A. and her love for her Lord, has inspired others to better things. She will continue to be used by Him.

Miriam, in her radiant Christian living and her gift for counseling, has helped and will help many girls over hard places.

Paul, who came to us from India, continues his interests there.

Richard, the president of the Y.P.C.A., whose life is dedicated to the program of the Gospel, will this summer spend some weeks in the Kentucky hills with Don, making a religious survey for future work into which the church may enter later.

And then there is Betty, who does not happen to be in the Library this afternoon but often is. Long before next year this time if the Lord permits, she will have arrived in India where her Christian nursing will testify to the power of God.

There are others whose work we do not know, but we are confident that where and when God calls they will go. In many instances if they had not come to a place of preparation those calls could not be answered. In a number of cases they would not have been heard.

And are these throwing their lives away? These doing that, when they go out to serve? And these coming back to prepare further for such service, are they foolish and blind?

A Group of Students at Eastern Mennonite School

Throwing life away when souls in despair find hope in God? Throwing life away when men leave the path of error to walk in truth? When the lost find the way? When the dead in trespasses and sins find life? When the wandering follow the Shepherd? When heaven will have in it those who would otherwise be lost except for people who serve? When more glory will come to God because more people are saved? Is that throwing life away!

We have been using the wrong scales. We put ourselves on one side and try to put enough earthly things on the other to make a balance. But it never makes one. God alone can make life balance. Our church life is out of balance because we are not carrying out the Great Commission; our national life is headed for a fall; the world is ripe for destruction. It really doesn't take a greatly intelligent person to see that if the Christian Church had for the last century been as diligent in carrying the Gospel to the ends of our whole known world as the first century Christians were in theirs, the madness of the last ten years never would have occurred.

It is an inspiring thing to see students from New York and Canada, from Ohio and Indiana, from Maryland and Delaware, from Oregon and Kansas and Missouri, from Pennsylvania and Virginia, working together in the common cause of making Christ known.

And how heartening it always is to see the anticipation with which many enter into the work of revival efforts, their concern for students who need the Lord in their lives, the prayer warfare in many small groups that meet weekly!

Students who go to the County Almshouse, not only return with greater gratitude for their own blessings, but with joy that comes from witnessing for Christ to these unfortunate ones. Who could go to the prison camp where there are an average of thirty colored men serving sentence because of sin and there see one of them in the presence of his fellows confess Christ, who could come away the same young man he was before? Here is born a vision of service; here is eagerness born to prepare for still more service. A trailer house camp eighteen miles away from here offers more opportunities than students can fill. The cottage meetings have brought students face to face with life in all its sunshine and shadow. I see and hear yet the boy who made a declaration of consecration because he had seen people in pathetic circumstances in a home he had visited. Such people were a call to service—they needed Jesus Christ. Street meetings, mission Sunday schools, Gospel tours, and tract and "Way" distribution have given opportunity to bring light to those who sit in darkness. This endeavor among our youth is a movement no one can gainsay. These are the kinds of services that need to be carried on from every congregation.

Listen! Charles, and Mary, and Edward! Will you, too, prepare for Christian service in one of our church institutions? Will you say "yes" to the call of the only Saviour of men to prepare for a life dedicated to make Him known? Harrisonburg, Va.

REFLECTIONS OF A CIVILIAN PUBLIC SERVICE MAN

BY EDWIN L. WEAVER

After having rendered two and a half years of service in C.P.S. and being released for one year, the author gives us these reflections out of mature thinking and experience.

The average Civilian Public Service man, because of the circumstances into which he has been placed as a conscientious objector to the Christian's participation in war, is in a favorable position for reflective thinking. Somewhat isolated from contemporary activities, he has a detached view; fortunately also camps are well provided with libraries into which come current periodicals that inform continually about world conditions. Not only, therefore, is he aided in reflecting analytically upon himself and his personal concerns and those of his fellows, but also in thinking intelligently about world conditions and duties of the Christian toward them.

Worship Privileges

At a time when the government compels millions of men to leave home and friends and take up arms, the drafted conscientious objector has rights taken from him and finds himself deprived of privileges. He is removed from association with his best friends, frustrated from his life's vocation, prevented from enjoying many social and intellectual advantages, and financial remuneration is withheld. He may be ostracized, denounced, misunderstood, or imprisoned. Despite the loss of many privileges, there are rights in the spiritual realm which cannot be destroyed. One's relationship to God is a personal matter, and in this realm no other person can permanently hinder without one's consent. The omnipresent God may be worshiped in the lonely desert, on the wide sea, within prison walls, or in a civilian public service camp. It is these worship privileges that the Civilian Public Service man reflects upon with satisfaction.

He realizes that the privilege of worship is perhaps not thoughtfully enough considered. There is sufficient time allowance for worship. A camp assignee is held accountable for all of his time day and night, and must work five or six days per week and eight hours per day; he must spend considerable time in sleeping and some in eating. Although these things are required and necessary, he is free in the disposal of the remainder of his time. Furthermore there are suitable places for worship. The man in camp has close contacts with nature. The environs of the camp may contain paths that traverse forest-covered hills and mountains, In the presence of these immovable hills, vast expanses of forests, and flowing streams of water one has ready access to the God of nature. In quiet walks of meditation one can praise the Maker of all things. In a quiet and secluded section when the outside world is engaged in the mad pursuits and sinister excitements of war, men can without molestation commune with God. Also God can be worshiped in the barracks, in the mess hall, and in other camp buildings, but above all in the building especially constructed for worship. The camp chapel, particularly set apart for religious services, should be one of the most cherished spots in the entire camp. Proper manner and methods of worship have been provided. The assignee can listen to the Word of God taught on Sunday morning by the class teacher and the pulpit preacher. On Sunday evening there are talks and discussions that relate to the Christian life. Again on Wednesday evening there is opportunity for Scripture reading and prayer, and on some other evenings for Bible study or singing. There are devotions each morning immediately after breakfast, and prayer and praise can be freely offered and the presence of God felt. The deprivations of camp life can be temporarily forgotten as one participates in the blessed privileges of worship.

Convictions for Nonresistance

As the Civilian Public Service man becomes aware that it is possible for individuals to be in camp who lack convictions for nonresistance, he is confronted with the question as to whether such should be there at all. Undoubtedly Mennonite parents prefer to have their sons in conscientious objector camps even though the sons are weak in the faith; they perhaps consider the camp a good place to develop convictions. But it is not certain that a person who is not established in the doctrine and practice of nonresistance before coming to this type of a camp will become established after he arrives. Influences that may come from association with conscientious objectors, from the reading of pertinent literature, or from hearing sermons on nonresistance do aid in confirming convictions already possessed. But the monotony of project work and the labors without remuneration may eventually become trying.

The fact that many young men of draft age and of Mennonite parentage entered the army gives evidence that a rebirth of teaching on nonresistance is necessary. Since nonresistance is not held as a philosophy or an attitude dissociated from Christian faith and practice but a part of them, there is need of improvement in every aspect of Christian living. Indications are that the decline in convictions for nonresistance is a general spiritual decline. The Christian must bear all the fruit of the Spirit; he cannot be strong in the qualities of love and peace without possessing the others also. It may be questioned whether young men in Mennonite homes who do not have convictions against participation in war had perhaps better be sent to army camps, but all such should be a challenge to the members of churches in every community to consider seriously the need for deeper spiritual living in all the details and situations of life.

Nonresistance and Missions

Christian groups who do not participate in the destructive work of war are in a much better position to do foreign mission work than those who fight. It appears inconsistent for a Christian to become a slaughtering soldier and then to present the Gospel of Christ to the countrymen of those whose lives he destroyed. The Indian in our country has in some cases held to his distrust of the white man's civilization and religion because of the force used by the whites in taking possession of lands inhabited by the Indian. A Mennonite who can frankly tell an American Indian that no member of his faith has taken life in order to gain control of American soil should have a better reception in Christian work with the red man than if his ancestors had been of a fighting nature. A Mohammedan in the United States who lodged for a period of time in the same house with the writer had an inherent dislike of the Christian faith and much connected with it, and one reason for his prejudice was the wars waged by Christians against Mohammedans, particularly during the time of the Crusades. He could not see the superiority of Christianity over Mohammedanism.

That mission and relief work are frequently associated is well known, for the giving of physical relief opens the way to the spreading of the Gospel. One could undoubtedly produce evidence to show that churches whose members do not participate in war, support relief work much more liberally than those where the contrary condition exists. This means that the nonresistant church has more opening doors for Christian testimony than does the church whose members aid in war.

Love is the basic motive for mission work. We carry the Gospel to the Japanese because we are constrained by Christian love to do so. How can we convince them of the sincerity of our love if we destroy their lives and property during times of war? Peace churches that continue faithfully in the Christian way of peace, whose members have no part in the destruction of human lives, can do much more effective work in teaching the Gospel of Christ than if they would compromise their historic position of nonresistance.

Militarism and Spiritual Leaders

Have the world's most spiritual leaders taken part in military affairs? Our histories show that many outstanding leaders in various fields of activity have in their younger years been soldiers. This is particularly true of political leadership. To substantiate this assertion one need look no farther than the careers of American presidents: George Washington, Andrew Jackson, Abraham Lincoln, Ulysses S. Grant, Theodore Roosevelt, and others. Recent European leaders, such as Hitler and Mussolini, had military experience in the background of their political careers. But what are the facts regarding Christian leaders? Investigation into the lives of men of special significance in leading their generation to higher planes of Christian living reveals that such men in most cases did not participate in carnal warfare. Jonathan Edwards, Charles G. Finney, Dwight L. Moody, John Wesley, Hudson Taylor, and George Muller were not soldiers in youth. Through divine providence these spiritual giants spent their early years in activities far different than war could offer.

A preacher lamented the loss of lives in the first World War, and exclaimed that young men who today would perhaps be outstanding religious leaders were lost in the war. In view of the tremendous losses in the second World War similar lamentations have been made again. But should one not be more likely to find the Finneys and Wesleys of tomorrow—if this world will again be blessed with such—in Civilian Public Service camps with war objectors rather than on bloody battlefields? Spiritually strong young men who are Christian leaders in the making seek divine guidance in every step and at every turn, and are not led by God into activities contrary to the spirit of the Gospel. These thoughts are not to imply that participants in war can not later become effective Christian workers, but are observations regarding the lives of great spiritual leaders of world-wide influence.

The Earth as the Home of Man

This earth is in some respects a very attractive place for man to live upon. Natural environment and human inventions and artistic productions combine in making it so. The objects of nature are in themselves a source of much pleasure. Poets have written volumes in praise of the glories of this beautiful earth, and they have noted the wholesome effects of attractive natural objects on man. Pleasures and healing influences innumerable for body and mind derive from the fruits of garden and orchard, the sweet fragrance of flowers, the soft winds, flowing waters, clear sunlight, birds, grass, trees, and stars. Inventions have added much comfort and convenience in homes, places of labor, and in travel. The circumnavigation of the globe by air is only a matter of hours. New highways from the United States to Alaska and Argentina have been built, the latter not fully completed. Modern man makes a fuller use of natural resources than has ever been done before. Physical pains have been lessened, diseases are more under control, and in many ways human welfare receives attention. Educational facilities have enriched man's cultural life; laboratories, libraries, and lectures are provided in abundance; and the fine arts are more widely appreciated. Thus have the quantity and quality of life been enhanced in various manners.

But recently the most progressive nations were involved in a destructive conflict, and we have no assurance that the ideals of permanent peace or national and individual freedom have been achieved. Despite all the comforts and pleasures this earth offers mankind, the world has never been made safe for permanent peace. Although much has been done for man's social and economic security, there is no security from war. There is no guarantee that another war will not soon begin. Cessation from hostilities has not smothered the hatreds developed and nurtured by the recent war, and the seeds sown will yet yield a terrible harvest. Since man's history on the earth gives conclusive evidence that the case is hopeless for his making this a warless world, war more than

Civilian Public Service Provides Opportunity for Reading and Study any other one evil makes this an undesirable place for man's permanent dwelling.

War destroys what nature and invention and culture do for man, and it destroys man himself. For this reason the Christian needs to return to the point of view of saints of former ages. To them this world was only temporary, and therefore a time and place of preparation for the world to come. Life on earth was a probation and not an end in itself. We should be impressed anew with our pilgrim character, and seek the heavenly things above, where wars do not molest nor destroy. By so doing we shall eventually but surely attain to the satisfactions we failed to realize in this world.

Memorials for War or for Peace

After the close of the first World War vast amounts of money were spent in the United States in the erection of war memorials. One of the most magnificent and conspicuous monuments in the city of Indianapolis is such a memorial, and even so small a city as Wabash, Indiana, county seat of Wabash County, has an imposing war memorial building.

When J. B. Priestly, English author, traveled in this country, his train halted at Kansas City; thereupon he left the station and inspected the enormous, dignified war memorial. He expressed the opinion in "Notes on an American Journey" (1935) that the people in Kansas City could have found something better to celebrate than their participation in the World War and their slaughtering of German machine gunners. As he went through the museums within the memorial and observed their bits and pieces of war souvenirs, he considered the place a waste of good masonry and roofing. "If there is ever a movement in Kansas City to transform that memorial into a monument of peaceful progress in America, celebrating the opening of the great West, that movement can count on the support of at least one English writer, who has seen enough stone carved to the glory of that tragic farce in France." Priestly believed Americans have performed deeds in the development of their country much more worthy of celebration that what they did in the first World War. A nonresistant Christian can easily find himself in sympathy with the English writer's attitude.

Workers in Civilian Public Service are engaged in tasks that Priestly would find worthy of celebration. Soil conservation service, dairy farm service, forestry service, national park service, public health service, emergency farm work, game reserve work, service in agricultural experiment stations, state mental hospitals, general hospitals, training schools for delinquent children, construction of an irrigation reservoir, human guinea pigs for scientific research—all these are works of peaceful progress and of long-lasting importance. This is the type of work that has helped make the United States a great nation. Now that the war is practically over, although not officially so declared, Americans may once again honor their military heroes by erecting more statues and memorials, but nonresistant workers in constructive and peaceful deeds have their monuments in the work they have done.

World-wide Service

The Christian in Civilian Public Service desires to render a larger service than the project work to which he was assigned by the government. In prayer he finds one such distinctive opportunity. He realizes that prayer should be offered for the world's needs, with reliance on faith that there will be an answer, whether to one's knowledge or not. This is especially true of prayers for the nations. It has been said that the destinies of the nations hang on the faithfulness of men and women in prayer. Men in camp believe that they should do more than pray for the provision of their own material and spiritual needs, for they have an opportunity of rendering a world-wide service in a time of great crisis. They can pray that the rulers of the nations will give God recognition and reverence; that relief may be brought to suffering millions in war-devastated countries; that salvation may come to millions of lost souls in the European countries, Africa, China, Japan, India, and all parts of the world; and that missionaries and money may be forthcoming for the evangelization of these lands.

Many Civilian Public Service men have a special interest in relief work. Their point of view is essentially expressed in the recent words of Bishop Tucker, "Spiritual and moral rehabilitation for people made destitute by the war is no less important than physical relief." They are aware that in European and Asiatic countries years of warfare have brought to the people vivid reports of cruel, inhuman acts and deeds motivated by hatred and revenge; before their eyes have unfolded extensive and horrible slaughter and devastation. Young people in their more impressionable years have grown up in an atmosphere of war in which endlessly they have heard of, read of, and have seen casualties, atrocities, and wreckages on land, in the air, and on the seas. In homes, in schools, on playgrounds, on farms, and in factories, in every season and month of the year the subject of war has been foremost and its influence inescapable. For years adult thinking has been affected and even directed by the ideologies of Nazism, Fascism, and Communism, and has entered materialistic and selfish channels. Under such circumstances people become seriously in need of spiritual rehabilitation. The moral deterioration must be halted and the ideals of righteousness and peace must be set vigorously to work. The people need contacts with relief workers whose lives radiate the spirit of Christ and whose services are motivated by the love of God.

The immediate needs of people in war-stricken areas are, of course, of a physical nature. Many who have long been victims of malnutrition and are now perishing from hunger need food brought to them immediately. Bodies ravaged by disease need prompt attention. Efforts must be expended on providing housing and clothing, reuniting scattered members of refugee families, and

(Continued on page 213)

HARVEST IN THE WHEAT FIELDS

To Captain Bartholomew Gosnold goes the credit for planting the first wheat in America. He brought the seed from England and planted it in Massachusetts soil soon after he landed at South Dartmouth, near the present site of the city of New Bedford, in the summer of 1602.

Captain Gosnold, seafarer and pioneer wheat farmer, has another historical distinction. He was the first known white man to set foot in New England. It is quite likely that some of the Viking sea rovers landed three hundreds of years earlier, but Gosnold is the first of whom there is an authentic record.

The wheat harvest in the United States now averages better than eight hundred million bushels a year. Nearly six hundred mililon bushels are winter wheat and almost a quarter of a million bushels are spring wheat.

World production of wheat approximates five billion bushels a year. It passed the six billion bushel mark in the years 1938, 1939, and 1940. The chief exporting countries in peacetime years are Canada, the United States, Argentina, Australia, Russia, Hungary, British India, Yugoslavia, Roumania, and Algeria.

Canadians and Americans alike have found a golden harvest in their wheat fields. Much of the national prosperity of our Dominion neighbors is based on the wheat fields of the wide Canadian prairies, while the city of Montreal has become one of the greatest grain exporting harbors on the North American continent.

The Canadians even went so far as to erect a monolith in tribute to a grain of wheat—perhaps the only crop of its kind to be so honored.

Here in the United States, the wheat harvests have built many of our American cities and towns, and helped to settle vast areas of hitherto uncultivated soil in the midwestern and northwestern states.

A half-century span saw the state of Minnesota become one of the world's great wheat-producing regions, with the largest flour mills in the world located at Minneapolis.

Kansas normally produces one-fourth of all the wheat grown in the United States and ranks first among the flour-milling states. The largest grain elevator in the country is in Kansas City.

North Dakota leads in the production of spring wheat and durum wheat, while Pennsylvania is first in buckwheat, source of the buckwheat cakes that are an American breakfast favorite on many tables.

Buckwheat was first cultivated in the Middle East. Back in the days of the Crusades the men of Europe learned about buckwheat cakes from the Saracens, and for many years afterwards called them "Saracen cakes." Today in parts of France buckwheat itself is still referred to as Saracen corn.—Jasper B. Sinclair.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIX. Forgiveness (Continued)

BY THE BIBLE STUDY EDITOR

God is willing to forgive men their trespasses against Him, as He has revealed to men through His law and through His spirit of righteousness. It is God's purpose to convict men of sin and of righteousness and of judgment. "Nevertheless I tell you the truth; It is expedient that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (Jno. 16:7-11).

"All have sinned, and come short of the glory of God" (Rom. 3:23). How do men know that they have sinned? The answer may be threefold: by nature, for men do by nature the things that are contained in the law (Rom. 2:14-16); by the declared law of God, both in the Old Testament and in the New, for Christ is the end of the law for righteousness. He came to fulfill what God declared as His will at Mount Sinai, and before this time; by the Holy Spirit who now takes the place of Christ and convinces men of sin in His own divine manner. "God . . . commandeth all men every where to repent" (Acts 17:30). There are no righteous men on the earth. There are no good heathen and no good men under civilization. There are men who are ignorant of truth and of God, but that ignorance does not qualify them as good men. There are men who are innocent, or blameless, but that does not make them righteous men. All have sinned, and all have come short of the glory of God, and that implies that they have "missed the mark," and therefore they have sinned. Sinners need forgiveness.

The Basis of Forgiveness

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom **we have redemption** through his blood, the **forgiveness of sins,** according to the riches of his grace" (Eph. 1:3-7). Here is stated the eternal purpose of God, even before the foundation of the world. The reconciliation of men who had fallen from grace was the purpose of God through grace. Their reconciliation to the relationship of children of God was to be effected through the shedding of the blood of the Son of God, "the beloved," so that there could be forgiveness of their sins, and a perfect restoration might be accomplished between the sinner and God.

If men may know, and do know, that they are sinners and estranged from God, they may know, and should know, that restoration to God is possible through the Gospel of the Scriptures, through the shed blood of the Son of God. Men have a redemption from their sins through the blood of Christ. In fact they have more than a blood redemption, for John says, "**He** is the propitiation for our sins: and not for ours only, but also for the sins of the **whole world**" (I Jno. 2:2). Jesus Christ becomes the propitiation for the sins of the whole world through His blood. "The blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7).

There is a sense in which redemption has been made for all men. **God loved the world,** and gave His Son. This was done without the consent or sanction of the world. It was God's purpose before men entered into the experience of life. Redemption is a provision for men, who are sinners, that their sins may be forgiven. Forgiveness awaits all men, because the redemption has been accomplished.

But forgiveness is not effective without the faith of men in its provisions. The tabernacle provided the redemption for all of Israel in its annual day of atonement, when the sin offering was made for all of the people, but the individual who failed to bring the offering for his own sins was condemned and unforgiven.

The fact that redemption, upon which sins are forgiven, was made by Christ for the whole world does not assure that all men will be saved, regardless of their attitude toward that redemption. Such a view as universal salvation because of world redemption through Christ is not consistent with the teachings of Scripture either in the Old or New Testament.

The faith of Abraham was the justifying faith of the Old Testament. Ur of the Chaldees was under the redemption of Christ, but Abraham of Ur was justified by his appropriation of that redemption which other men were not. Abraham was the only justified person in Canaan, with those who also believed with him, while all of Canaan was under the condemnation of God, though all were included in the world's redemption by the Lamb of God.

The same is true in the days of the New Testament and now. There is no universal salvation in the world today based solely upon the redemption that Christ made for the world. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15). This Scripture implies an acceptance of the redemption and the Redeemer by faith, before there can be any benefit from the redemption. Again, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himsef, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20). This Scripture most clearly states the fact of redemption for the world, and may even be considered as declaring the forgiveness of the sins of all men through that redemption; although it does not say the sins are forgiven, rather, that the sins are not imputed. But the apostle declares that Christ Himself would call men who are redeemed by His death to become reconciled unto Himself. The business of the Christian is to tell the world of its Redeemer and to call upon the world to become reconciled unto Him and to live unto Him that died for them and is now risen to become their new life unto God.

So then, redemption is one thing upon which forgiveness of sins absolutely depends. Christ died once for the sins of the whole world, but the forgiveness of sins goes on from generation to generation by the reconciliation of men by faith unto God.

Reconciliation unto God is a part of the experience of forgiveness of sins. Christ does not die again for each generation, nor for any one individual, for then must He often have died. But He died once, and that for all. He paid the debt once for the sins of all men, hence by that just payment of the obligation of death for sin, God is righteous toward all in the forgiveness of their sins. Those who accept that payment are justified from all sins and have peace with God through their forgiveness and reconciliation. Jesus stated this truth, when He said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jno. 3:18).

Atonement belongs to redemption as one of its accompaniments, and is essential to the forgiveness of sins. Redemption furnishes the possibility of atonement. Atonement implies the **covering of the sin,** while redemption furnishes the covering power of the atonement. In II Cor. 5 Paul states that God does not impute sins unto the world because of the death of Christ, and then David says, as also Paul in Rom. 4:7, 8, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." This blessedness comes by the appropriation of forgiveness through faith. Sins are covered where there is an atonement based on redemption by the blood of Christ. The lambs of Israel were slain and their blood was sprinkled and smeared on the doors of every home where the lambs were slain, roasted, and eaten. Those who were covered by that shed blood were saved, but those who were outside of those doors, those who had not the faith to believe in the efficacy of that redemption, were subject to the same death as were the Egyptians, whose first-born were all slain that night.

The covered sin, the forgiven ones, were made possible by the faith in the effectiveness of the blood of the lamb. But it was not alone the blood which saved them. The lamb was as well a portion of the safety as was its blood. For in every home the flesh was to be roasted and eaten, and nothing was to remain until the morning. All that was not eaten was to be burned, and no vestige of the sacrifice was to be cast away; only the blood remained on the door of the house where the faith was expressed in the redemption of that night. Those who are **in Christ** are those who have appropriated the Lamb of redemption and those who have accepted the atonement which covers them and their sins. But there can be no covering of sin from the judgment of God without the slain Lamb, One whose blood has been shed for redemption.

There are those who cover their sins by concealment; they have no covering from the judgment of God. There are those who cover their sins by saying they have not sinned, or by the claim that they have no sin; such are not free from the judgment of God who knows that all have sinned.

The redemption basis of forgiveness affords the relationship of peace with God. Where there is an opportunity to have forgiveness it obligates those for whom the provision is made to accept and enjoy the benefits of that redemption. Such is the presentation of the matter of peace with God as presented by Paul. Rom. 5. In Rom. 4:25 he says, "Who was delivered for our offences, and was raised again for our justification." Then, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith **into this grace** wherein we stand" (Rom. 5:1, 2). The privilege of peace was through the deliverance of Christ for our offences. The benefits were peace with God. The obligation which brought about the peace was **faith.** And that faith meant the acceptance of the Lord Jesus Christ.

Peace the Result of Forgiveness

The purpose of redemption was to reconcile the world unto God. II Cor. 5. The same is true concerning the individual, and especially for each believer. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable in his sight" (Col. 1:21, 22). This text is important in that it meets the demands of the individual for assurance as to his peace with God. Written to the believers in Colosse, it was an assurance to each of them. There are certain conditions following, which some may claim must be proved in order to attain salvation, but the fact remains that each individual is already reconciled and remains in that relationship of reconciliation, and is under the approval of God by faith in that reconciling power of the Son of God, whose body of flesh bore the judgment of sin.

What has become of the sins which God forgives? There are a number of terms used in the Scripture concerning the putting away of sin on the part of God. They are **covered;** they are **forgiven;** they are **forgotten;** they are blotted out; they are cast behind God's back; they are removed as far as the east is from the west; they are cast into the depth of the sea; they are remembered no more forever. Other statements are used in the Scriptures concerning the putting away of our sins from the sight and memory of our gracious God and Redeemer. We are to be wholly and fully reconciled to God. To be forgiven means to be entirely cleansed and purged and washed and purified from our sins, and to be **made holy in the Beloved,** and thus become the sons and daughters of God Almighty. Such an attitude toward us on the part of God is certainly the basis of peace and should give one the assurance of peace with God. It may be that one seeks for that perfect condition in his own heart and life upon which he may claim the assurance of righteousness that will permit the claims of perfection which merit the peace and favor of God. Let none lose sight of the fact that we are made acceptable to God **in the Beloved**. Eph. 1:6. The acceptance is made possible by grace and not by works of righteousness which we have done nor those which we continue to do. Those who are in Christ are new creatures and their works are such as are created in Christ Jesus, unto good works which God hath ordained that we should walk in them. The works will justify our faith. But our faith justifies us, since it rests upon the redemption besides which we have no forgiveness of sins and no peace with God.

May one be conscious of the peace and forgiveness which results from the acceptance of redemption and reconciliation with God? Such an assurance belongs to the believer, since the Scriptures encourage one to possess such an assurance. John encourages such assurance for those who have fellowship together in the faith of Christ: "And these things write we unto you, that your joy may be full. This then is the message which **we have heard of him, and declare unto you,** that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is **faithful and just to forgive us our sins,** and to **cleanse us from all unrighteousness.** If we say that we have not sinned, we make him a liar, and the truth is not in us" (I Jno. 4:4-10). The life of the believer is that of walking in the light, for He who called us into the fellowship of the Son is the "Father of lights." That is the believer's life. Under the grace of God the forgiveness of sins is a continuing blessing. The cleansing from sin is a continuing grace. The confession of sins is a continuing confession, for none may say, "I have no sin." Thus the individual who is continuing in his faith in the continuing grace of Christ lives in a continuing peace with God. He has a continuing forgiveness and trusts in the abiding Word. "He is faithful and just to forgive us our sins."

One frequently hears the statement made that "our sins are under the blood." The fact is, that we are under the blood, and the sins are forgiven, blotted out, and forgotten. A passage in Ezekiel 18 suggests that the Lord will forgive him that hath done evil, for God does not delight in the death of the wicked. But if one lives in righteousness and then returns to the evil, the righteousness that he has done will be forgotten, and the evil which he turned unto will be the basis of his judgment, not the sins of the past which had been forgiven. Our sins are not covered by the Lord in order that He may again invoke His judgment upon us for past transgressions. Any present sin will be sufficient for our condemnation. Sins are covered that they may be forgiven and forgotten. Our peace is assured on the grounds of peace resulting from atonement and redemption.

REFLECTIONS ON C.P.S.

(Continued from page 211)

other welfare matters must receive prompt attention. But the considerations which create interest in material relief lead also to a concern for spiritual well-being.

There are no political motives that constrain Christians in Civilian Public Service to enter relief work. Their chief concern is to manifest love for God and loyalty to Christ through service for fellow men. They want to live with the people, revive their interest in the church, restore their altars, and reflect the Christian life. Perhaps relief workers can help suffering peoples in such a way that the obedience of the latter to the will of God will bring joy and prosperity to their lives, their homes, and their lands.

—Adapted from materials prepared by the writer for The Turnpike Echo, Wells Tannery, Pennsylvania, and Box 96, Mulberry, Florida.

Scottdale, Pa. (To be Continued)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

JESUS AND SUPREME LOYALTY TO GOD.—Exodus 20:3-6; Joshua 24:16, 22-24; Matthew 4:8-10; 6:24; 22:37-39 Luke 9:57-62; 14:16-27

Lesson for July 14, 1946

Golden Text.—No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matthew 6:24.

Exodus 20:3-6. When Eve listened to Satan in the Garden she put the devil before the Lord. That was the beginning of idolatry. You do not need an idol before which you bow to put other things ahead of God. The heathen way of bowing down to a stone is the simplest form of idolatry; but the forms of idolatry in which you and I are tempted to engage are those in which we place other things ahead of God. That kind of idolatry is more sinister because it is not so easily discernible. But once having put other things ahead of God it is not long until you will center your affections upon a visible object, be it a man, a woman, gold, treasure, pleasure, or any of the multitudinous things of earth that appeal to the eye and heart of man.

The jealousy of which we usually speak is that of men or women whose inferiority complex makes them afraid that a stronger and more handsome man or more beautiful woman will steal the affections of the one they want for themselves. But godly jealousy is different. God is not afraid that I will transfer my affections to a more worthy object of adoration than Himself, but in His supreme love to me He would save me from the extreme folly of placing my affections upon the things that degenerate and destroy all the best things in me.

There is a law of sowing and reaping. That law is just as applicable when I sow tares as when I sow wheat. It is just as applicable when I sow to the flesh, as when I sow to the Spirit. It would be a strange law that worked only in one field, and ignored all others. But God is not only jealous, He is also merciful. He interferes in the law of sowing and reaping. When I sow to the Spirit, a thousand generations of men will reap the blessings; but when I sow to the flesh God destroys the virility of that seed so that the curse will follow only upon three or four generations of men. Do not say that God is unjust and unkind. It is YOU that is unjust and unkind to your progeny when you sow the seeds of evil in the flesh.

Joshua 24:16, 22-24. It is not enough that I say that I have forsaken other gods and given Jesus supreme place in my life. The proof lies in my putting all these other things that used to have first place out of my life so that Christ may indeed be all in all. And if I do not put them away it will be only a short time until they have dragged me away from that little love and allegiance which I had given to the Lord. The things that we forsake lose their power over us.

Matt. 4:8-10. If my soul is worth more than the whole world I would indeed be a fool to sell it for less, yet millions sell their souls for nought. Christ did not so much as give a nod of recognition or sign of respect to the devil though he offered Jesus all the kingdoms of the world and the glory of them for but one act of reverence.

Matt. 6:24. The most common thing that we put ahead of God is mammon or money. We will give false weight and false measure; we will water the milk, we will reduce the quality just so that we make an extra cent or two; we decry the quality of the things we buy just so that we may get it for less; and the golden rule has little or no place in the dealings of men. But when I do those things I am not serving the Lord.

Matt. 22:37-39. He who can scatter his affections everywhere can not center them anywhere. The girl that falls in love with every man she meets, or the man who is attracted by every pretty face he sees—neither of them will make a faithful spouse. It requires an effort of the will to center your affections on God, but the rewards will be great.

Luke 9:57-62. Like the men in these verses we are prone to put lesser things first and the important things last. This means that the important things will never be done.

Luke 14:16-27. Not only do we put lesser things first but we use them as the main excuse for not doing the important things. And we all do it. All with one consent began to make excuse. Do you want to be His disciple? Then place God and Christ on the throne of your life and keep Them there.

JESUS AND TRUE WORSHIP.—Exodus 20:3-6; Deut. 4:15-19; 8:11-14; 8:18-20; Isaiah 40:18-26, 30, 31; Mark 12:28-34; Luke 4:8, 16-27; John 4:7-24

Lesson for July 21, 1946

Golden Text.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

Deut. 4:15-19. When you corrupt yourself you change from a good to a bad state. The making of sensate objects of worship is an indication of spiritual decay. God is the Creator of all things visible and invisible and cannot be depicted by any object of nature. Hence, all such symbols must fall far short of the perfection of God; and their worship will lower our conception of Deity.

Deut. 8:11-14. The great spiritual weakness of man is his tendency to forget God. And the proof that we have forgotten God is that we do not obey His commandments, His ordinances, and His statutes. And the danger of forgetting God is much greater in times of prosperity than in times of adversity. It is hard for a rich man to enter the kingdom of God, mostly because his riches are so appealingly attractive that he thinks of them to the exclusion of the Lord from all his thoughts. It is a fine thing if your heart is lifted up in the ways of the Lord, but a deadly thing if it is lifted up because of wealth and earthly success.

Deut. 8:18-20. Whenever I fail in gaining that which I seek after it is due to the hindrances of others or an act of God; but when I fully realize my aspirations it was the power and might of my hand that did it. Thus speaks the ego. Why not recognize the fact that all things that pertain to life and godliness are the gift of God's grace and praise and serve Him accordingly. There can be no acceptable service of God without obedience. The history of peoples and nations has been that when they forgot God and ceased to walk in the ways that He commanded they soon perished from the earth. And the laws of sowing and reaping are as immutable as the nature of God.

Isa. 40:18-31. The Creator is always greater than the thing created. Not doubting this axiom, I, together with the prophet, am wondering how it would be possible for the human mind to conceive and the human hand to construct a likeness of God. It cannot be done. When we consider the work of His creation we can get a faint idea of the power of His might; but the idols that I may make have neither ears that hear, nor eyes that see, nor hands that can work. And least of all are they able to help those that put their trust in them.

But Jesus is more than adequate to meet the deepest needs of them that put their trust in Him, and He never faileth. Both His knowledge and power are limitless. By His knowledge He knows all my ways, and even my innermost thoughts. Nothing can be hid from Him. And His might is always at hand to empower all those who put their trust in Him. Verses 29-31 are more than a beautiful fancy, they are a fact of human experience that can be verified by anyone who is willing to take God at His word and commit himself to God in well-doing as unto a faithful Creator. Physical and nervous collapses are the result of lack of faith and wrong ways of living and not the result of doing the will of the Lord, no matter how arduous that labor may be.

Mark 12:28-34. In Matt. 5:19 Christ stated that the commandments of God are not all of the same relative value. There are some that are least, and there are others that are greatest. But none of them can be ignored without loss to the individual or group that does so. But to know the greatest, unless I am willing to obey it, will bring no blessing into my life but rather judgment, for it is true that God requireth of men according to that which they have and not according to that which they have not. Yes, seek to know all the commandments of God; but try even harder to obey them in your daily life. That makes for greatness in the kingdom of God. Most of us would like to become great in the nation and world in which we live. Deny thyself of such earthly ambition, but rather apply thyself to the things of the kingdom of God so that God may exalt you in due time. But how can I have such love? Love is a gift of God as is faith, and these grow and grow as they receive the proper care and nourishment. And it is up to you to see that care and nourishment to these great graces is abundantly supplied. Failure to grow is your own personal failure.

Luke 4:8-27. Form without spirit is as powerless as an idol; but with the anointing of the Spirit comes the power whereby we can serve God acceptably. Let us do so with reverence and godly fear.

JESUS AND REVERENCE FOR SPIRITUAL VALUES.—Exodus 20:7; Leviticus 19:12; Isaiah 1:11-18; Matthew 5:33-37; 6:5-9; 7:15-23; Mark 7:5-8; 8:34-38; Luke 18:10-14

Lesson for July 28, 1946

Golden Text.—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

Exodus 20-7. There is none good but God, neither is there any holy but He. The goodness and holiness of men are but relative. And good and holy men have such love and adoration for God whose name is holy that they speak and breathe that name only in reverence. But the less holy men are the more they desecrate God's holy name in foolish jest and vile profanity. So when I take the name of God in vain, it is not only an act of evil disrespect on my part but also proof that in my heart I hate God. Ps. 139:20. Both the attitude and the deed make one guilty before God. He has created me to praise His name, not to curse with it.

Lev. 19:12. Chapters 18-20 of Leviticus give sundry instructions to Israel as to how to live holily and unblamably before God. The reason they are to live so is that the Lord their God is holy, and a holy God demands holy worshipers. God cannot bear to look upon sin. How then can He look upon me if I revel in sin? And one of the proofs of my desire for personal holiness is truthfulness and reverence in the use of His name.

Isa. 1:11-18. "Who shall ascend into the hill of the Lord? . . . He that hath clean hands, and a pure heart." And no amount of ritualistic worship can compensate for the absence of clean hands and a pure heart to make me accepted before God. The willingly obedient shall eat the good of the land, but the rebellious shall dwell in a dry and thirsty land where no water is.

Matt. 5:33-37. Oaths are not a sign of truthfulness. Rather they indicate that the one using them is normally living on so low a level of veracity that he feels that he must add an oath to his word before others will believe him.

Our Lord has given us an example in this as in other things. He uttered the most amazing and stupendous truths as simply as I would make a casual remark about the weather. No man ever made such claims as He made without trying to bolster his words with oaths. Even loud and angry voices are a sign of weakness. Let us be so far removed from the father of lies in our speech that others will not question our word. Then they will never ask us to confirm it with an oath.

Matt. 6:5-9. When I have secrets that I want to divulge to my most intimate friends I whisper them into their ears: I do not proclaim them from the housetops. When I have something private to talk with my Lord I seek admission to His inner sanctum, and there in the secrecy of aloneness with God I unburden my heart: I do not publish those things in the newspapers. And I will even refrain from telling others of the hours I spent in prayer. Those things are too holy to be used as a means of advertising myself.

Matt. 7:15-23. It is natural for sheep to wear sheep's clothing, and they do not need to be ashamed of them. But a wolf is not changed into a sheep by donning sheep's clothing and pretending to eat grass. The leopard is not changed by painting his spots. Every good thing is counterfeited, but a counterfeit is never the genuine. I do not want anyone to hand me a counterfeit piece of money, and God will refuse to honor counterfeit religion. God can change a tree. Ask him to change the tree. Don't try to make yourself and others believe that you are a good tree by sticking Winesaps on your thorns.

Mark 7:5-8. If I do more than God asks of me in some matters, I probably do much less than He requires in others. As a teacher of His Word I have no right to either add or subtract from the plain "Thus saith the Lord." I cannot worship God acceptably with my lips unless in my heart I adore Him; and the precepts of men if they displace and supplant the commandments of God are never helps but always hindrances to spiritual worship.

Mark 8:34-34. It is no cross to do the will of the Father, but if I do the will of the Father it will lead me to the cross. The cross is that which brings about the death of the flesh; and it is only when I cease to live after the flesh that I can live to please God. The quicker we die to the flesh the better; and the more fully we live in the spirit the happier.

Luke 18:10-14. True worth never boasts, not even to itself. When I have to declare my own goodness it is because others can see no goodness in me to declare.

JESUS AND THE SABBATH.—Exodus 20:8-11; Nehemiah 13:15-18; Psalm 92: 1, 2; 118:24; Matthew 12:9-13; Mark 1:21, 34; 2:23-28; 3:1-5

Lesson for August 4, 1946

Golden Text.—This is the day which the Lord hath made; we will rejoice and be glad in it.—Psalm 118:24.

Exodus 20:8-11. In the constitution of nature rest is just as necessary as labor, but you cannot rest unless you first labored. And over and above the hours of rest in sleep which you need every night are the hours of rest in worship which you need every seventh day. It is only by spending the day in worship and communion with God that you can keep the Sabbath holy. It is not kept holy by seeking your own pleasure at the seashore or in the mountains, or at the banqueting table with your friends. To keep the Sabbath holy on your part it must be your delight to go with the multitude to the house of God to worship, keeping holyday. Your animals and your employees need rest as well as you.

You are never the poorer by using the day that God has set apart for communing with men by using that day to commune with Him. Even if you gained more wealth, which you will not, you would still be poorer from the loss in spiritual things which you fail to gain by not spending the seventh day holy to the Lord.

Nehemiah 13:15-18. There is a unity and interrelation of all things that make up this thing which we call life. When the children of Israel ceased observing the Sabbath as holy unto the Lord, they rapidly drifted into sins so vile that judgment could not be withheld. Then they had to spend seventy years in exile; but while they lamented the loss of their native homeland, they did not deplore the sins that caused that exile, nor the lack of spiritual worship that unlocked the door to the entering of those sins. The distance in time from no churchgoing to hell-going is not far. Going heavenward is an upward climb. Going to church and worshiping God supplies the power to keep climbing. When you cease going to church and worshiping God the fuel is used up and the motor stops. It will not be long until the car will lose its momentum and also come to a stop; then it will begin to go backward down the hill to the pit at the base.

Ps. 92:1, 2. Praise is comely for the upright. It is a good thing to give thanks. That is not more than good manners. If I say thanks to men when they do me a kindness, shall I do less to my Lord? Good people do a good thing when they show forth the praises of Him who has called them out of darkness into His marvelous light; and in doing so are made better.

Psalm 118:24. We like to observe the holidays that our lawmakers have appointed for us to observe in honor of noted persons and events. Should we not much more be willing to observe the day which the Lord hath made, and observe it in the way that He hath decreed?

Matthew 12:9-13. Finding fault is one of the easiest learned things in human experience. It is much easier to find fault with the work of the artist than to do the work yourself. Jesus was the Master artist in godly behavior. To live as godly as He did required a degree of holiness so far removed from the experience of the Jews that they did not even try, but devoted themselves to doing the easy thing—finding fault with the Lord. I wonder if their teachers had ever told them that finding fault was not the proper way to keep the Sabbath holy to the Lord. I know that we have been told this many a time and yet we go to church and find fault with the preacher when we should be praying that he might do more for the glory of God than he seems to be able to do ordinarily. To minister to and to heal the sick, to pray and to praise, to study and to teach the Word of God—all these are good things to do on the Sabbath day, but to find fault with the servant of the Lord is not.

Mark 1:21-34. It is lawful to do good on the Sabbath day. To leave the sheep in the pit because it is the Sabbath is not doing good to the sheep, and to allow afflicted mankind to go uncared for because it is the Sabbath would be worse. And if it is right for me to ease the bed of pain for the suffering, if that is the limit of my powers to help, then it is right for God in Christ to exert His powers to heal the sick and to save the lost on the Sabbath. And I want to be a worker together with God.

Mark 2:23-28. Some people think that the way to be good is by making other people miserable. Unnecessary burdens are all the more onerous because they are so unnecessary. I would not think of putting a bag of wheat on my donkey and then balance it by a stone of equal weight on his other side. The poor donkey would have a double load. And I do not want someone to load me that way either.

THE WORK OF THE SUNDAY SCHOOL SECRETARY

BY HAROLD ZEHR

General Secretary of the Christian Education Cabinet of the Illinois Mennonite Conference and a busy farmer preacher, the author of this article has taken time to give us this helpful message on an important subject that is seldom discussed. This article was arranged for in collaboration with Bro. J. J. Hostetler, Secretary of Sunday Schools of the Mennonite Commission for Christian Education and Young People's Work.

"And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder: and Sheva was scribe" (II Sam. 20:24, 25). Most of us have long been familiar with the story of King David and his kingdom, but we seldom hear much about some of the men who filled important places in his government. In our Sunday-school work we make much of the responsibilities of the teacher and the superintendent, but there is also the less "comely" but more "needful" office of Sunday-school secretary that deserves special attention. "The secretary is the superintendent's right-hand man and as such is administration secretary. He should be the best-informed man in the church upon details of the Sunday school and be able at all times to answer any questions upon administration that may arise. The secretary is the real burden bearer of the Sunday school, often giving more sacrificial service and receiving less in the way of public recognition than any other officer."[1]

The responsibilities of the secretary will vary with the Sunday-school organization. Some Sunday schools are large, others are small; some are highly organized and departmentalized, while the organization of others is simple. The large Sunday school, which is chiefly an established church congregation studying the Sunday-school lesson, will present an entirely different responsibility from the mission Sunday school, made up largely of children whose parents never attend.

Again an office is largely what we make it to be. Paul said, "Inasmuch as I am an apostle of the Gentiles, I magnify mine office" (Rom. 11:13). If the Lord has called you to be the secretary of your Sunday school He has set your feet in "a large room." May you magnify that office. Let us look at the opportunities for vital, though inconspicuous, Christian service that comes to the Sunday-school secretary.

We should bear in mind that the work of the Sunday school is primarily "to shape the immortal destiny of the human soul according to the Word of God."[2] The work of the secretary is worth while only as it contributes toward this real purpose of the Sunday school. The secretary's contribution will be primarily that of measuring the work of the rest of the Sunday school and presenting the facts in a comprehensive way for study. It is in the power of the secretary to so present the conditions of a given Sunday school that the congregation and workers will be challenged to greater service for the Lord; or he can present his report in such a way that it is merely endured as a necessary evil on the program.

His Qualifications

To be able to make this contribution and to magnify properly his office certain qualifications are essential.

1. **He should be a consecrated Christian.** In the consideration of the qualifications of a secretary the spiritual emphasis is often omitted, but if the secretary is to present properly, in a comprehensive way, facts that will contribute to the advancement of the cause of Christ, he must not only have experimental knowledge of Christ but also have a passion for souls. Only such an individual will keep the real goal of the Sunday school in mind, and thus be able to properly evaluate and present the vital facts.

2. **He should be neat, quick, and write a legible hand.** The ability to use a typewriter will be helpful in correspondence and making reports.

3. "**He should be a natural statistician** and like to work with figures and do detail work. Figures are peculiar. They are like children —there is no use to try to work with them or get them to do anything for you unless you like them and like to work with them."[3]

4. **He should be accurate, thorough, and orderly.** Conclusions based on half-truths are not reliable and furnish no measure for study.

5. **He should be resourceful.** He should be on the alert for better systems for keeping records, making summaries of records, and evaluating them. Some facts will have more value than others, and he should be able to judge what facts and systems for obtaining them will be of value in his particular Sunday school. What works somewhere else, may not in his school.

6. **He should be patient and thoughtful.** A secretary that is as accurate and thorough as he should be, will be inclined to lose patience with teachers and class officers who must supply him with the needed facts. Classbooks will probably be neglected, report cards lost, or improperly filled out. By patience and cheerfulness, yet using perseverance, it is possible to win co-operation and get the information he wants when he wants it. Impatience and lack of courtesy will not beget co-operation and may defeat his very purpose of extending the cause of Christ.

7. **He should be enthusiastic.** It is possible for the enthusiastic secretary through properly prepared reports to awaken new interest in the Sunday school and mission work of a congregation. On the other hand, it is possible to present cold figures in such a way as to be dull, uninteresting, and discouraging to all concerned.

Duties

As previously mentioned, the secretary's duties will vary with the Sunday-school organization. In some congregations the secretary has the responsibility of serving as secretary and treasurer combined, while in others there are several departmental or assistant secretaries. The following are some of the duties as pertain to the office, however it may be divided among workers in individual congregations. The office implies the work of:

1. **A Recorder.** One who will keep a record of meetings for business, prepare agenda for such meetings, have announcements in hand, and in general serve as right-hand man to the superintendent.

2. **A Correspondent.** There will be letters to write, reports to make to various church-wide organizations, Sunday-school supplies to order, etc. The Sunday-school secretary is generally responsible for such correspondence.

3. **A Statistician.** One of the chief responsibilities of the secretary is that of compiling statistics for observation. Some of the facts that he will want and that will be wanted by church-wide organizations will be: (a) enrollment and how it is divided according to age groups; (b) average attendance; (c) offerings and their use; (d) non-Christians attending and converts from the Sunday school; and other facts of interest.

These statistics should be kept in a permanent record for comparison year after year. The value of statistics lies largely in these comparisons. Let me suggest a few comparisons for the study of the secretary as he endeavors to interpret the statistics he compiles for the benefit of his congregation and workers.

(1) Compare your Sunday school with previous years.

(2) Compare your Sunday school with the average school in your conference and then with other conferences and the church as a whole.

(3) Compare with other denominations. What can we learn from others?

Some factors for comparison are: (a) attendance as a whole; (b) ratio of attendance to enrollment; (c) observations in the enrollment—new members, old names withdrawn, distribution according to age. Do they stay in Sunday school through the teen age? Are some teachers and classes more successful in this than others? (d) offerings per capita of attendance; (e) converts through the Sunday school.

A series of graphs can be prepared by the enthusiastic secretary that will vividly portray his findings.

4. **A Registrar.** This work is sometimes assigned to a separate person, as it can be a responsibility of its own in a large Sunday school. It involves recording of the name, address, birthday, church affiliation, and parents' names of pupils. It will also involve keeping a list of classes and teachers assigned to them, a record of attendance, grades of pupils, conversions, promotions, and other individual information. This work is largely accomplished through the individual

teachers or class secretaries who keep records of their classes by means of classbooks, cards, or other means, and in turn report to the secretary. Repeated absentees should be reported to the superintendent and pastor for follow-up work. Absentee cards should be sent by the teacher or secretary. This phase of the secretary's work is doubly important in a mission Sunday school.

5. **A Treasurer.** Whether or not the secretary is responsible for handling the money, he should have a report of the class offerings, missionary offerings and their disposal, as well as the expenses of the Sunday school. Church funds should always be handled through a special bank account and all payments made by check for the sake of keeping records clear and making a satisfactory audit possible. The resourceful secretary can provide an interesting report of the offerings of the Sunday school and their use and thus stimulate intelligent and conscientious Christian stewardship.

His Equipment

To facilitate the work of the secretary, care should be taken in the selection of materials for his work. First, he should have a desk or an office for his work and his supplies. His next step will be to determine what his responsibilities are and what records he wants and get materials necessary to accomplish this end.

For his work as registrar, he should have a card index file, with a card for each pupil for his permanent record. Specially prepared cards are available for this purpose. Some schools have merely a book in which the roll is kept, which may be satisfactory in some cases, but a card system has many advantages, among them the fact that it is easily kept up to date, and the complete record of any pupil is always accessible. For class attendance and other individual weekly reports on the work of pupils, some system such as a classbook or an attendance card system should be provided. In the latter a card is provided for each pupil, and the teacher or some other member in the class divides the cards into two pockets, one for those present and one for those absent, with a colored card to report visitors present. The secretary makes his record from these, marking or punching cards of the absentees. In primary classes special attendance devices are often used and records can be compiled from these. Various types of offering envelopes are available, some of which have cards enclosed for marking a simple attendance record as well as the offering.

The secretary will also need some adequate record book for his weekly, monthly, quarterly, and annual summaries of attendance, offerings, and expenditures. Some record books also provide space for notes which the alert secretary will use to record special notes on the work of the church, sermon, special programs, etc., which will have historical value. There should also be some satisfactory bound permanent record book in which the annual reports are recorded each year. Provision should be made for the ready availability of any data of the work of the Sunday school. Too many Sunday-school records, if ever completed, have been lost, and thus the value they should provide for comparison is also lost.

To facilitate the reporting of the work of the Sunday school each week the secretary should have a register board on which to report the offerings and attendance. He should also have access to a typewriter for reports to be posted on the bulletin board or a duplicating machine, for reporting his findings.

His Challenge

If you are looking for public notice, you will not find it in your work as a Sunday-school secretary. But if you are willing to serve "as to the Lord," not "with eyeservice as menpleasers," you have an opportunity as Sunday-school secretary to challenge your superintendent, your pastor, and your congregation to greater service, by your observations of the work of your Sunday school. As you faithfully and tediously gather your statistics and pass them on to your district secretary, you can do your bit in making it possible for our church-wide organizations to study, in turn, the Sunday-school work of the church and consequently adjust the church-wide program for our mutual good.

No, you will not be in the public eye. You may find it necessary to miss part of the Sunday-school lesson discussion and thus be deprived of some of the spiritual blessings other Sunday-school workers receive. It will be necessary for you to do much of your work after you have gone home when others are resting from a day's work. With all your sacrifices your work may seen unappreciated by the majority of the congregation. Yet you have one of the greatest responsibilities in the Sunday school. Yours is the task of measuring the work the rest of us are doing and, by portraying it vividly, challenge us to greater service. May you magnify your office.

Rantoul, Ill.

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SIDE ROOM OF MENNONITE LIFE

(Continued from page 207)

were in six other camps. Thus 96 were then in camps and 49 in detached service.

In late 1942 the draft age was lowered to 18, but farm deferment on a units basis was made possible. This slowed up the movement of the boys going into C.P.S. camps. The draft boards generally were quite lenient, feeling the need of men in agriculture at home was just as vital as in any base camps. Yet by the present time more than 250 have been in camps.

Some of our Lancaster Conference boys have served in official capacities in this camp program. I shall mention but a few. John H. Mosemann was Camp Director at Grottoes and then in charge of all Mental Hospital Units. Jacob Mellinger and Clyde Stoner were directors at Leitersburg, Md., and Isaac Souder at Woodbine, N. J. Charles Hostetter has been the 1946 Camp Area Pastor, and Howard Charles was Research Secretary for the Peace Section of M.C.C. in 1945.

In the Fall Conference of 1942 a Conference Camper Aid Committee was appointed, headed by Aaron Weaver. They furnished material aid, where our boys needed more than M.C.C. provided. In less than a year they had $6400 for distribution. Their gifts and attendant visits were much appreciated.

By a later Conference a Camper Dependency Committee was appointed by the Lancaster Bishop Board. Noah W. Risser was chairman. They saw to it that the dependents, when not cared for by the local congregation, were provided for. The congregations in many cases did a noble work in providing for their own.

Some of these boys were less than 200 miles from home. These had an opportunity to return frequently. The local congregations provided return transportation for communion services at the home churches and furnished many little things for the comfort of many. A Conference letter was sent to each camper at irregular intervals. This, in addition to many letters from home, kept up the home contacts.

Earl Mosemann, among the early draftees, was one of the few discharged following a ministerial ordination. Harold Kauffman was killed in Montana. For various reasons about thirty were discharged prior to regular discharges.

Representatives met the Military Affairs Committee in December, 1945, on proposed compulsory military training legislation. They requested: (1) total exemption of such as cannot consistently participate in any type of service; (2) provision for such as can serve, but not in any branch of the military. In an unofficial meeting at Ephrata, May 10, 1946, the general consensus of opinion was similarly expressed.

The churches are welcoming the brethren as they return. Lancaster Conference in the fall of 1945 guaranteed each one ten dollars per month for all time in camp, and many have received theirs already. The church appreciates them and they the church. Their strength, when faithful, will be a great aid.

By this summer one third of a million dollars will have been sent through M.C.C. by Lancaster Conference for the maintenance of the C.P.S. program. This is exclusive of the summer cannings, camper aid, dependency aid, and discharge reimbursements. Yet their testimony has been far-flung. Many have been strengthened in their faith and practice, both at home and in camps, as a result of this war witness. It was worth far more than the coin.

However, some of our dear boys entered the military. A sprinkling of these are returning, acknowledging their mistake. May many more! May we so indelibly imprint upon all our people the principle of nonresistance, together with the other articles of our creed, so that if there should be another war we might do remarkably better, for the glory of the Lord through His church and for the salvation of our children's children and many others whom we may reach.

Lititz, Pa.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

The Unit of Study for the third quarter is **Mennonite History and Gospel Principles.** There will be some needful reading of Mennonite history as well as a study of the Scriptures to see how the believers, who had a hand in the history of the Mennonite Church, arrived at their convictions and how they stood for them in face of strong opposition. It was an earnest study of the Scriptures by men who saw that the church of their day was in error and corruption. These men dared to take their stand for what they believed to be the teaching of the Word of God and so launched out in a new company which they endeavored to order according to the New Testament teaching. This gave **rise to what the world called Anabaptism,** but which the Brethren recognized as their first baptism according to their understanding and confession of faith.

Among the principles that came with the movement of these Brethren was liberty to follow the dictates of conscience, and that **the church was a separate institution from the state.** While there was a recognized submission to the laws and regulations of government, they did not consider that the state had any right to interfere with the work and doctrinal standards of the church nor with men's right to follow voluntarily what their conscience dictated was in harmony with the Scripture.

The Early Anabaptist leaders have an interesting and profitable history which we do well to study and consider. Their teaching and their steadfast adherence to what they believed set forth an example of consecration that will inspire us to follow in their footsteps.

The persecution of these early Anabaptists centered around the fact that the state church was determined to suppress the baptism of people who had been **baptized in infancy** but who accepted the Scriptural standard that baptism is not valid unless it is administered to those who believe and voluntarily accept its administration.

The name Mennonite came about by a similar means that the name Anabaptists did. The world without and the opposers of the faith recognized in Menno Simons an outstanding leader at a time when the many people who were awakened to a new light on the way of the church and the Christian life had no definite leader to gather them together under the standards of a united confession of faith. While Menno was not even a member of the church when it first began, his name has been attached to it because of the influence which his work wrought among the Anabaptist peoples in his day and in the centuries since.

It is not the men or the name which we value so much as the Scriptural principles which possessed them and moved their lives in a way that has given us a priceless heritage. Let us strive to develop in our youth a respect for the thought that God was guiding these early Anabaptist leaders to lay foundations that have blessed many lives in the centuries that have followed since. We may also by earnest attention to the truth of God transmit a similar heritage to those who come after us.

SEPARATION OF CHURCH AND STATE

Jno. 1:12; Rev. 22:17; Rom. 10:9, 10; 6:17; 16:17

Topic for July 14

MOTTO

"We ought to obey God rather than men."

MEDITATIONS ON THE TOPIC

I. **Church and State have no Organic Union.**—Superficial interpretation of Scripture under the New Testament dispensation jumps to the conclusion that since God has directed submission to the powers that be (Rom. 13:1-7; Tit. 3:1; I Pet. 2:13-16) the Christian is duty bound to work under the full direction of the government under which he lives. And in former times it was considered that the government should have control over the affairs of the church, or that the church should have control over the government of the non-Christian or the evildoer.

But when the ruling power in Jesus' day began to question Him with reference to His ambitions for rulership, He stated the situation in a very definite way when He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (Jno. 18:36). When the apostles came into conflict with the Jewish religious organization, backed by the power of the soldiery of the state, and were asked to answer for their disobedience to their mandates, they said, "We ought to obey God rather than men" (Acts 5:29). On the other hand when the Pharisees and Herodians tried to trap Jesus and make out a case against Him as against the government in the paying of tribute, they found Jesus' answer so without design against the government that they could not take hold of the words, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). From these foundation statements may be gathered the whole truth in Christian practice. There is a submission to the laws and orders of government in the payment of taxes and keeping of its ordinances and permitting its execution of punishment even unjustly. But there is also a recognition of first allegiance to God so that when the laws of state conflict with the direction of God for Christians, there is no question what the Christian should do.

God in His wisdom has "ordained" the powers that be for the punishment of the evildoer and the praise of the well-doer. But to the church He has given the work of the Gospel of peace and the rescue of the evildoer from the way of destruction. In such separate spheres there can be no conflict if each is true to its calling, and remains in its separate spheres with the proper recognition of the other's work. The state may execute wrath and wage wars, but the Christian consistently with the teaching and practice of Jesus and the apostles takes no part in either, and hence is not confronted with the terrible sin of killing fellow believers of other nations, nor of taking of human life instead of preaching the Gospel to sinners.

God overrules in the lives of men who rule, (though they have not known Him Isa. 45:4), to accomplish His purpose for His people as well as to bring correction and punishment upon a wicked world. Cp. Isa. 10:5-12; Rom. 9:17. God's people have a distinct and separate mission and are to be separate from the work of unbelievers. I Pet. 2:9; II Cor. 6:14-18.

II. **The Text.**—(see above). This is chosen to know that the will of men and the right of their own conscience in matters of faith are to be respected, and that the church does not discipline by corporal punishment but by conduct that marks the evildoer as not of them.

OUTLINE STUDY

I. **Liberty of Conscience, a Christian Principle.**
  1. God does not force the will of man.—Jno. 5:40; Matt. 23:37.
  2. God seeks voluntary worship and service.—Eph. 6:5-7; Col. 3:23.
  3. Toleration.—Mark 9:39; Luke 9:49, 50.

II. **The Work of Government Is Incompatible with the Work of Christians.**
  1. Christians are in the work of salvation.—Luke 9:51-56; Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Obey."
2. The Church of Christ Is to Be Holy.
    - a. Jesus is the head.
    - b. Christians are members of His body.
    - c. He expects members to be holy.
    - d. Duties of separation from evil.
    - e. Duty of obedience to Christ.
3. How to Act Toward the State.
    - a. In submission.
    - b. In good work.
    - c. Keeping Christ first in obedience.
    - d. Suffering for Christ's sake.
    - e. Pray for rulers.

For Seniors

1. Divine Purposes in the Powers That Be.
2. Governments are in the work of punishing evildoers.—Rom. 13:4.
3. Christ's kingdom is not of this world.—Jno. 18:36.
4. Christ's followers are sent into the world as He was.—Jno. 17:15-18.
5. The Christian cannot be yoked with unbelievers.—II Cor. 6:14-18.
6. Christians submit to governments in obedience to God.—I Pet. 2:13-17.
7. Christians obey God above all other powers.—Acts 5:29.

PERSONAL THOUGHT

Do we know "whose" we are and "whom" we serve? Acts 27:23. Are we living as shining lights "in the midst of a crooked and perverse nation" (Phil. 2:15)?

SEED THOUGHTS

The idea that it is the duty of the church to take hold of government and run things for God is neither in Scripture nor supported by facts of history. The place for Christian people to take hold and work is in the church, and the place of most effective power is at the Throne. Lot is referred to in Scripture as a "righteous man" (II Peter 2:8). Yet this righteous man, taking an active part in the affairs of Sodom, not only failed in saving the city from destruction but actually exerted less influence there than did his uncle Abraham who had no relationship whatever with Sodom save that by way of the Throne. When Christianity was adopted as the religion of state in Rome, the result was that Rome corrupted the church instead of the church purifying Rome. It is ever thus. Today the average church member in politics is not one whit cleaner morally or better spiritually than is the average non-church member in politics. Christianity and world politics do not mix. Their spheres are essentially different. Both government and church are better off if each remains in its sphere. The idea that the Christian can render substantial aid in the cause of righteousness by "mixing" in politics has often been proved a delusion.—Doctrines of the Bible.

EARLY ANABAPTIST LEADERS

Acts 4

Topic for July 21

MOTTO

"A conscience void of offense."

MEDITATIONS ON THE TOPIC

I. **Anabaptism and Leaders for It.**—Anabaptism meaning **re-baptism** came about through the conviction that infant baptism is not valid because it was performed upon subjects who were not responsible or capable of knowing what was done. In a day when infant baptism was the rule, to advocate rebaptism took men of strong conviction, who believed in the authority of the Scripture above the authority of men and the practice of the organized church of that day.

Men like Grebel, Manz, Blaurock, Marpeck, Sattler, and others, were earnest students of the Scripture and discovered that the churches of their day, both Catholic as well as some of the reformed churches, were not in harmony in their practices with the content and spirit of the New Testament teachings. Some of the leading doctrines which the Anabaptists of Switzerland especially were convinced to be Scriptural were: baptism on confession of faith, nonresistance, the New Testament as the rule of life for believers, regeneration and a life of corresponding piety, and church discipline in which an effort was made to maintain a body united in faith and life according to the New Testament standard of ethics. Their convictions for the faith were so strong that they were willing to be outcasts and martyrs for what they believed and practiced.

Some leaders who practiced anabaptism were not true representatives of the principles which were begun and forwarded by the first leaders in Switzerland. As a result many were led into confusion by some of their wild and fanatical ideas. These excesses led other right-thinking men to search the Scripture, and to enter upon a similar course as the ones who started the movement in Switzerland. Thus the Brethren and those later named Mennonites were found of one accord in their understanding of the principal teachings for the New Testament. The Confession of Faith by Michael Sattler and adopted by the conference of Brethren February 25, 1527, has a striking resemblance to later confessions of faith and has the approval of Mennonites of our own time. (See a synopsis of the articles in chapter 8 in "Mennonites in Europe.")

II. **The Text.**—Acts 4.—This passage shows how the church of Jerusalem suffered at the hands of rulers, elders, and scribes among the Jewish people, and how God established the members of this church and gave them power through the Spirit to go forward in their testimony and in winning souls.

OUTLINE STUDY

I. **Conrad Grebel.**
  1. Parentage and early life.
  2. Conversion.
  3. Searching for truth and fellowship.
  4. Inaugurating believers' baptism with fellow believers.
  5. Persecution.

II. **Felix Manz.**
  1. His strong convictions.
  2. His faithful witnessing.
  3. Persecution and martyrdom.

III. **George Blaurock.**
  1. His work and martyrdom.

IV. **Pilgram Marpeck.**
  1. His qualifications as a scholar.
  2. Sacrifices for the faith.
  3. A useful writer.
  4. A church builder.

V. **Michael Sattler.**
  1. Learned in the Scriptures.
  2. Author of confession of faith.
  3. Martyrdom.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Conscience."
2. Men Who Loved Truth Better Than Life.
   - a. Select men of the outline and give their story.
   - b. Give examples of men of the Bible like them.
3. Memorize II Cor. 6:3-13.

For Seniors

1. Assign to each speaker one of the men whose names appear in the Outline Study. The talk should include a brief biography and the principles for which each stood.

PERSONAL THOUGHT

Am I following the teaching of the Scripture and those who are devoted to a Scriptural church, or am I following the customs and practices of the times because most people are doing so?

SEED THOUGHTS

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19).

"We ought to obey God rather than men" (Acts 5:29).

Their walk and manner of life was altogether pious, holy, and irreproachable. They avoided costly clothing, despised costly food and drink, clothed themselves with coarse clothing, covered their heads with broad felt hats; their walk and conduct was altogether humble. Contrary to common usage, they carried no weapon, neither sword nor dagger, nothing more than a pointless bread knife, saying that these were wolf's clothing which should not be found on sheep. They would never swear an oath, not even upon the demand of the government. If anyone transgressed, he was excluded.—Johannes Kessler.

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution."—Paul to Timothy, II Tim. 3:10-12.

PRACTICING BELIEVERS' BAPTISM

I Pet. 3:21; Acts 2:41; Mark 16:15, 16

Topic for July 28

MOTTO

"He that believeth and is baptized shall be saved."

MEDITATIONS ON THE TOPIC

I. **Believers' Baptism.**—This is the only kind of baptism mentioned in the Scriptures. Infants, who are unable to know of duty to God and are not able to believe, can take no part in a ceremony in a way to obtain a spiritual blessing. All the baptisms mentioned were to be administered on condition of faith and repentance and evidence of acceptance which would lead to obedience.

A church built up by the practice of infant baptism becomes the kind of body that knows nothing of the experience of the new birth. It was an instrument of the state and not the "candlestick" upon which the light of the Holy Spirit is manifested in His shining. Rev. 1:20; 2:5. An instrument of the state would require a membership that was compulsory, hence a baptism that served in formality instead of an "answer of a good conscience toward God" The righteousness of its membership would be only a righteousness held under state laws and enforced by state penalties.

A voluntary membership of the church would require a different approach. When the church holds forth the terms of the Gospel to those who are willing to meet the conditions and enter into the fellowship of God by a real heart experience, then baptism with water will mean that such an one has become fitted to be numbered with the people of God. Those who depart from the Lord by a corrupt life can be excluded so that the church remains pure and is not leavened by members whose life is ungodly.

Believers' baptism does not lessen the duty of parents in bringing up their children in the nurture and admonition of the Lord. It makes possible such instruction that when the child comes to years of accountability, it may voluntarily turn to Christ for salvation and then be baptized with water as an expression of its faith in Christ. All the years preceding, while the child was yet unaccountable in its innocence, it was under the blood of Christ and acceptable before God.

II. **The Text.**—I Pet. 3:21.—This shows that baptism of itself does not put away the filth of the flesh. It is the answer of a good conscience toward God in individuals who know what they are expressing.

Acts 2:41.—This shows that baptism was permitted to those who "gladly received" the word of the Gospel.

Mark 16:15, 16.—The Gospel is preached to people who can understand. Baptism is administered to those who believe and accept it.

OUTLINE STUDY

I. **Requirements for Believers' Baptism.**
  1. Repentance.—Matt. 3:7, 8; Acts 2:38.
  2. Faith.—Acts 8:37; 16:30-33.
  3. Gift of the Spirit.—Acts 10:44-48; 15:9.
  4. Obedience to the Word.—Acts 2:41.
  5. A good conscience.—I Pet. 3:21.
  6. The need of a regenerated heart.—Acts 8:13-23.

II. **Historic Practices and Beliefs.**
  1. Views of early reformers on infant baptism. (See John Horsch: **Infant Baptism,** 1917.)
  2. The step taken by Swiss Brethren in 1525 (**Glimpses of Mennonite History.** Chapter 2).
  3. The martyrs for the truth (**Martyrs' Mirror).**

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Baptize," etc.
2. Who Should Receive Baptism?
   - a. Those who are sorry for their sins.
   - b. Those who receive Jesus for pardon.
   - c. Those who gladly receive the Word.
   - d. Those who are born again.
   - e. Those who believe with all their heart.
3. Men Who Died to Obey the Truth About Baptism.

For Seniors
1. Conditions for Christian Baptism.
2. The Widespread Practice of Infant Baptism.
3. Struggles for the Truth in Reformation Times.

PERSONAL THOUGHT

Is my baptism with water an expression of the attitude of my heart toward the Redeemer from sin, or is it a mere formality which I have had administered without a real change of heart and life?

SEED THOUGHTS

But if some condemn infants, if they die without baptism, it is a despising of the blood of Christ; for the sin of Adam and of the whole world, is reconciled through the sacrifice of Christ, and no sin from Adam is imputed to children; how then can children be damned?

Who will accuse the children, for whom Christ shed His blood? Who will condemn them, to whom Christ has promised the kingdom of God? Who will deny the holy Scriptures, which declare so emphatically, that the sin of Adam and of the whole world has been taken away; the handwriting of the law, which was against us, blotted out, and nailed to the cross, and that grace has abounded over sin, and the life of Christ conquered death?

Hence, he who says that children are condemned, or accuses them on account of original sin, denies the death and blood of Christ. For, if the children are condemned because of Adam's death, then Christ died in vain, Adam's guilt is still upon us, and not reconciled through Christ, and grace has not abounded over sin through Christ. God forbid.

For the grace of God hath richly appeared to all men. Tit. 2:11; Rom. 5:18. All malediction, curse, and the sin of the whole world have been taken away through Christ, and as adults are saved through faith, so children are saved through their innocence; but all through grace.—Thomas Van Imbroeck in "Martyrs' Mirror," page 370.

At this time there was imprisoned at Dort, in Holland, a man of great virtue and piety, named John Wouterss Van Kuyck, who, in a letter written to his wife, relates what happened to him in prison on account of the faith. Among other things he speaks of what the bailiff, in his presence, demanded of the judges, namely: That pursuant to the decree of the king, he should be burnt alive at the stake; because he had departed from the Roman Catholic faith, and had (as he said), been rebaptized by the Anabaptists.

Thereupon this pious witness of Jesus answered as he further writes, saying: "Then I replied: I have never departed from the Christian faith; and I know no Anabaptists. I have been baptized only once upon my faith; infant baptism I do not consider a baptism; and when I was a child, I did as a child, as my parents let me."—"Martyrs' Mirror," page 372.

MENNO SIMONS' LIFE AND WORK
II Cor. 6:1-18

Topic for Aug. 4

MOTTO

"In all things approving ourselves as ministers of God."

MEDITATIONS ON THE TOPIC

I. **Menno Simons.**—"Menno Simons was not the founder of the Mennonite Church. The Mennonite Church was founded in Zurich, Switzerland, in January, 1525, by Conrad Grebel, Felix Manz, George Blaurock, and others, eleven years before Menno Simons renounced Catholicism. Nor did Menno found the church in Holland. If any one deserves that title it was Obbe Philips who began to gather the brethren in Friesland about 1533. Yet there is a good historical reason for the Mennonite Church to bear the name of Menno Simons, for in the time of greatest need Menno Simons was the heaven-sent leader who rallied the scattered brethren, and gave them the leadership in faith and spirit and doctrine which they needed. He it was who led them safely through the time of great tribulation in 'spite of dungeon, fire, and sword.'

"Most of all it was the message of Menno Simons which made him a great leader in a great cause . . . he merely caught a clear vision of two fundamental Biblical ideals, the ideal of practical holiness, and the ideal of the high place of the church in the life of the believer and in the cause of Christ.

"On the basis of the first ideal he called for a genuine change of life and the faithful practice of the Christian way of life as Christ taught and lived it, the life of righteousness, holiness, purity, love, and peace. For him Christianity was more than faith only, it was faith and works. And this practical Christianity meant for Menno the resolute abandonment by the Christian of all carnal strife and war, indeed of the use of force in any manner, as well as a thoroughgoing separation from the sin of the worldly social order. The ideal of the church which Menno held was the organizing principle of Christian doctrine and life in his entire thinking. For him the church was the representative and agent of Christ on earth, and as such was to keep itself holy and pure in life and doctrine, and was to give a faithful witness for Christ until He came. These ideals of Menno have been the major formative ideal throughout the four hundred years of Mennonite history, for they were shared by the Swiss-South German Mennonites as well. They constitute the genius of the Mennonite Church. Out of them was born the ideal of complete separation of church and state, of toleration and freedom of conscience, of high moral and social ideals, of the preaching and practice of peace, of the supreme sovereignty of Christ over His own in this worldly world of ours,—all ideals far in advance of their day, but which today have fairly become the common and cherished possession of a large section of English and American Protestantism.

"It is therefore not for the greatness of Menno Simons, the man, and his human achievements, that we bring tribute,—the tribute we bring is to the greatness of the ideals and convictions which possessed his soul and commanded his life, and which have blessed countless thousands since his day."—Extracts from Ch. 6 in "Menno Simons' Life and Writings."

OUTLINE STUDY

I. **The Life of Menno Simons.**
  1. His training for the priesthood.
  2. His conversion struggles.
  3. His victory and call to the ministry.
  4. His faithful and untiring service to Christ.

II. **His Work.**
  1. He was baptized by Obbe Philips, 1536.
  2. He was ordained as an elder, 1537.
  3. His work in Holland, 1536-43.
  4. His work in Amsterdam, 1541-43.
  5. His work in East Friesland and Northwest Germany, 1543-46.
  6. His work in Holstein, 1546-61.
  7. His writings and doctrines.
  8. The persecutions against him.
  9. He was a builder of the church.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Truth."
2. A Faithful Life.
   a. Heeding the call of the Lord to newness of life.
   b. Searching the Scripture to know His will.
   c. Heeding the call to serve the Lord.
   d. Enduring hardness.
   e. Teaching all the counsel of God.
   f. Triumphant in death.

For Seniors
1. Menno Simons' Early Life as a Catholic.
2. Menno Simons' Great Change.
3. The Ministry of Menno Simons.
4. The Writings of Menno Simons.
5. His Sacrificing Service.

PERSONAL THOUGHT

"By it the elders obtained a good report" (Heb. 11:2). Faith in God enables men to trust His promises and live in the way that they are realized. As we study the history of men of God whom God has used, do we receive the essence of what made them of service to the Lord and His Church?

Reading Lesson.—II Cor. 6:1-18.—This passage is the experience and principles of life of the apostle Paul. It is a comparison of the experiences of Menno Simons. It meets a response in the hearts of God's servants today.

SEED THOUGHTS

A Prayer of Menno Simons: "O Lord, O dear Lord, grant to Thy poor little flock that it may not be entirely swallowed up by the wrathful dragon, but that we by Thy grace may through patience overcome through the sword of Thy mouth, and may leave an abiding seed which shall keep Thy commandments, and preserve Thy Testimony and forever praise Thy great and glorious name. Amen, dear Lord, Amen."

The regenerated do not go to war nor fight. They are the children of Peace who have beaten their swords into plowshares and their spears into pruning hooks and know no war. They give to Caesar the things that are Caesar's and to God the things that are God's. Their sword is the Word of the Spirit which they wield with a good conscience through the Holy Ghost.—Menno Simons.

PICKING A MATE

(Continued from page 205)

essential to making a happy home and should be always taken into consideration when choosing a mate. Even when people "agree to disagree" on matters of religion and get along fairly well they are at a great disadvantage, because in the matter of greatest importance they cannot speak intimately and have a barrier between them. This becomes especially serious as children come into the home and become old enough to become Christians. Christians should never marry non-Christians, for marriage for them is to be "only in the Lord" (I Cor. 7:39). Furthermore it will be of great advantage when choosing a mate to see that he or she has the same religious interests and affiliation. That will make possible fellowship in the highest plane of life and the bringing up of children in the "nurture and admonition of the Lord" (Eph. 6:4).—Adapted.

SECRET OF THE HOLY SPIRIT

(Continued from page 203)

. . . Faith is the gateway of communion with God; Love the gateway of ministry to men. He who keeps them both constantly open has learned to abide in Christ. . . . "And hereby WE KNOW that HE ABIDETH in us, BY THE SPIRIT which he hath given us" (I Jno. 3:24).

Musoma, T. T., East Africa.

MENNO SIMONS—A BRIEF SKETCH OF HIS CONVERSION, BAPTISM, AND LABORS

BY THE LATE JOHN HORSCH

This article is republished from the January, 1936, issue of the "Monitor" because of its helpful information supplementary to the other material furnished for the Young People's Bible Meeting topic for August 4, "Menno Simons' Life and Work." We quote Bro. Horsch twice in this issue because he was in his time one of the greatest authorities on Mennonite history.

Menno Simons was a native of Friesland, a province of the Netherlands. (The section of Europe known as the Netherlands, or Low Countries, lies at the mouth of the Rhine and Meuse Rivers.) He was born in 1496 at Witmarsum in Friesland. His parents, like practically all Netherlanders of that time, were Roman Catholics. They recognized his talents and had him educated for the priesthood. He was ordained a priest in 1524 and was installed as a vicar in the village of Pingjum near Witmarsum.

This parish had two other priests who both had read parts of the Scriptures while Menno, as a conscientious Romanist, clung to the Roman Catholic view that to read the Scriptures is dangerous. The study of the Scriptures had, in many cases, led to the acceptance of views which, from the Romish viewpoint, were considered heretical, and this was supposed to be due to a misunderstanding of the Bible. Therefore, Menno abstained from reading it, fearing that he might be misled. "Such a stupid preacher was I for about two years," he wrote in a later period.

The Beginning of Menno Simons' Enlightenment.—However, within a few years after his installation as a priest he began to have grave doubts concerning the efficacy of the Catholic daily mass service for the salvation of the soul. The thought haunted him that, when he as a priest pronounced the words of consecration over the bread and wine in the mass service, these emblems did not actually change into the body and blood of the Lord, as the Roman Church teaches.

Having given these things prolonged consideration, Menno Simons finally arrived at the conclusion that the Bible, being God's Word, cannot be misleading to the sincere seeker after truth. He decided to take the risk to ascertain what the Scriptures had to say on the questions which disturbed him. He began to read the New Testament, probably having had no opportunity to use a complete Bible. In the light of New Testament teaching he recognized some of the doctrines of Romanism as errors.

The Question of Infant Baptism.—Meanwhile the Anabaptist movement had spread from Germany to the Netherlands. The meaning of the word Anabaptist is "rebaptizer." The evangelical Anabaptists rebaptized those who had received Roman Catholic baptism in their infancy; they believed that the Scriptures teach that faith must precede baptism.

The first Anabaptist martyr to be put to death in the Netherlands was Sicke Frerichs Snyder, who had been baptized at Emden in Germany. His martyrdom took place on March 20, 1531, at Leeuwarden, the capital of Friesland. Menno Simons had never questioned the Catholic doctrine of baptismal regeneration, namely that regeneration or salvation comes through baptism, and that infants, to be saved, must be baptized. He now heard for the first time of Anabaptists and their rejection of infant baptism. The martyrdom of Sicke Snyder made a profound impression upon him. He now gave himself to diligent and prayerful study of the New Testament, seeking light on the question of baptism. He found that the doctrine and practice of infant baptism is foreign to Scripture.

Various Types of Church Reformation.—The next question presenting itself for consideration was, What may be the reason why the Protestant churches—the Lutheran in Germany and the Reformed in Switzerland—had not abandoned infant baptism? He read the writings of Luther and other Protestant leaders on this question and found their reasons for taking over the practice of infant baptism from Romanism to be inadequate. Thus he became convinced that Scripture teaches the baptism of believers and that the contrary opinion is an error.

Even in this early period, Menno Simons obviously began to realize that the Anabaptists represented a more thoroughgoing movement for church reformation than the other reformers who never questioned Roman Catholic baptism and ordination. Since the claim of the people of Roman Catholic countries of being Christians was based on the fact that they had been baptized in their infancy, the rejection of infant baptism meant that their hope of salvation was groundless.

Progress in Menno Simons' Enlightenment.—Shortly after this, Menno Simons was promoted to the office of parish priest in his native village of Witmarsum, which meant for him an enhanced income and increased prestige. He had by this time made marked progress in the knowledge of evangelical truth. It may be recalled that at that time there was in all the Netherlands no religious party which was separated from the Roman Catholic Church. Menno could, as a matter of fact, have acted on the new knowledge he had obtained. He could have stepped out of the Roman Church. And yet, he was at that time not prepared for leadership in a movement for church reformation. Later, after he had experienced a thorough conversion, he looked with deep regret upon the inconsistencies of his former attitude and life when he, against better knowledge, delayed laying down his office as a priest.

Münsterite Anabaptists in the Netherlands.—In the autumn of the year 1533 the sect of the fanatical and revolutionary Münsterite Anabaptists arose in the Netherlands. The founder of this sect was Jan Matthys, a rank fanatic who believed himself to be a prophet and who later in the city of Münster, in northwestern Germany, established what he believed to be the kingdom of God in a literal sense. The notorious John of Leiden made himself king of Münster. For a time the Münsterites had a large following in the Netherlands.

Menno Simons realized keenly the grievously destructive errors of this sect and did his best to counteract its evil influences. His warnings were given scant attention, however, since his own attitude toward Romanism was wholly unjustifiable. The Münsterites with all their errors, were radical opponents of Romanism. A considerable number of the people of Witmarsum were won for this sect by these preachers, yet they evidently did not follow the Münsterites in all their offensive teachings and practices which they adopted in a later period of their history.

In the ensuing persecution the Münsterite Anabaptists of Witmarsum and vicinity sought refuge in a building called the Old Cloister, and took the sword to defend themselves. The place was conquered by government troops and most of the misguided people were put to death. This occurrence made a deep impression upon Menno Simons. Comparing his own attitude with that of the people who had lost their lives at the Old Cloister, he realized that, though they had been in lamentable error, they had erred ignorantly and had indicated that they had the courage of their conviction. He felt keenly that his own conduct was less excusable than theirs. He had pangs of conscience because of his failure to do all within his power by word and example to lead these people in the path of truth.

Menno's Conversion and Baptism.—Reflecting upon these things and upon his failure to obey the Word of the Lord, he says that he became heavily burdened in conscience, and this led finally to his conversion. In sincere repentance he turned to the Lord, and experienced conversion in the true sense. This gave him the willingness to take upon himself the cross of persecution for the sake of Christ.

Evidently Menno Simons had for some time been forming the acquaintance of the evangelical Anabaptist church. In the Netherlands this church had shortly before been organized by Obbe Philips and his brother Dirk Philips, while in Switzerland it had existed for over a decade, having first been organized in 1525 at Zurich, by Conrad Grebel, Felix Manz, and others. Menno Simons publicly renounced Romanism and, soon afterwards, united with this brotherhood. It was in the month of January, 1536, that he was baptized by Obbe Philips. He took this step, notwithstanding the fact that in both the Netherlands and Germany the laws demanded that all Anabaptists be put to death whenever the civil authorities found it possible to lay hands on them. From sincere and compelling conviction he united with a people who had been summarily outlawed and condemned to death.

Menno Simons' Call to the Ministry.—Immediately after his renunciation of Romanism Menno Simons seems to have left Witmarsum. For a number of months he busied himself with study, particularly the study of Scripture, and with writing, somewhere in the province of Groningen, due

(Continued on page 224)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

"WHAT IF EVERYBODY WERE A C.O.?"

No manner of hurt was found upon him, because he believed in his God.—Daniel 6:23.

During the period of World War II, and to some extent today, while compulsory military training is under consideration, the question is raised, "What if everybody were a C.O.?" Just as though the late conflict brought peace to this war-torn world. It not only failed to bring peace, but brought on the horizon the specter of another world war, already named, "World War III."

However, the intent of this editorial is to set forth the simple, obvious lesson that faith in God is the best protection. Had Daniel trusted in anything or anyone else, he would have perished. Our readers know the story quite well: A king's edict forbidding prayer to be made to God; Daniel's open window and fervent prayer; the lions' den with glittering eyeballs and fierce growls of brutes; the double seal, the kings, and the conspirators; the "Protector's" stars shining overhead—and with it a night of safety and peace. This matter of faith gets right down to the roots of life. It is good to re-examine our belief in God, and ask, "Is this the highest wisdom and the truest safety?"

The matter-of-fact politician and the militarist declare that we must build up purely on the "**power basis.**" They say, that faith must rest on something concrete, that our safety depends upon something physical—not spiritual.

Daniel's Faith in God

It is written: "**He believed in his God.**" Four features stand out clearly. First, the "clarity" captures our attention. There was no vagueness. His religion was not muddled with superstition. He got this faith from the Scriptures. It was a clear, intelligent faith. When he related and interpreted the king's dream (Dan. 2) and his own vision (Dan. 7), both having to do with the nation under which he lived, as well as the future unfolding of the world's great succeeding empires, he was clear about God's wisdom. Second, he was "loyal" to his faith, in a day when faith was unpopular, when the majority were untrue to its standards. Third, there was a "fixity" when the king's decree forbade religious freedom. Though threatened with the "concentration camp" of the lions' den, he refused to compromise. Fourth, his was a "**certainty,**" that is very challenging today. He said in essence, "This God is my God."

God's Care of Daniel

A number of things impress us deeply. His deliverance was "miraculous." Those lions were man-eaters, they were hungry, they were exceedingly dangerous. There is a "completeness" about his delivery: No manner of hurt was found upon him." If it pleases His Providence this kind of deliverance is still possible. Men like Stephen, the apostle Paul, and others were not spared the physical ordeal of death, but were delivered from the agony by the Divine Presence, and came to an amazing end, with a "lasting testimony." All this is highly instructive. Even the king issued a counter decree in which he recognized God as the Supreme Ruler and to some extent surrendered to His lordship. This is one of the oldest decrees on record in the world. With Daniel in the den, we say, what an ordeal; but with Darius' decree, what a sequel!

A Modern Deliverance—Mrs. Mulliken's Open Bible

On U. S. Highway No. 70 near Mebane, N. C., there is a sign above a filling station which causes many motorists to look twice. Many stop and trade at the filling station as a matter of curiosity: others are regular customers at the station.

The sign which attracts the attention of the passing motorists reads: "Open Bible Service Station."

Operator of the station is Mrs. John Mulliken, a pleasant, middle-aged woman, who loves the Lord enough to keep an open Bible on her counter at all times.

One day within the past year the screen door to the station swung open and in came a stranger who asked for some gasoline. Mrs. Mulliken responded to the request and upon completing the task noticed a gun in the man's hand. He pointed it at her and demanded the money in the cash drawer. Under her breath Mrs. Mulliken said, "Lord I need Your help," and immediately picked up the Open Bible and handed it to the highwayman. A bit surprised at her move in not obeying the request to hand over the contents of the cash drawer, he took hold of the Book, looked at it for a second, quickly put it down, and ran out the door. The door had hardly closed, however, before the would-be bandit entered again and paid for the gas that had been put in his automobile.

"I certainly wouldn't know what I would do without my Bible," Mrs. Mulliken says. "It has been the all-important influence in my life, and I reckon it always will continue to be exactly that. If people would learn to lean more upon the Bible, we'd have a whole lot less misery in this world of ours."

In her Open Bible Service Station, Mrs. Mulliken has led twenty-three persons to know the Lord Jesus Christ and has prayed for "I don't know how many hundreds."

Mrs. Mulliken hasn't lived in the Tar Heel State many years; she came south from Michigan, where her husband was at one time employed as a furniture worker. They had been discussing for a long time the matter of making a move to another section of the country. One day they picked up their Bible, opened it at random and Mrs. Mulliken started reading until she found what she considered the answer to their problem. In Ezekiel she read: "Son of man, set thy face toward the south . . ." And it wasn't many weeks before the Mullikens were moving toward Dixie.

Their Bible was also the means of leading them to open a filling station, Mrs. Mulliken says. The couple discussed the practibility of opening a filling station so their son might have a little business. Once more Mrs. Mulliken decided to turn to the Lord. "It seemed to me that His voice said: 'Go ye to the highway'," the service station operator says. And so the Mullikens became operators of the Open Bible Service Station.

So as many in some of the nation's largest businesses have made the Lord partners in their work, Mrs. Mulliken has proved that even in a small business success will come with the Lord as a partner; as well as safety in time of peril. —Selected.

The Canadian-American Borderline

Can God and nations be trusted? The smaller Canadian nation lives next door to the larger United States nation. Formerly, they fought it out between themselves. Today, they mutually take pride in the century-long friendship. The man who had this vision was Richard Rush. Probably most of us have never even heard of him.

The War of 1812 between England and the United States was over. There were still many angry feelings everywhere. There was talk of a "**Maginot Line.**" Two men, one from Canada, Mr. Bagot, and one from America, Mr. Rush, met to find the best way to be good neighbors.

Mr. Bagot said: "We'll build a row of forts all along the border. And where the countries are separated by the Great Lakes we'll have gunboats everywhere. Then we'll be sure that the war really stops."

Mr. Rush, the U. S. Assistant Secretary of State, replied: "I think you are wrong. If your country puts soldiers and forts and gunboats along the border, my country will do the same thing. Having soldiers near each other will surely lead to fighting, especially now, when everyone is still angry and when there's so much hate in the people's hearts."

"But what else can we do?" asked Mr. Bagot.

"Suppose instead we were to take away every single soldier," suggested Mr. Rush. "Suppose we had no forts and gunboats at all."

"But I never heard of such an idea!" exclaimed Mr. Bagot. "**An unarmed border!** Nobody ever tried that before. Would your country be willing to do it?"

"I don't know," admitted Mr. Rush. "But isn't it worth trying?"

So Rush and Bagot got to work. The army and the navy officials opposed the idea. But the nations agreed. For one hundred years, we have been "**GOOD NEIGHBORS.**" It works. It takes faith in God and man.

The Fiercest Indians

Some advocates of the "**power basis**" will quickly react by saying that the Christian ideal of goodwill is workable only for such highly civilized and Christianized nations like the United States and Canada. We suggest that the article in the June Reader's Digest, (not copyrighted) entitled, "**The Conqueror of the Brazilian Wilderness,**" be read both by exponents of the ideal of the Nazarene and doubtful critics. It's the true story of how a professional soldier devoted a long life to the practical exposition of the superiority of reason to violence. His name is General Candido Mariano da Silva Rondon.

To this man Brazil owes the peaceful conquest of nearly a quarter of a million square miles of unexplored wilderness. He is of Indian stock, looks some sixty years of age, but is actually eighty. He marked accurately one of the longest land frontiers of the world, and added to the maps fifteen rivers, some bigger than the Hudson. He pacified wild tribes that for three centuries had greeted civilization with whistling flights of seven-foot arrows.

He pored over maps, marked: "**Unknown region inhabited by savage Indians.**" By refusing to plunder, kill or hurt, by acts of kindness and goodwill, he reached them. His advice to his assistants was: "Never fire a shot, no matter what the provocation; never remove as much as a leaf from a village." He won. Read the thrilling story.

His late testimony is worth remembering in these days of world unrest. "All who know us know we are a nonviolent people. I am a soldier and I have devoted my life to the practical exposition of the superiority of reason to violence. The killing of Indians! It is easy to kill people but it solves so little. It is harder to use reason, of course. My men, who said: **'We may die, but we will never kill,'** certainly had a tougher kind of courage than the ignorant rubber bleeder who would open fire on everyone without pants.

"We have carried that spirit into our relations with the rest of the world. From this belief in peace comes a strength no worshipers of violence ever possess."

This attitude in human relations is akin to that of Brig. Gen. H. Holdridge, who greatly opposes compulsory military training. He gives as one of his objections the wrong overall effects on the young men of the country. He declares: "This is no youth movement. An army has only one purpose—**to kill.** This is the indelible stamp. They are not only taught to kill, but to **think** of killing someone." He asks, "Do we want such a program for the flower of our youth? The best young men of the world!"

Rather Suffer Loss

After all the roots of war are selfishness. The desire to gain, and the desire to keep, being unwilling to share. There are times that even the Lord allowed His people to suffer the loss of their goods. The counsel of St. Paul is clear, under certain circumstances, "rather suffer yourselves to be defrauded."

In conclusion, an illuminating story is told of two monks. Life in the monastery was humdrum. They had been long secluded. The one asked: "What does the world do?" The other replied: "They quarrel and fight! It is this way, 'See the stone,' one says, 'This is mine!'" Pausing for reflection, he suggested that they try thus to quarrel. The other said: "Well, brother, if the stone is thine, keep it." There was no quarrel.

However, Christians have more than merely the passive nonviolence philosophy; or the resource of reason; they have the **"Spirit of Christ."** There is no way to peace for the world apart from the Spirit, that indwelt the Incarnate Son of God, in all **HIS BLESSED FULLNESS.**

THE SHADOW OF ANCIENT ROME IN AMERICA

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.—James 5.9.

The passage of Scripture in this editorial is selected from the writings of the Apostle James. We who accept the Bible as the revelation of God, accept at face value this forecast of times prior to the return of our Lord. He speaks of the **"Last Days,"** that is the close of **"Man's Day."** In this very careful analysis of the times, he refers to the clash of the moneyed interests and labor. The one group piles up riches, earned at the expense of labor, labor in turn rising up against rich men. This clash is described by the striking phrase, "The **rust** of them [hoarded gold and silver] shall be a **witness** against you, and shall eat your flesh as it were **fire.**" The word "fire" has reference to the terror of the final clash. We see signs of this catastrophe all over the world. Soviet Russia is but one sample; this enmity between the two groups is permeating the whole world, pagan and civilized.

The question which will not down in Christian circles is: **"On which side are we?"** This should be answered by an emphatic statement, such as this: **"We are on neither side."** Our Lord held aloof from acting as umpire in other men's clashes. His answer, to a man who had seemingly been robbed of his share of his father's estate—is timely: "Who made me a judge or a divider over you?" This wise retort still stands. It should be enough for the followers of the Nazarene today. He did not condone the thievery of the guilty son. Truly, He saw the thievery of the one, and equally the covetousness of the other, recognizing them as the same basic evils. Hence the injunction to Christians: "Grudge not—lest ye be condemned."

The chaos in America is not occasioned by an epidemic of strikes, but is a deep-seated disease. It brings to mind the last days of the Roman Empire, the days when the democratic institutions of ancient Rome were in an advanced stage of decay. It was realized that the time had come to choose between continuation of the political forms which had seen the growth of social unrest, corruption, murder, and civil war, or changing to forms in favor of dictatorship. But dictatorship, in time, produced multitudinous new evils that finally led to the collapse of Imperial Rome and the beginning of the 1,000 years of the Dark Ages, when superstition, ignorance, and fear reigned supreme, and all culture and art lay dead. There is an alarming similarity between the social-political conditions of today and those of Rome before the final breakdown of democracy.

The situation created by strikes of the magnitude of the railroad and coal stoppages immediately confronted Congress with the necessity of granting the President plenary powers for the prevention of economic and social chaos. This is socially dangerous—but it looks necessary. Millions in labor circles feel that unionization is the only way to curb big business. But it seems that the largest group affected by this dire threat is the "General Public." It may be that the powerful unions have kicked the public downstairs a few times too many. When people are kicked downstairs a sufficient number of times, their contusions are apt to displace illusions. Drastic measures are highly inflammatory, and reasonable people view them with apprehension. To many there seems to be no other way out. With the President they feel that in the extreme emergency there is no other choice. But labor is bound to suffer in the correction, either immediately or later.

Our highly industrialized society of today is much too complex to tolerate the deliberate throwing of monkey wrenches into its machinery. Fuel and transportation strikes on a national scale, halt the normal processes of society, cause severe unemployment, stop vital services, such as hospitals, from functioning effectively. A steel strike affects a thousand and one factories which depend on its products. The finished products of one industry are the raw products of another.

The lawmakers are facing a serious situation and a difficult problem. In this they need divine wisdom. They need our prayers. The cure they propose may be worse than the disease. It dare not be unduly drastic. Labor is in a bad mood! So is the public! This puts lawmakers between the "deep blue sea" and the evil one. This too often leads to hasty legislation. The public is in a mood for highly restrictive legislation to curb labor with its monopolistic power. Public policy does not allow the coal mines in the country to form a gigantic mining trust. It does not allow the railroads the unrestricted right to consolidate into one gigantic system, to set the freight and passenger rates which the public must pay. Ultimately, something of this sort of legislation must arise from the emergency situation. Labor will probably call it fascism.

While writing, a letter from the pen of our esteemed brother, George J. Lapp, came to our desk; it seemed like a much-desired coincidence. In this letter he tells how some of the great fortunes are amassed in India. Allow us to quote: "There is a very low standard of life in many parts of India. This enclosed sample coin is cheap. So are the lives in India. In time of famine or war or sickness the lives of the common people count for little. This is due also to the caste system, in which there is very little or no sympathy for the different social levels. The ambition of most of the kings of the Indian States is to build up great fortunes for themselves from their country, and they do it at the sacrifice of their subjects. The richest person in the world is the nizan (ruler) of the Hyderabad State, who plays with his silver and gold as a child would play with its toys." This may be an extreme case. But in varied degrees, there is too much of it; and in the long run, this leads to social chaos.

We want in all fairness to state, that in many nations the Gospel has softened the hearts and enlarged the lives of the well-to-do, which has led to better conditions for labor, and also generous gifts to public welfare.

We want to speak a kindly word for President Harry Truman. His was a deadly serious business, to curb the strikes and let political considerations go out the window. The strike threatened much, such as, food, fuel, raw materials, housing, public health, public safety, shipping, and overseas famine relief. In saying this word, we do not want to be understood as endorsing the five-pronged labor law, which is under consideration by the nation's lawmakers. The President's attitude at least shows consideration for the welfare of the nation at large. It does not speak well for the union executive, who threatened to use the union's $47,000,000 treasury to "beat" President Truman at the polls. We understand that the President received the greatest deluge of telegrams, ever to reach the White House, over the crucial week-end. There were some 7000 messages of appreciation!

There are some hopeful factors in the world plight, as well as the national strike situation. We trust this is not merely the good influence of the fine spring morning in which this was written. Always, to hear the dark side, is like the dull diet of prison food. (Perhaps I should hasten to add that I am not very familiar with either.) There is a brighter side to this stark contest of power politics, which has somewhat crippled one of the greatest democratic nations of the earth. At the best and the worst this strike situation **is not a revolutionary situation,** based on deep-lying grievances or sharp class antipathy. It seems to labor that this is the time to peg securely its share of the nation's prosperity on the heels of the war.

It is not the uprising of exploited, underpaid, and underfed workers against the brutal tyranny of management. Some of the strikers are among the best paid workers of the nation. Workers in general are not revolutionary minded in America. They know good and well that they are far and away the best off of all laborers in the entire world. The press in America may be capitalistic, but it too is considerate to reasonable demands. A very real redistribution of wealth is going on in this continent. More are getting social justice. Labor is getting to realize that its strikes are not the best way to progress. For instance, it will take the General Motors workers three years at their new rate of pay to make up for their loss of wages during the strike. Such losses will modify labor to some extent. Some things are self-regulatory. It is dawning upon many that the current loss of production is everybody's loss. Obviously the present practices are folly. Formerly Big Management had too much power, now it is Big Labor which is tipping the boat. Unless it wants to end up under the thumb of Big Government, driven by the pressure of the broad public, labor will have to learn to moderate its demands and its methods. There has to be a stop somewhere. Imagine picketing a man's house, because he was painting his own home.

There is no need for dog eat dog, there is enough for all. We ought to end the family quarrel over dividing the means. There is no need for **"TWO WORLDS"** on this continent—John L. Lewis heading the **Communists**, and Eric Johnston leading the big **Companies.** It may be fair to say, that John L. Lewis is one of the most anti-Communist of labor leaders. He with many prominent leaders of the great unions believe that the American way of life is the best. Admittedly, all of their followers don't agree with them in this. There has been an infiltration of Communists and radicals in the unions. Some of these have procured controlling positions, and as such are a menace.

There is another bright side to the picture. Things in Soviet Russia are not as roseate as many would have people think. The Soviets too have their problems. Even in one of their late elections, they could not appeal for support because their way of life was the best, but because they were being encircled by those of another way of life, who would like to despoil them of their goods. But it is good to be reminded of what one of the best-known and best-liked European statesmen said in a very forceful way: "Always remember that Russia is never as **strong,** or as **weak,** as she appears." The Russians have shown what can be done in self-defense, to Napoleon, the Kaiser, and Hitler (the last with the aid of other great powers). However, they certainly do not have all the "green grass" in their back yard. It is well known that they keep in power by a huge spy system. They have never had a real free election since their ascendency in power. They can still only vote **"ja"** and **"nein."** As a people, they are not ready to march off for world conquest. It is known that a vast number deserted after their army left Russian soil. This in the face of the fact that if they were found out their families would suffer ten years' imprisonment—which usually means death in the labor camp.

After this consideration of world conditions in the political and social order, of which we ought to be well informed, it is indeed refreshing to know that there is another sphere in which it is possible to live amid the present scramble. That is what James meant when he used the term, **"brethren."** It is possible to view this conflict from the sidelines. To be **"the salt of the earth,"** does not mean **isolation,** cannot mean **insulation,** but it does mean **separation.** If we **"grudge,"** act selfishly, manifest a greedy spirit, we too are condemned, even if not a "Communist," a rabid "Unionist," or a Greedy Capitalist. This is a grand time to be a **"light of the world."** This is the time to be fair, tolerant, considerate, unselfish, generous, and truly Christian. If the Lord tarry, it is possible that we may have a wonderful opportunity for service. As noted an authority on missions and evangelism as Dr. Glover said, and that quite recently: "We are entering what appears to be the **GREATEST** day for evangelization; probably the **SHORTEST;** and maybe the **"LAST."** In our selected text, it reads in the context: "the **JUDGE** standeth before the door"; and, "the **COMING OF THE LORD DRAWETH NIGH."**

MENNO SIMONS—A BRIEF SPETCH

(Continued from page 221)

east of the province of Friesland. The need of laborers for the Lord's vineyard was urgent in that time of religious commotion. The fields were white unto harvest, and the faithful laborers were few. The men needed were such as had the vital Christian message to bring, who had the courage of their convictions and the consecration to labor under the greatest hardships, privations, and dangers. Menno Simons' outstanding talents were recognized, and he had given evidence of his consecration by laying down his position of honor and influence in the world, to follow the dictates of his enlightened conscience. He was called to the ministry by the brotherhood and was ordained by Obbe Philips.

The Emperor's Edict Against Menno Simons.—In the years following his call to the ministry Menno Simons labored in various provinces of the Netherlands and Germany. In December of 1542, Emperor Charles V of Germany, who was also the ruler of the Netherlands, published a severe edict of death against him in the Netherlands. This important document shows vividly the untold difficulties and extreme dangers under which Menno labored. It also indicates the severity of the persecution to which his brethren and associates were subjected. In this edict a reward of one hundred golden Karolus guilders was offered for his arrest. Grace and pardon were promised to any Anabaptist or anyone who was guilty of a crime, if he brought about Menno's apprehension by the authorities. All magistrates and officers of the law who failed to put forth their utmost diligence in the efforts to arrest him were threatened with "the most grievous penalties." Anyone who received Menno Simons into his house, or gave him food and shelter, was to be punished with death as a heretic, and the same punishment should be meted out to those who conversed with him, or in whose possession any book written by him would be found.

Menno's Labors in North Germany and Holstein.—In the Netherlands, as we have indicated, very extraordinary efforts were put forth for the apprehension of Menno Simons, endangering not only himself but those as well who showed him kindness and hospitality. It may have been partly for this reason that, after the year 1542, he made northern Germany his principal field of labor. In 1543 he went to East Friesland, a German province, and after 1544 he sojourned for about two years in the Electorate, or province of Cologne in Northwest Germany. After 1546 we find him in various places of the countries bordering the North Sea and the Baltic, including Prussia.

In the year 1555 Menno Simons found a place of refuge in the village of Wüstenfelde in Southern Holstein under the protection of the nobleman, Bartholomew von Ahlefeldt. This nobleman was a staunch friend of the Mennonite people, having been led to see that their persecution was quite unjustifiable. While Menno was absent much of the time, traveling extensively in the interest of the cause, his family could remain in safety at Wüstenfelde. Here he also found time and opportunity to write books and pamphlets for spreading the Christian message and for the more thorough indoctrination of the brotherhood and the defence of the doctrine against the attacks and defamations of the opponents and persecutors.

Menno Simons' Writings.—The particular burden of most of Menno Simons' writings, especially those of the earlier years, is the need of repentance and conversion and of a holy life of divine service in conformity with the standard of the Scriptures. On these subjects Menno Simons wrote more extensively and with greater emphasis than any other of the Reformers, indeed any other writer of that period. His complete works consist of twenty-four books and pamphlets. Menno Simons was the most notable religious writer of his time in the Netherlands. A Mennonite printing office for publishing his writings was established through the kindness of von Ahlefeldt.

But little is known of Menno Simons' family. His wife's name was Gertrude. Two daughters and a son—John—are mentioned. He died in peace in the year 1561.

Menno Simons, during his life, wielded a strong influence for the cause of true New Testament Christianity, and this influence has continued through the centuries to the present day. His message to us is that which is expressed by the apostle Paul: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

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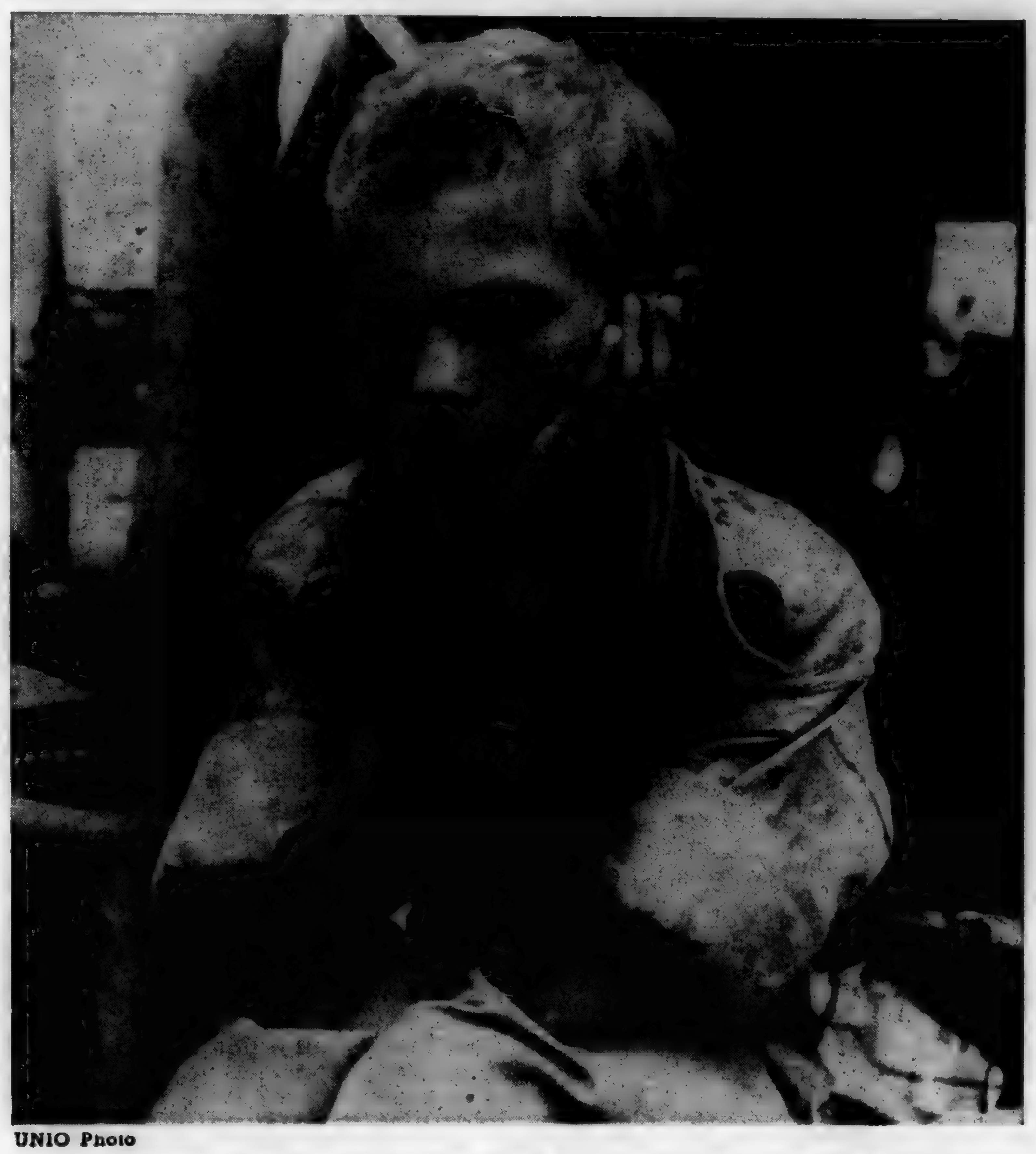

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Such as These Need "Food for Relief." See Editorial on Page 233.

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A SAFE PLACE

BY NAOMI STRUBHAR

I'VE HAD the loveliest meditation today. You know a meditation is sort of holding a conversation with yourself, though you may not say a word out loud.

It all began when I was bathing my little son this morning. It didn't concern him, not directly; in fact, I think I paid less attention to him than usual, though I'm sure he was just as sweet as always.

He is just like a fat, pink porpoise, gurgling, waving, splashing, trying to eat the soap or the washrag, or sticking his tongue out to lap the water I pour over him for the finishing touch. I guess he did all those things this morning, as he usually does. But I really don't know, for I was listening to my cousin, Thata Connely, who was my guest, singing as she did up the dishes for me:

> "There is a safe and secret place
> Beneath the wings divine."

First a long-forgotten quotation came to mind. Thata and I were sitting in chapel listening to a returned missionary from China —that was back in 1940—and he was telling how God took care of them during the fighting there.

"I tell you, young people," he said, "the safest place in all the world for you is the center of God's will."

I would have forgotten it entirely, but Thata kept it and held it close to her heart and talked very much about it. Maybe it was because she needed to feel secure—she never did as a child. She grew up in the atmosphere of worry. She was always afraid—afraid of dogs—afraid of strangers—afraid of not being liked—and no wonder, for her mother seldom walked on the streets at night without thinking she was being followed, and once when she peeped out through the hall when the doorbell rang and saw a stranger she took a teakettle of boiling water along as a protection, if the strange man proved as formidable as he looked. Thata's father, too, was always sure some dire calamity was about to fall. That is the atmosphere she grew up in.

No wonder she was looking for a safe place—and she found it—but I'm getting ahead of my story.

Thata felt a call of God to teach school in some out-of-the-way place and help the people to know God. Her opportunity came the year she completed normal school—in the mountains in a neighboring state where people were poor. You've heard Kentucky mountain stories. Well, the school Thata took was in a place like that. I don't know how she ever screwed up enough courage to tackle the task. Maybe she was already dwelling in that "safe and secret place," yet I know it bothered her, for she told me once that she ran a mile to avoid meeting a drunk man the second time. But she also told me later of staying alone in a little house and occasionally being awakened in the middle of the night by a drunk or two on her porch step. Sometimes she just committed it all to the Lord and turned over and went to sleep. Sometimes she persuaded them to move on. And dogs, everybody had them, great big hound dogs, so she had to get used to them. And snakes and getting hurt a long way from a doctor were other hurdles she had to make; but she was equal to them all and went right back year after year. Even an attack of malaria didn't daunt her, though her mother was just sure that if she ever came out of that awful place they would need to carry her out, either dead or an invalid. But then the war broke out and coast cities, especially San Francisco, became bomb conscious; then Aunt Julia was in the mountain far away from the coast. She wrote her, "Did you ever pick you out a safe place? Who would have thought it could work out so well?"

Thata wrote back, "I didn't pick out the place for myself; God did, and what He picks out is always safe." But Aunt Julia wasn't too sure.

And really it seemed Aunt Julia's and Uncle Byron's apprehensions of calamity were beginning to be fulfilled, for she fell and broke her back during a hurried blackout of the city. Thata came home and cared for her mother till she passed away. She must have been able to diffuse some of her own buoyant trust to her mother, for somehow as Aunt Julia approached the Valley of the Shadow she found safety in the arms of Jesus. She had Thata sing that song over and over again to her in her last days.

Thata returned to her beloved hill people after her mother's death. This summer she is staying with us, and what jolly good times we have! She is so contagiously happy and optimistic that I declare she seems as young as ever, in spite of the silver threads here and there which she says she gets teaching school. Her singing in the kitchen made me ashamed of how I had been worrying about this atomic age and the unsettled conditions of the world. As if the Lord hadn't known all about the atomic age when He said, "Lo, I am with you alway, even unto the end of the world."

All in all I have had the best day I have had for a long time, and I feel more secure tonight than I have for months. I suppose it must have been reflected in my face, for when my husband laid aside the Gospel Herald he regarded me quizzically for a long minute before he said, "Honey, your mind must be far far away. You have been humming and singing about the 'safe and secret place' for hours."

Then he came over and tenderly cupping my chin in his hand he tilted my head back till I had to face him. "I do believe it's been good for you though—all the tight little lines are relaxed tonight. I was beginning to think you had too large a load to carry since Junior came. You have seemed—so—so sort of tense all the time."

"I guess my load was just plain worry," I confessed, "but, God helping me, I'm going to dwell more securely 'under the wings divine,' and enjoy you and the baby and the other blessings that I have."

"You will stay young longer that way, sweetheart," he smiled his dear half-crooked, boyish smile.

Then, "Want to tell me what worried you?" he invited. "Come, it will scare those worries all away if you share them with me."

It did do a lot of good, though a very shamefaced woman admitted her anxieties instead of trust, but at last it was all confessed out, and he seemed to understand better than I would have expected a man (who can lose his cares "out in the fields with God" as he works) to do. But I should have known he'd try to sympathize; he always does.

Then we turned to Phil. 4:6, 7 and read. Doing just what it said—making our requests known unto God with prayers and supplications—I'm still singing (in my mind so as not to awaken that dear, tired man of mine):

> "The least and feeblest there may bide,
> Uninjured and unawed;
> While thousands fall on ev'ry side,
> He rests secure in God.
>
> "He feeds in pastures large and fair,
> Of love and truth divine;
> O child of God, O glory's heir,
> How rich a lot is thine!
>
> "A hand almighty to defend,
> An ear for ev'ry call,
> An honored life, a peaceful end,
> And heav'n to crown it all!"

Hubbard, Oreg.

THE MASTER HATH NEED

Lord, dost Thou want a home down here?
Bright with Thy Spirit's love and cheer?
A place to rest, to be at ease,
Where all things plan Thy will to please?
A place to bring the sick and weak—
Is it a home, Lord, Thou dost seek?
Perhaps my heart will do.

Or dost Thou need a temple where
Thy Spirit makes all fit and fair?
A place to stay, a place to pray
Until the mind of God is known,
Until His will is fully shown
Apart from worldly thought or greed—
Is it a temple Thou dost need?
Perhaps my mind would do.

Or dost Thou need a market square,
A place unloved, unheeded, bare,
A place downtrod by many feet
But where Thy purchased souls may meet
Their Lord, nor lose their way;
A place to use in any way
A place like that?
—Lord, would I do?

—Ruth Hill Munce.

"A duty that brings perplexity with it is the hardest duty to follow. But to balance that, the essence of duty is that it works out to completion through any perplexity, if a man or woman holds fast to it, duty cannot go wrong in the end."

CHRISTIAN MONITOR

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"HELP THOU MINE UNBELIEF"

BY ARLEAN LEIBERT

THE AFTERNOON shadows lengthened across the land as Martha dozed in her old rocking-chair. It was badly in need of a coat of varnish; indeed, it would have taken several applications to make the chair look presentable. The chair was old when Martha and her husband Jim first acquired it. When they were married forty years ago, Martha's Great-aunt Jane had told her, "I ain't got nothin' else to give ye, child, but this here rocker. And I want ye should have somethin' of mine to set up housekeepin'. Many a time ye'll be glad to rest yer weary bones in it."

So with the chair and her blessing the young couple had driven away in their spring wagon with a pair of black mules. Jim had always favored mules in place of horses. "They're ornery, yes," he would say. "And you gotta watch them sharp or they'll kick the daylights out of you. But they can do more work than a half dozen horses."

So he had bought "Bob" and "Dick" from his father, along with a few other things to start farming with. They lived in a hilly section of the country were the land was poor and the farmers scarcely made a living for their families. For generations they had tilled the earth, and as many had little or no education, they did not know how to better themselves. Indeed, they would have been surprised to see a prosperous piece of farm land. And, although Jim and Martha worked their fingers to the bone, they were not much better off than their neighbors.

Their small frame house was unpainted and the yard bare. The chickens had made holes here and there. Since there was no fence around the house, the pigs roamed at will. It was not uncommon to see them around the back step.

Martha often dreamed of a big white house with green grass, tall trees and beautiful flowers. She had seen a picture on a calendar one time. And she had never forgotten it. In the open doorway of the white house stood a little girl with long golden hair, and she was wearing a white dress with a blue sash around her waist. She used to play that she was that little girl. Many a time as Martha scrubbed on the washboard her mind went back to the picture on the calendar. Although she had little education, she had a great appreciation for beauty. Her very soul was starved for it.

One thing that this country possessed was beautiful sunsets. Many an evening Martha stood in the doorway with her eyes fixed toward the western hills. drinking in the blue and the gold, the pink and mauve. When the colors faded from the sky she would turn with a little sigh and go about her work.

Jim laughed at her sometimes. "It's pretty, sure," he would say, "but how you can stand so long and look at it is beyond me."

They had been married three years when little Eva came to bless their home. She was a fat, chubby baby—all smiles and a great comfort to them. But her stay upon the earth was short, and when the winter's snow was still upon the ground, the Lord called her home.

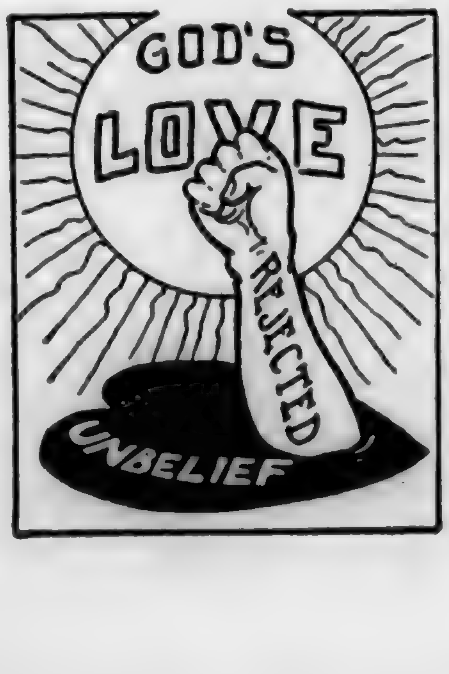
Martha and Jim were grief-stricken. It was a long time before they got over their sorrow. It hurt him to see the look in Martha's blue eyes. He had seen that same look in the eyes of a dying animal which had been caught in a trap. There were no more children. And gradually they fell back into their old routine.

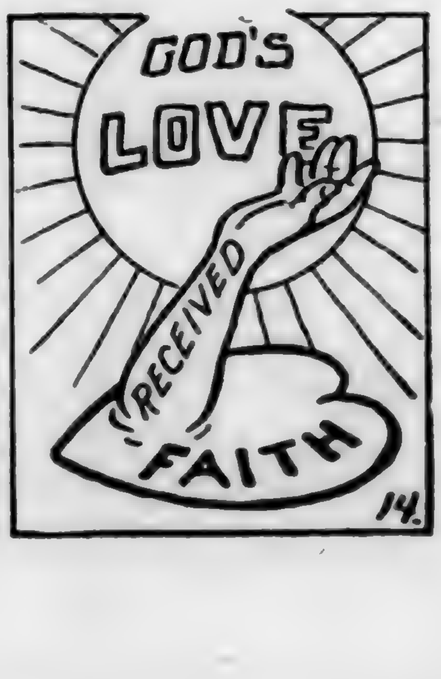
On one of their rare trips into town one day, they passed a florist shop. It was but a small one, yet the front window was filled with pots of blooming flowers. Martha paused and feasted her eyes upon them. Nearest her was a geranium. The plant was just covered with beautiful pink blossoms.

"Would you like to have it?" Jim asked lovingly. Martha held her breath. "Could I?" she spoke softly. And so, that is how the lovely flower came to be in their shabby home. There it stood, on the east window sill of the drab kitchen. Martha tended it carefully. Few of the other neighbors had flowers in their yards. For the most part, they were barren. The people had no time for foolishness. Since flowers were not to be eaten and they were of no use to anyone, the husbands especially thought them silly.

Years passed. The long summer days found Martha working in the garden, making gooseberry jelly, or at some other homely task.

Each family stayed pretty much to themselves, except, of course, when there was sickness or a new baby. Then the women showed their neighborliness and willingness to help one another.





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In a far-off city a young man had just been ordained to the ministry to work in neglected fields. He was on fire for the Lord and eager to help in spreading the Gospel. Bro. Nathan Cummings and his young wife Barbara set about finding a place in the hills where their labors were needed.

Early one day they started out in their black car pulling a well-stocked trailer which was equipped for housekeeping. The prayers of the home congregation went with them. And their own personal prayer each day was, "Lord, just lead us to the spot where we are needed most."

The country through which they traveled was new to them. It was early summer and nature seemed at her best. Gardens were flourishing, birds were singing, and all nature was in tune with its Maker. Barbara remarked that "here was an ideal spot in which to live." Whereupon Nathan kindly reminded her that "it was souls they were seeking." After some traveling, they came to the community in which Jim and Martha lived. It seemed like a needy section. One by one they called upon the families.

* * *

Martha dozed in her old rocking-chair. A big green fly buzzed noisily in and out of a hole in the screen door.

A knock sounded at the door. She stirred uneasily at the interruption. This time the knock came a bit louder. Martha jumped and opened her eyes. There had been a noise she knew. Where had it come from? Maybe a pig was trying to get into the kitchen again. Jim would just have to get a new screen. The old one had been patched so often that it scarcely kept out the flies and bugs anymore. She'd better go out and see what it was.

She limped across the room. Her bunion was hurting again, a sure sign of rain. Well, a nice rain would finish filling up the rain barrel. The water was soft and nice to wash hair with. It took hardly any soap at all.

At the doorway she paused in surprise. Company! And such citified looking folks. My, but the young lady was pretty! Martha was conscious of the difference in their appearance. She looked down at her black shoes laced up with white twine; the heels were run over, and they needed polishing. Her stockings were wrinkled; her apron was dirty. Slowly she went to greet the guests, for she was very shy. Brother Nathan and his wife were so friendly that Martha soon was chatting away as if she had known them all her life. She told them about the baby. They were sympathetic. "Do you have a picture of her?" Barbara asked. Martha shook her head. "I don't need no picture of my baby. I couldn't ever forget what she looked like."

Then Jim came in. The old people invited their guests to stay for supper. While the men talked the women prepared the evening meal. There was home-cured bacon, new potatoes in cream gravy, pickled red beets, fresh bread, and wild plum jam to eat.

"I honestly never tasted such a good supper," said Brother Nathan. "Nor I," spoke up Barbara.

Martha blushed at the compliment, and Jim smiled.

"We are going to have a meeting next Sunday afternoon down at the big old cottonwood tree. Everyone is invited to come, as we have some good news to tell you," Brother Nathan told them.

"We'll sure be there," answered Jim as the young folks took their departure.

The Sabbath day dawned bright and clear. It was just the kind of day that makes one draw a deep breath and say with enthusiasm, "If every day could be like this one."

There were perhaps a dozen families gathered there that day. Brother Nathan stood with bared head and glowing eyes. He began by telling of the creation, how God had divided the light from the darkness and called the light Day and the darkness Night.

He continued by reading: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: . . . and God called the firmament Heaven."

He read on through the Genesis account of the creation—how the waters and the earth appeared and how the earth brought forth vegetation, how the air and sea and earth were filled with fowl, and fish, and beasts and creeping things. He went on to read about the creation of man as the crowning act of God's creational work. He read too of how man was placed in the beautiful garden of Eden and of the details of the creation of woman as told in Genesis 2. As he read and explained the Scriptures his hearers were very attentive. Then he paused and said, "Are there any questions you would like to ask now?"

An aged man with snowy hair raised a shaking hand and said, "I'd jest like to know, was the animals made out of dirt the same as that man was?"

The minister opened his Bible again. In Genesis 2:19 it reads, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

Nathan smiled. "Does that answer your question?" he asked. The old man nodded his head.

After singing a few little choruses that Barbara taught them, the meeting was dismissed. All of them expressed a desire to be there at the next meeting.

Now the families departed one by one in their wagons and buggies.

Nathan and Barbara watched them leave. "They really seemed to enjoy the message today. God bless every one of them," he spoke tenderly.

"Wouldn't it be wonderful," and Barbara's eyes shone, "if we could build a little church for them before cold weather sets in?"

"Well, we are going to pray about it," her husband answered.

Jim and Martha were silent as they drove homeward, each one busy with serious thoughts.

Martha changed from the pink calico to the grey one. The hightopped button shoes came off next in favor of a pair of ancient felt house slippers. She gently rubbed her bunion. It was hurting her again. She rocked back and forth on the old chair.

Jim unharnessed the mules and turned them out to pasture. He walked into the shabby kitchen, cut himself a huge piece of apple pie, and joined Martha. He took big bites and chewed noisily. Taking out a blue handkerchief he wiped his mouth and hands on it.

"Like the meeting, Martha?"

"Yes," she answered.

"Pretty big yarns thet young feller was a tellin' I'd say."

Martha sat up with a start. "Jim!" she cried. "You don't think he was tellin' lies? Why, he read it right out of a book he said was the Bible."

Jim scratched his head and looked at her with pity in his brown eyes.

"That's the way with you women. A good looking feller comes along and ye believe everything he says."

"Listen to me, Martha," he leaned toward her with a convincing air. "Could you make a tree, or a star, or a moon?"

He looked at her triumphantly.

"Why, no. 'Course I couldn't," answered Martha.

"Well then," Jim folded his arms across the front of his new blue overalls. "Who's this God person that can make them? Just tell me that! I don't believe anybody can. These here hills and fish and rivers has always been. Such a nice young man to be tellin' such things.

"First thing he knows somebody will believe him, for sure. I'd a good mind to tell him this afternoon that it was a pretty good yarn. Supposin' I went around tellin' that I made the North Star, or the Milky Way. Folks would have me put where they sends crazy folks. An' I wouldn't blame them one bit. Don't you see, Martha? It ain't reasonable."

"You mean," she asked and her voice was tinged with disappointment, "that you won't go again?"

"Oh, sure we'll go again," answered Jim. "I want to see just how far that young man will go. But he just better watch out."

All week Martha went about her work in a state of anticipation. It seemed to her that Sunday would never come. She wanted to know more about this God who had made her beautiful plant. Of course, Jim had said those things had always been. But somehow she had a feeling that the young minister knew what he was talking about.

Sunday morning when they awoke it was drizzling. Martha cooked hot cakes for breakfast. Her heart was heavy and her feet were slow as she poured Jim's coffee.

Jim sensed her mood. "Don't ye worry none, honey," he said as he spooned gooseberry jam on a cake. "It'll quit raining 'fore long."

Sure enough, before eleven o'clock the sun was shining and a slight breeze was blowing.

Not so many gathered that Sabbath day to hear what the young minister had to say. But those who came made up for the absent in interest.

This time Brother Nathan told about the Fall of Man in the Garden of Eden as found in Genesis 3.

"The serpent was more subtil than any beast of the field. . . . And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."

Brother Nathan continued reading this story of how the serpent induced the woman to disobey God by eating of the forbidden fruit and how she then led the man to do likewise. He told about the terrible result of this sin—the curse upon the serpent, the man and woman doomed to toil and sorrow, and the curse upon the ground so that it would bring forth thorns and thistles, and finally Adam and Eve's being driven from the Garden, the entrance of which was guarded by cherubim and a flaming sword "to keep the way of the tree of life." He concluded by saying, "Thus sin separated man from God."

In the weeks that followed, Brother Nathan brought to these simple folks the story of the birth of Jesus as recorded in Luke 2.

"Shepherds [were] . . . keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. . . .

As the angels had gone away from them into heaven, the shepherds said to one another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

Brother Nathan explained to the people that this child who was the Son of God was to prove a great blessing to this sinful world.

They studied the life of Christ together, especially the many miracles that He had performed. From there they went to the cross, the resurrection, and the ascension. He dwelt at great length on the plan of salvation, making sure that each one understood its meaning.

Six families decided that they wanted to give their hearts and lives to Jesus who had done so much for them.

Martha had followed the story from the creation to the ascension with great wonder in her heart. How had she managed to live to be sixty years of age with practically no knowledge of this wonderful story? Jim still thought the whole thing too fantastic to believe.

Then something happened, so that for the time being the whole matter slipped from their minds. Oil was discovered on their place, and in a short time they were getting ready to leave the old home. The oil drillers were working every day now.

Brother Nathan and his wife took them into the city. Barbara had an aunt who took Jim and Martha under her wing. They were anxious to better themselves in a number of ways. They wanted to learn proper table manners, how to dress, to walk, to sit, and to stand. Martha learned how to buy simple clothing of excellent taste. Jim's suits were well tailored, his hat, shirts and shoes as well. What a grand adventure it was with plenty of money to spend! And so many things to see—greenhouses filled with all sorts of flowers: regal, snow-white lilies; pale blue hydrangeas; blood-red rosebuds; white orchids—there seemed to be no end to the varieties. The first time that Martha and Jim visited a large greenhouse she couldn't speak. So much beauty brought tears to her eyes and a lump into her throat.

She bought a dozen rosebuds. And that evening's paper brought a story of a little girl who had received a broken leg in an automobile accident. Martha had the rosebuds sent to the hospital. She pictured the little one's delight, for they were really wonderful flowers.

The life of Jim and Martha had suddenly changed from one extreme to the other. They found a big white house with green grass, tall trees, and beautiful flowers. It was almost exactly like the picture on the calendar. There were servants to do the work. Martha never quite got over a feeling of awe at the texture of the sheets and blankets; of the soft thick rugs under her feet; of the lovely upholstered chairs and the wonderful things to eat.

One day when Martha and a maid were shopping, Martha felt a violent tug at her arm. A young boy was running away with her purse. She was so amazed that she just stood still while her maid flew after the boy, yelling at the top of her voice, "Stop, thief! stop, thief!"

The frightened boy ran straight into the arms of a policeman. Martha felt sorry for the child, and she begged the officer to let him go. This he refused to do. At the trial Martha persuaded the judge to let them take the boy.

The mother heart in her loved him at once. The child, a lad of only twelve years, was an orphan and had no one to care for him. He had been stealing for several years to buy bread for himself. And he had slept wherever he could find a place to lie down.

After a long talk with Jim and Martha, the boy decided that he wanted to turn over a new leaf. He wanted to go to school and to make something of himself. Despite his former life, he was polite and clean of person and speech. He loved his new mother and father, and was determined that he would be a credit to them some day. Yes, Dan had a sense of appreciation.

Jim and Martha gave with a liberal hand to old people's homes, children's homes, orphanages, and other needy causes. They wanted to share their new-found wealth with the unfortunate ones in the world. A generous check was also sent to Nathan and his wife to help them in their work.

Jim and Martha and Dan loved to take long rides into the country. On Sundays a good lunch was packed and away they would go—sometimes to the beach where they would watch the tide flow in or out, or a ship on the horizon, wondering whence it was bound, and what the cargo might be.

At other times they would go up to the mountains. Their chauffeur was extremely careful as he drove the black, shiny limousine for these people, who were the nicest that he had ever worked for.

These trips were always very enjoyable. Jim, Martha, and Dan were happy. Of course, Jim and Martha had been happy in the olden days. But now this was a different kind of happiness. In years gone by there had been no money to help the poor. Now there was plenty. And there was a son now to take the place of the child whom they had lost—a son whom they had taken to their hearts, and who was repaying them in love, obedience, and a desire to prove himself worthy of them.

ONE DAY

Bright scarlet poppies growing in the wheat:
The breeze blows over them and to and fro
They wave, like banners hasting in retreat,
Before the whelming fury of the foe.

Now here, now there, one sinks to rise no more;
The lance-like grain bows over them, and then
High overhead the noiseless swallows soar
In graceful curves, and drop to earth again.

A brook that chants in ceaseless monotone
Flows through the field, a limpid streak of brown;
White foam-flakes capping it are lightly blown
Along the surface as it hurries down.

Small summer insects chirp amid the blades
That rattle with a sharp metallic sound,
And clover, like a group of modest maids,
Empurples yonder patch of meadow-ground.

Once, starting from his thicket in the grass,
A lark flies forward, singing as he goes;
Soft clouds make shifting shadows as they pass;
The woodland echoes to the cry of crows.

And over all there comes a sudden stir;
The gentle summer secrets float away;
It is the wind, fleet autumn's courier,
Sending a shudder through the peaceful day.

—James Berry Bensel.

One Sunday as they were returning from one of their trips, Martha saw just outside the city an ivy-covered structure. The lawn was smooth and green with a single white birch. She asked the chauffeur what building it was.

"That madam," he answered, slowing down, "is just the —— church."

"Jim," she said, "let's go in for a little while."

So they went inside, their chauffeur right along with them.

The little party had no sooner settled themselves than the audience began to sing,

"Jesus keep me near the cross,
There a precious fountain,
Free to all a healing stream
Flows from Calvary's mountain."

It was a beautiful song. The minister's hair was white, but he stood erect in the pulpit, and his voice was strong. He earnestly pleaded with those who did not have Christ in their hearts to "accept Him." "He's coming soon," he said, "tomorrow may be too late."

The audience sang softly,

"Why not, why not, why not come to Him now.
Why not, why not, why not come to Him now?"

Martha felt again that sad, sweet, yearning in her heart. She arose and walked alone to the altar. Others soon followed, and they had a blessed time together. Martha had never been so happy in her whole lifetime.

But for the first time in her married life there was discord in their home. Jim raged at her. He refused to go to church with her. And so she went alone, the chauffeur driving her there and then returning after the services.

She had been a Christian but one short year when she sickened. The best of doctors in the city were secured for her. There were trained nurses, too, but to no avail.

The minister and his wife and some of the other members came to anoint her. He read from James 5:13-16. They prayed for the sick woman, but it was not God's will that she be healed.

Before the first faint streaks of dawn touched the heavens, Martha's frail craft set sail through the valley of the shadow of death. There was a faint smile upon her lips.

Jim was heartbroken as he gazed upon her face for the last time. "How was he to go on without her?" he asked himself. The loneliness would be unbearable.

After Martha had been laid to rest, Jim wandered about the house in an aimless fashion. Finally one day he could stand it no longer. He called the chauffer.

"We are going for a drive," he said. So in a little while the limousine drew up in front of the parsonage. The minister's wife ushered Jim into the study. The two men shook hands, then the guest sank into a big leather chair.

Presently Jim pulled a handkerchief from his pocket and wiped his eyes with it.

"Do you think," he asked in a trembling voice, "that your God could be my God too? Is it too late, or does He hate me as I deserve to be hated?"

The minister arose from his chair and placing a hand on Jim's arm said, "Come, brother, let us kneel and pray together."

"Help thou mine unbelief," cried Jim in an agony of remorse.

When they had prayed for some time, there was a new light in his eyes. And he thanked the minister for helping him to see his own sinful self, for praying with him.

"To think," he continued, "that I waited so long. And all of the Christian joys that I have missed. What a great pity!"

Thereafter, in the front pew of the ivy-covered church, Jim sat with Dan and the chauffeur. For Jim had firmly made up his mind that even though he was sixty-five years of age, it was not too late to start winning souls for the Lord.

No longer did he need to cry out, "Help thou mine unbelief." Nampa, Idaho.

THE PERSECUTION OF THE EVANGELICAL ANABAPTISTS

BY JOHN HORSCH

This article is reprinted from the January, 1938, number of "The Mennonite Quarterly Review" in order to give supplementary material for study in connection with the young people's Bible meeting topic for August 18, "Persecution of Our Forefathers." Bro. Horsch (deceased 1941) was recognized as the leading Mennonite historian of his day.

The Anabaptist movement, it is worth noticing, originated in the face of threatening persecution. Conrad Grebel in a number of letters written in 1524, a few months before the organization of the first Anabaptist congregation was effected, stated that persecution unto death was sure to be the lot of himself and his associates if they continued in their dissent from the dominant state church party. In Zurich the number of those who were willing to take the consequences of deviating from the creed prescribed by the civil authorities was small at that time. Speaking of Zurich and vicinity, Grebel stated that there were not twenty persons who were fully decided to proceed along strictly Scriptural lines as concerned the reformation or renewal of the church. However, after the Brethren of Zurich and vicinity, in January, 1525, had organized themselves as a church, the movement spread rapidly, notwithstanding persecution, not only in the canton Zurich but in other cantons of Switzerland, as well as in South Germany.

The contemporary chronicler Sebastian Franck, a reliable historian but an opponent of the Anabaptists, wrote in 1531 (that is, about five years before Menno Simons' conversion):

> The Anabaptists spread so rapidly that their teaching soon covered, as it were, the land. They soon gained a large following, and baptized many thousands drawing to themselves many sincere souls who had a zeal for God. For they taught nothing but love, faith, and the need of bearing the cross. They showed themselves humble, patient under much suffering; they brake the bread with one another as an evidence of unity and love. They helped each other faithfully, called each other brothers, etc. They increased so rapidly that the world feared an uprising by them, though I have learned that this fear had no justification whatsoever. They were persecuted with great tyranny, being imprisoned, branded, tortured and executed by fire, water, and the sword. In a few years very many were put to death. Some have estimated the number of those who were killed to be far above two thousand. They died as martyrs, patiently, and humbly endured all persecution.[1]

Professor Carl Adolf Cornelius, one of the profoundest students of Anabaptist history, says:

> The Anabaptist messengers of the Gospel came in humble appearance and unassuming attire, much like the apostles. They labored preferably among the poor and lowly. With a greeting of peace they entered the dwellings to read from the Word of God and deliver their message. Their language was simple and straightforward, with no pretense to scholarship. But the message-bearers were confessors and martyrs, and the warmth of their hearts impressed the hearers. Persecuted and fugitive, uncertain of the bare material necessities, their life bore a strong testimony to their words. Therefore, their message, in the full strength of its Biblical content, was edifying and soul-winning, moving, and convincing.[2]

Many Anabaptist traveling preachers labored in Switzerland, Alsace, South Germany, and Austria. The people of these countries were prepared for the message of the primitive Gospel. Great numbers of the people had become interested in religion as never before. Church reformation was in the air. Through the earlier reformatory writings of Luther, Zwingli, and others, many had been led to see some of the errors of Romanism in the light of Scripture. Furthermore, many had received sufficient light to recognize the compromising character of Protestant state churchism. The Protestant state churches failed to bring about a reformation as concerned Christian living and actual piety. Regarding this fact there was, practically, only one opinion expressed by contemporary writers, be they Romanist, Lutheran, Zwinglian, or Anabaptist. They agreed in recognizing the fact that the state church type of the Reformation, under the leadership of Luther and Zwingli, had not resulted in a reformation of the life of the people.

* * *

It need scarcely be said that Romanism had always taken an attitude of intolerance and persecution toward all other non-Romanist Christian professors. The principal leaders in the general reformation movement, Luther and Zwingli, in the first period of their reformatory labors, condemned the Romish intolerance. They were defenders of the principle of liberty of conscience. Later they agreed to a thorough-going union of the church with the state, which meant a state-controlled church and the abandonment of the principle of religious liberty. The natural and inevitable consequence of such a union was the persecution of the dissenters by the established Protestant state churches.

It is a fact recognized by various historians that the persecution of the Anabaptists surpassed in severity the persecution of the early Christians by pagan Rome. Persecution began in Zurich soon after the Brethren had organized a congregation. Imprisonment of varying severity, sometimes in dark dungeons, was followed by executions. Felix Manz was the first martyr to die in Zurich, but at least two Brethren had been martyred earlier in other cantons of Switzerland by Roman Catholic governments. Within a short period the leaders of the Brethren lost their lives in the persecution. Among the early leaders of the evangelical Anabaptists that suffered martyrdom were Eberli Bolt, Johannes Krüsi, Hans Lüdi, Michael Sattler, Hans Brötli, Thomas Herman, Eitelhans Langenmantel, Leonhard Schiemer, Hans Schlaffer, Hans Leopold Schneider, Wolfgang Uliman, Wolfgang Brandhuber, Georg Zaunring, Jerome Käls, Leonhard Seiler, Jacob Hutter, Offrus Griesinger, Georg Blaurock.

Anabaptism was made a capital crime. Prizes were set on the heads of Anabaptists. To give them food and shelter was made a crime. In Roman Catholic states even those who recanted were often executed. Generally, however, those who abjured their faith were pardoned, except in Bavaria and, for a time in Austria, and also in the Netherlands. The duke of Bavaria, in 1527, gave orders that the imprisoned Anabaptists should be burned at the stake, unless they recanted, in which case they should be beheaded. King Ferdinand I of Austria issued a number of severe decrees against them, the first general mandate being dated August 28, 1527. In Catholic countries the Anabaptists, as a rule, were executed by burning at the stake, in Lutheran and Zwinglian states generally by beheading or drowning.

Emperor Charles V. of Germany issued a general mandate against the Anabaptists on January 4, 1528, which was read from the pulpits of all cities, towns and villages, decreeing that not only those who had received baptism but all parents who would not have heir children baptized in good time were guilty of a criminal offense deserving death. Within a few years a number of imperial decrees followed. Not only were the Anabaptists to be executed by fire, but their dwellings also should be burned, unless they were located in towns or cities, in which case they should be razed to the ground. In certain provinces their houses were confiscated. Speaking of Northern Germany, Menno Simons relates that in 1546 a small house of four rooms was confiscated by the authorities because the owner had rented it to Menno and his family. In Tyrol even the houses in which an Anabaptist had been given temporary lodging were to be destroyed.

Thousands sealed their faith with their blood. When all efforts to halt the movement proved vain, the authorities resorted to desperate measures. Armed executioners and mounted soldiers were sent in companies through the land to hunt down the Anabaptists and kill them on the spot without trial or sentence. The old method of pronouncing sentence over each individual dissenter proved inadequate to exterminate this faith.

In the first week of Lent, 1528, while Hubmaier was imprisoned at Castle Greizenstein, King Ferdinand of Austria commissioned a detachment of executioners to root out the Anabaptist faith in his territory. Those who were overtaken in the highways or fields were killed with the sword, others were dragged out of their houses and hanged on the door posts. Most of them had gone into hiding in the woods and mountains. In a forest near Lengbach seventeen were put to death.

In 1528, in the province of Swabia, in South Germany, four hundred soldiers were sent out to put to death all Anabaptists on whom they could lay hands. Somewhat later the number of soldiers so commissioned was increased to eight hundred and then to one thousand. In various provinces an imperial provost marshal by the name of Berthold Aichele, with his assistants, put many Anabaptists to death. On Christmas Day, 1531, he drove seventeen men and women into a farmhouse near Aalen in Württemberg and burned the building together with the inmates. Three hundred and fifty Anabaptists were executed in the Palatinate before the year 1530. The Count of Alzey, in that province, after having put many to death, was heard to exclaim: "What shall I do? The more I kill, the greater becomes their number." At Ensisheim, "the slaughter-house of Alsace," as it was called, six hundred were killed within a few years. Within six weeks thirty-seven were burned, drowned, or beheaded at Linz, in Austria. In the town of Kitzbüchl in the Tyrol, sixty-eight were executed in one year. Two hundred and ten or more were burned in the valley of the Inn River. The number of Anabaptist martyrs in the Tyrol and Görz was estimated at one thousand about the end of the year 1531.

It was comparatively easy for the catchpolls to ascertain who was and who was not an Anabaptist. They simply put the question to suspected persons. A true Anabaptist would disdain saving his life and burdening his conscience by telling an untruth and denying his faith.

In April of the year 1529 the national legislative assembly (Reichstag) of the German Empire, in session at Speier in the Palatinate, passed an edict demanding that "every Anabaptist and re-baptized person of either sex shall be put to death by fire, sword, or in some other way." Thus the sentence of death was summarily passed by imperial law upon all Anabaptists. "Those in authority," says Menno Simons, "do not consider why one has begun a new life and has received the baptism of Christ. They only ask whether he is baptized. If the answer is in the affirmative, the sentence is already pronounced and he must die." It was expressly stated in the edict of Speier that any parents who failed to have their infant children baptized, were to be considered Anabaptists and punished as such. Only those who recanted instantly could, according to this edict, be pardoned. The cruelty of this persecution caused grievous offence even within the Protestant state churches, whose representatives at Speier, with the exception of the Landgrave of Hesse, had consented to the adoption and publication of the edict. This persecution was all the more offensive, since with the recognition of the Protestant state churches, the religious unity of the empire was broken. Again, it should be recalled that this was in the earliest period of the Anabaptist history, a number of years previous to the rise of the fanatical, revolutionary Anabaptists. It is therefore impossible to make revolutionary Anabaptism responsible for the persecution of the evangelical Anabaptists, as some have done.

* * *

In Saxony and other Protestant states Anabaptists who refused to recant were put to death. In one extraordinary case an Anabaptist—his name was Frederick Erbe—was imprisoned for life in Saxony. His execution was prevented by peculiar circumstances. In 1531 he was seized and arrested in the county of Hausbreitenbach. This county was not an integral part of Saxony but was under the joint jurisdiction of Saxony and Hesse. A sentence of capital punishment could be pronounced only with the consent of the rulers of both provinces. The Elector of Saxony insisted on passing the death sentence on Frederick Erbe, while Landgrave Philip of Hesse persistently withheld his consent to so cruel punishment. The landgrave had grave scruples against capital punishment on account of matters of faith; he did not approve of severer measurers against the Anabaptists than imprisonment and banishment. The Elector of Saxony, on the contrary, had scruples of conscience against dealing so leniently with the Anabaptists, as the ruler of Hesse proposed. In letters to Landgrave Philip, the Elector of Saxony pointed out repeatedly that the edict of Speier demanded the greatest severity, and that the edict had been ratified in successive sessions of the Reichstag.

In consequence, Frederick Erbe, after having been subjected to torture by Saxon magistrates, was kept in prison for seventeen years, namely, until his death in 1549. His first prison was a remote tower in the city wall of Eisenach. Here he found it possible, through a window, to converse with and admonish his brethren, some of whom gathered here at times in the quiet of the night. Two of them were seized here by officers of the law and executed, in November, 1535. Frederick Erbe was then incarcerated in the dungeon of the rear tower of Wartburg castle, the castle in which Luther, less than a score of years before, had translated the New Testament Scriptures. However, while Luther had gone to the Wartburg for protection, Frederick Erbe was thrown into a dungeon of the castle for the reason that he could not approve of some of the teachings which Luther and the Saxon state church had meanwhile accepted. Erbe constantly refused to buy his release from prison by the repudiation of his convictions. After his death the warden of the prison gave him the testimony that he had lived a good life and had always been obedient.[7]

In the province of Moravia, in modern Czechoslovakia, the first great persecution of the Anabaptists (mostly Hutterian Brethren) took place in 1535. Many suffered martyrdom. This was followed by a period of tranquillity, but in 1548 a severe persecution set in which continued for over four years. Many of the Moravian nobility personally took a friendly attitude toward the Brethren but were forced by the central government to drive them from their dwellings. During much of these four years the Brethren were compelled to live in cliffs, caverns and caves. From 1553 to near the end of that century they again enjoyed a time of toleration and peace under the protection of the nobles who derived great benefit from the industries in their colonies. In the first years of the Thirty Years War a cruel persecution came upon them. Their numerous colonies were totally destroyed and the inhabitants all were driven from the country in the cold season of the year and forbidden to return on penalty of death (1622). They fled to Hungary where those who survived the terrible hardships organized themselves into a number of colonies.

The severest storms of persecution, as described above, befell the evangelical Anabaptists in South Germany before the rise of the Mennonite Church in the Netherlands. Nevertheless the number of Mennonite martyrs in the Netherlands is likewise very large. Here also, as in Switzerland and South Germany, the brotherhood grew and expanded under severe persecution. The number of Mennonite martyrs in the Netherlands is estimated at about 1,500.

Large numbers of Mennonites were put to death in Friesland and other northern provinces of the Netherlands, yet the persecution was more severe in the southern provinces, particularly in Flanders and Brabant (modern Belgium). In both the northern and southern provinces new "blood-decrees" (as they were sometimes called) were from time to time published, ordering the severest persecution of the Anabaptists. These decrees were heeded and carried out more stringently in the southern than in the northern provinces. Within a few decades the worst storms of persecution had subsided in the North, while in Flanders and Brabant the persecution continued unabated. The Mennonites in the provinces just named who escaped the sword of the executioner, fled into the northern provinces, what is now modern Holland.

A MENNONITE MARTYR'S HYMN

By Matthias Servaes, a Mennonite Bishop of the Sixteenth Century

(This hymn was originally published in the **Ausbund**, the hymnbook of the Swiss Mennonites and still used by some of the Amish churches. It was translated into English by Ernest G. Gehman and is intended to be sung to the tune of "A Mighty Fortress." It is the theme song for our young people's Bible meetings for the present quarter.)

In fear and need I cry to Thee,
O God, guard from disaster;
Do Thou now firmly stand by me,
Thro' Jesus Christ, my Master,
While I must take my course
The Kingdom suffers force;
Its way O Lord, is strait,
And he who'd reach its gate
Doth so by prayer and fasting.

O God, now chasten me and save
With Fatherly corrections;
I have, unprofitable slave,
Forsaken Thy directions.
And therefore from Thee strayed,
Just as Thy Word hath said,
Who thus forsakes his Lord,
Abides not in Thy Word,
God with him ne'er abideth.

But didst Thou not Thy righteous hand
Extend for my salvation,
While I was still the serf of sin
And dwelt in condemnation?
Mine was a heavy load,
Mine was a weary road,
By darkness and by day
Much sorrow brought my way,
Till Thou, O Lord, didst help me.

A wondrous joy I then received
For which I thank Thee ever.
I beg Thee now, direct my steps,
That I may falter never;
That I may worthy be
A sacrifice for Thee,
A spotless offering,
Sign of Thy suffering,
And to the end be faithful.

At no other place in the Netherlands were so large numbers of Mennonite confessors executed as in Antwerp, "that den of murderers," as this city is referred to in one of the martyrs' hymns. The Mennonite church in this city was very strong, its membership being estimated at one time at about two thousand. Those who could be apprehended were imprisoned in the dungeons of the castle called **Het Steen.** This castle is located on an elevation close to the Scheldt river. The dungeons under the castle consist of about a dozen low rooms, four by seven to sixteen by sixteen feet in size. The light of day does not reach this dreary place and there is, with two exceptions, no opening whatever for ventilation, except in the doors leading from one compartment into another. At the foot of the stairway to the dungeons there is a large flat stone covering the opening of a channel about three feet in diameter down into the Scheldt river. A martyr's hymn makes mention of three Mennonite women who, in 1557, were imprisoned in **"Het Steen,"** and whose bodies, identified by their clothing, were seen floating down the river toward the sea.

Mennonite prisoners in Antwerp and other cities of Flanders were treated with the utmost severity. A number of them, in letters written from their prisons, said that telling an untruth would have secured their release. This means that they could have denied that they were ever baptized upon the confession of their faith. They had admitted that they were baptized and were therefore obviously sure of being condemned to death. Recantation would not have prevented their execution. Gillis of Aachen, a Mennonite prisoner at Antwerp, formerly a bishop, was sentenced to death by fire. He weakened and recanted his faith. In consequence sentence was commuted from death by fire to beheading. He was executed on July 10, 1557.

There are a number of cases on record of magistrates who had received orders to arrest certain persons accused of Anabaptism, and warned them of the danger before attempting to carry out such orders. Hans de Ries, who later became the most influential leader of the Waterlandian Mennonites, succeeded in making his escape from Antwerp but was arrested in a small town in his flight to the north. He was released after addressing the magistrates of the town in this manner: "Know ye, my lords, that we have not fled because we refuse to give our lives for the name of Jesus, for long ago we have surrendered our lives to God; but we fled because we would not give our persecutors any occasion for sinning against us. But if it must be so, if shedding of blood alone will satisfy you, well, here we are; do with us that which you may consider good in your consciences. As for us, we are not afraid to meet death."

Menno Simons wrote concerning the persecution in the Netherlands:

> Those who fear God must bear great persecution, as we witness with our eyes. How many pious children of God have the magistrates within a few years deprived of their homes and possessions, confiscated their property, and committed it to the bottomless imperial money chests; how many have they driven out of cities and countries and put to the stocks and torture, turning the poor orphans destitute into the streets. Some they have executed by hanging, some they have tortured with inhuman tyranny and afterwards choked with cords on the stake. Some they roasted and burned alive. Some they have killed with the sword and given them to the fowls of the air to devour. Some they have cast to the fishes. Some had their houses destroyed. Some had their feet cut off, one of whom I have seen and conversed with. Others wander about here and there, in want, homelessness and affliction, in mountains and deserts, in holes and caves of the earth, as Paul says. They must flee with their wives and little children from one country to another, from one city to another. They are hated, abused, slandered and lied about by all men.[8]

Again in Brabant, Flanders, Friesland and Gelders the Godfearing, pious people are daily innocently led to the slaughter and inhumanly martyrized with great, grievous tyranny, says Menno. (Marginal note: "A true, consecrated Christian is an unconquerable knight; yea he is stronger than emperor or king.")[9]

Following is a description of the persecution of the evangelical Anabaptists (the Swiss Brethren, Mennonites and Hutterites) in various countries, as given by one of the old chroniclers. After recording the death of 2,173 brethren and sisters who gave their lives for the sake of the faith, the chronicler continues:[10]

> These all were executed with all sorts of torture and manner of death, a new cloud of witnesses which surrounds us, a pillar of fire by night to go before us, confessors of the faith and Christian heroes of the truth of God, men and women, youths and maidens, old and young, ministers and others, by which we see that God has poured out His grace and power in these latter days as well as in the former time.
>
> Some were tortured terribly on the rack so that they were torn apart and died.
>
> Some were burned to ashes and powder as heretics.
>
> Some were roasted on beams, some torn with red-hot irons.
>
> Some were penned up in houses and all burned together.
>
> Some were hung on trees, others executed with the sword, and chopped to pieces.
>
> Many had gags put in their mouths and their tongues tied so that they could not speak and testify to their faith, and were thus led to the stake.
>
> What they had confessed with the mouth they testified with their blood.
>
> Like lambs they were led to the slaughter and murdered according to the devil's desire and will, who is a murderer from the beginning.
>
> One group of women were cast into the water and then taken out again and asked whether they would recant. Seeing that they were steadfast, their executioners cast them again into the water and drowned them. So terribly Satan raged through his children. (The chronicler adds the marginal note: "One need not go across the seas to find heathenism").
>
> Some were starved to death in dark towers where they were deprived of the light of day.
>
> Some were cast into deep, noisome dungeons, to die, where they lay among bats and vermin.
>
> Many were tortured with hunger.
>
> Some, who were adjudged too young to be slain, were bound and beaten miserably with rods.
>
> Many were promised great gifts and riches should they recant. Others were entreated to utter just a single swear word, even a slight profanity, and they would be released.
>
> Many were talked to in wonderful ways, often day and night. They were argued with, with great cunning and cleverness, with many sweet and smooth words, by monks and priests, by doctors of theology, with much false testimony, with threats and scolding and mockery, yea, with lies and grievous slanders against the Brotherhood, but none of these things moved them or made them falter.
>
> Some sang praises to God while they lay in grievous imprisonment, as though they were in great joy. Some did the same as they were being led to the place of execution and death, singing joyfully with uplifted voice that it rang out loud. Others stepped to the place of death with a smile on their lips, praising God that they were accounted worthy to die the death of the Christian hero, and would not have preferred even to die a natural death.
>
> No human being was able to take away out of their hearts what they had experienced, such zealous lovers of God were they. The fire of God burned within them. They would die the bitterest death, yea they would die ten deaths rather than to forsake the divine truth which they had espoused.
>
> They had drunk of the water which is flowinng from God's sanctuary, yea of the water of life. They realized that God helped them to bear the cross and to overcome the bitterness of death. The fire of God burned within them. Their tent they had pitched not here upon earth, but in eternity, and of their faith they had a foundation and assurance. Their faith blossomed like a lily, their loyalty as a rose, their piety and candor as the flower of the garden of God. The angel of the Lord battled for them that they could not be deprived of the helmet of salvation. Therefore they bore all torture and agony without fear. The things of this world they counted in their holy mind only as shadows, having the assurance of greater things. They were thus drawn unto God that they knew nothing, sought nothing, desired nothing, loved nothing but God alone. Therefore they had more patience in their suffering than their enemies in tormenting them.
>
> From the shedding of such innocent blood arose Christians everywhere, brothers all, for all this persecution did not take place without fruit. Many were moved thereby to give thought to these things, and to order their thinking, and doing and living in the light of the future, so many indeed that finally the authorities in many places would no longer execute the martyrs publicly, as for instance in the Tyrol, but condemned and slew them secretly by night so that the people could not know of it.
>
> In some places they literally filled the prisons and dungeons with them, as did the Count Palatine. The persecutors thought they could dampen and extinguish the fire of God. But the prisoners sang in their prisons and rejoiced so that the enemies outside became much more fearful than the prisoners and did not know what to do with them. Many others lay for years in dungeons and prisons and endured all sorts of pain and torture. Others had holes burned through their cheeks and were then let free.
>
> The rest, who escaped all this, were driven from one land to another, from one town to the next. They had to be like owls and bitterns which dare not be seen by daylight. Often they had to hide away in rocks and cliffs, in wild forests, in caves and holes in the earth to save their lives. They were sought by catchpolls and dogs, and were hunted down like birds. All were without guilt, without the least wicked deed, since they neither did nor desired to do any one the least harm or injury.
>
> Everywhere they were cursed and slandered and lied about scandalously. It was said of them that they could bring people under their control by giving them to drink from a little flask. Scandalous lies were told about them, such as having their women in common. They were slandered devilishly as Anabaptists, seducers, rioters, fanatics. Everywhere were issued imperial, royal and princely mandates, decrees, and commands against them, commanding that they should nowhere be suffered or tolerated, nor even sheltered, but should be stamped out and annihilated.

Leonhard Schiemer, an Anabaptist minister who suffered martyrdom on January 14, 1528, at Rattenberg in the Tyrol, describes conditions as follows:

Thine holy place they have destroyed,
  Thine altar overthrown,
And reaching forth their bloody hands,
  Have foully slain Thine own.
And we alone, a little flock,
  The few who still remain,
Are exiles wandering through the land
  In sorrow and in shame.

We are, alas, like scattered sheep,
  The shepherd not in sight,
Each far away from home and hearth,
  And, like the birds of night
That hide away; in rocky clefts,
  We have our rocky hold,
Yet, near at hand, as for the birds,
  There waits the hunter bold.

We wander in the forests dark,
  With dogs upon our track;
And, like the captive silent lamb,
  Men bring us, prisoners, back.
They point to us amid the throng,
  And with their taunts offend;
And long to let the sharpened ax
  On heretics descend.

The most heroic examples of primitive Christian martyrdom were paralleled in the persecution of the evangelical Anabaptists. Their courage, fortitude and patience were admired even by many of their antagonists. A contemporary Catholic writer said concerning the way in which the Anabaptist martyrs met their death: "Such valiant dying has never been witnessed before, nor heard of except in the legends of the saints." The masses were impressed with the fact that these people were in great earnest in living up to the light they had received.

When Michael Hassel, after much suffering, died in the prison of Hohenwittling in Württemberg, the warden said: "If this man did not get to heaven, I shall despair of the courage even to knock at heaven's gate." The hangman of Burghausen, having beheaded three Anabaptists, exclaimed: "I should rather have executed seven thieves than these men. God have mercy!" In 1549 a Mennonite martyr at Leeuwarden in Friesland was burned at the stake. Many people witnessing the execution exclaimed: "This was a good man; if he is not a Christian, there is no Christian in the whole world." At Rotterdam in Holland, in 1558, three Mennonite men were to be burned at the stake. The executioner, who seems to have been intoxicated, caused great suffering to the first of the three, whereupon the people who witnessed the scene, drove him away and liberated the three prisoners.

* * *

The most important source for the study of the martyrs is the great work compiled in 1660 by Thieleman Janz van Braght, a Mennonite minister of Dortrecht, Holland. The earliest predecessor of this work, entitled **Het Offer des Heeren** (the Offering of the Lord) was printed for the first time in 1561 and appeared in at least eleven editions before the year 1600. It is the martyrology of the Dutch and Flemish Mennonite martyrs, and contains also many letters written by some of them from prisons, and their hymns, as well as poems describing their martyrdom. Van Braght, in the work mentioned above, undertook a more comprehensive martyrological collection, aiming to record the story of the martyrs of the evangelical Anabaptists of all countries to the extent of the information obtainable.

The title of this work, **Martyrs' Mirror,** is aptly chosen. The book reflects clearly the inner life, the spirit, and the motives of the martyrs. There are, in the first place, the accounts of their martyrdom and the preceding imprisonments, often in noisome dungeons, and the description of the cruel tortures to which they were subjected, all of which they bore in Christian patience and fortitude. Of equal importance and value are their confessions and their numerous letters written in the prisons which are contained in this work and which present a mirror of the inner life of the martyrs. These letters breathe the spirit of deepest piety and consecration, of immovable conviction and glowing certainty, of ardent love to God and the brotherhood. They express the willingness to bear the cross, to suffer and if need be to die for the faith.

The question is here pertinent, What was, in the last analysis, the motivation of the martyrs' determination to hold fast to the evangelical truth at any cost, and to give their lives for it if need be? One might say that they died for the sake of loyalty toward various doctrines, principles and commandments, and this is indeed correct. And yet, this does not express the whole truth. The fundamental reason why they held fast unto death to the divine truth, as they had learned it from the Word of God, was: They were convinced that a denial would be disloyalty to Christ. Their faithfulness and constancy were rooted and grounded in their faith in Christ and their love toward Him.

* * *

The martyrs looked constantly to God for His presence and help, having the firm conviction that nothing could befall them without His permission. "They cannot hurt a hair of our head without the will of our Father," wrote William Droogscherder from his prison.[18] Another wrote: "My dear friends, the more tribulation there is to try us, the more we are comforted through Christ; this we have abundantly experienced."[19] They experi-

(Continued on page 253)

Editorials

Food for Relief

It is with satisfaction that we read the announcement that the United States made good her promise to ship 6,000,000 tons of bread grains overseas during the first six months of the year. This was an unprecedented record and was no doubt the means of saving millions of men, women, and children from starvation, or what is practically as bad—near starvation. While we may look upon this achievement with a sense of pardonable satisfaction, let us not be deceived with the idea that since a certain phase of the emergency has been met and the harvests are being gathered in many of the needy areas, we can now let up in our efforts to help the needy millions across the sea. It is true that the harvest brings a measure of relief, but the crops must be spread out over the entire year if the people are to live.

A writer in "World Report" gives this summary concerning the present harvest: "What happens to this new harvest will determine to a large extent how many people starve next spring. To hungry people, any new harvest creates an illusion of plenty. But the new harvest has to be spread over twelve months. This job of spreading the supply over next year is what now puzzles the International Food Emergency Council, the new machinery set up by the United Nations to ration world food supplies among the nations." The same writer goes on to say that the demand for imports of food among the needy or deficit countries for the next twelve months, beginning July 1, 1946, is expected to be the equal of 30,000,000 metric tons of wheat, while the available supplies from the surplus countries is estimated at 20,000,000 metric tons. The hungry world as of today, according to these estimates, is faced with a total deficit of 10,000,000 metric tons of essential food, such as wheat.

We give this picture so that our readers may see the continuing need of food supplies for relief. The need for clothing will be likewise continuous, but we are not bringing that into the discussion here. The conflicting reports by various investigators and so-called authorities are somewhat confusing to the minds of people in general, and it is essential to get an over-all view of the situation so as to keep a proper perspective.

Another question that comes up constantly is that of reports of millions of starving people, especially children. Are people really starving in the face of the fact that two harvests have now practically been gathered in since the close of the war? Are things as bad in Europe as they are sometimes represented to be? An analysis of the European situation by Maurice Webb of the Foreign Service Section of the American Friends Service Committee will help us to get answers to these questions. We quote:

> "It [Europe] presents an extremely varied scene. Some countries are recovering faster and others are not; farming districts are better off than cities, and wealth can get past rationing in most places to a greater or lesser extent. It is because of these variations that we get different reports. But what matters is not the exceptional but the adding up of the sum. When you have it all added up, is Europe in a bad way, is there large-scale and serious hunger, are there symptoms of a possible large-scale disintegration of human society? And to each one of these questions my answer is Yes. . . .
>
> " 'But are people really starving?' I am constantly being asked. What do you mean by starving? If you mean are there sights similar to those of the last stages at Belsen the answer is 'No.' There is a certain amount of would-be-gruesome sight-seeing going on, and it is being disappointed. If you mean, 'Are people really suffering from hunger?' the answer is emphatically 'Yes' and in respect to very many millions.
>
> "Hunger is one of the least spectacular of afflictions. Its symptoms are lassitude, depression, vulnerability to the attack of diseases of many kinds. This is the hunger that much of Europe knows today and that much of Europe (Norway throughout the occupation for example) has known for many years, the results of which are being felt now and are likely to be felt for a long time to come. If you want to know if Europe is suffering from hunger, don't ask the sight-seer, don't look for signs on the street, look at the statistics of infant mortality and the incidence of tuberculosis."

This is a brief outline of conditions in Europe, where the greatest needs seem to be in Germany, Austria, and Poland, although there are many needy spots in other countries too. In Asia conditions are even worse, it is said. This all adds up to the fact that "Food for Relief" will be needed during the year beginning July 1, probably as much as in the past two years. To respond to this call of need the Mennonite Central Committee has issued a new leaflet entitled, "Food for Relief," from which we borrowed the title of this editorial. The picture of needs is not clear in all details as yet, but there are foods that can now be stated as definitely needed in the relief-feeding program that will certainly be carried on in Europe and Asia. We give the following five major items as outlined in "Food for Relief":

1. Meats and fats of all kinds—should be either canned or otherwise processed so that they will keep at least six months without refrigeration.
2. Canned or dried fruits and vegetables (especially protein vegetables)—particularly peaches, apples, apricots, beans, peas, corn, raisins, and prunes.
3. Milk products—either home processed or bought on the commercial market.
4. Strained fruits and vegetables—for infant feeding.
5. Milled cereal and flour—it is not recommended to give whole grain wheat and corn.

Our relief committees will keep informed on the needs through their representatives on the various fields, and other commissioners will be sent to bring up-to-date reports.

Once again the Lord has favored our nation with abundant crops of fruits and grains. The wheat crop for 1946 is forecast at 1,090,000,000 bushels, a great yield, even though not quite up to last year's record-breaking harvest. The corn crop is estimated to be a record breaker, with a yield of 3,341,646,000 bushels. We Americans will have an abundance of food to share with a hungry world. Let us then give generously of "Food for Relief."

The Need for Revival

Every one who gives serious thought to conditions in the world and in America today concedes that we are in need of a spiritual revival. Serious-minded church leaders and statesmen alike recognize this need, as do also many Christians of all walks of life. We are glad for this concern, even though we deplore the low moral and spiritual conditions everywhere prevalent. During a trip to Europe last fall Christian leaders expressed themselves as alarmed at the low moral levels to which the nations were sunk as a result of the war. They deplored the presence of immorality on an unprecedented scale. They spoke with regret and disappointment of the dishonesty and fraud that have crept into both personal and national life. Some realized that the hate and bitterness that had come into people's hearts and lives were spiritually damning and destructive.

Similar moral and spiritual degradation has come to America too, although the manifestations may vary in different nations. They all add up to a forsaking of God and the standards of the Bible, and belief in Christ and the Church. We see this in laxity in attendance at Sunday school and church services, in indifference to the message of the Gospel, and in the yielding to the call of materialism and pleasure, to vice and sin.

We are glad people are becoming concerned. But are you and I concerned as we should be? Revivals have been born through prayer. Are we interested enough to pray? Revivals have come through repentance. Are we repentant in regard to our spiritual disinterest and unconcern? Let us take to heart the message of the Lord to Solomon: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

CHRISTIAN LIFE

GROWING IN GRACE

BY RUBY P. MARTIN

"In the beginning God created the heaven and the earth" and also all that is in them. He created everything perfect and full. Adam, too, was full-grown when he was created. Today, however, we see small beginnings, with a growth toward perfection. Jesus Christ came to this earth as a babe with a mother to care for Him and with the power to increase "in wisdom, and stature, and in favour with God and man." It is generally known that when we are born again, we shall have the power to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

"What is grace?" was asked of an old colored man, who, for over forty years, had been a slave. "Grace," he replied, "is what I should call giving something for nothing." In Ezek. 34:26 God says, "I will cause the shower to come down in his season; there shall be showers of blessings." Please note the plural word "showers." God will send all kinds of blessings into a growing life, and they will fit together like links in a chain. Have you not experienced the great joy which comes when you are growing in grace? The clouds are lighter, the sun shines brighter, the birds sing sweeter, and the burdens are easier to bear—all because He giveth grace.

Beaumont said, "The Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees which, the more they are shaken, the deeper root they take, and the more fruit they bear." Pure food, fresh air, and plenty of exercise are essentials in the life of a growing person. Just so, they are requirements in spiritual growth. First, the Bible is spiritual food, pure and holy. Christians are admonished of God to feed on His Word. The Holy Spirit dwelling within the child of His helps him to breathe the fresh air from that Word. "Prayer is the Christian's vital breath," and without it the Christian dies. Spiritual exercise may be considered as obedience. Paul grew and was blessed while laboring, but he had a purpose in view in his work. He said, "This one thing I do," and kept it uppermost in his mind. A person grows in grace and in the knowledge of His Lord and Saviour by doing. "You pray for the graces of faith and hope and love; but prayer alone will not bring them. . . . They must be wrought in you through labor and patience and suffering. . . . They are not kept put up in bottles for us, to be had for the mere asking; they must be the outgrowth of the life. . . . Prayer for them will be answered, but God will have us work on each one in the way of duty."—H. W. Beecher.

You may be asked to speak on a certain topic or to teach a Sunday-school class, or some other service may be requested, but you reply, "I can't," or, "Get someone else." Meekness and modesty have their place and should be practiced by all Christians, but false humility, carelessness, and laziness are sins that stunt one's growth. The Christian surely loses a blessing when he refuses to do something for his Lord and Saviour—be it ever so small.

Too many people, even Christians, are content to live like men in mines who do not see the sun. Their lives are dark and they see no light. They seemingly do not care to aspire to a higher, nobler, and fuller life. What joy, peace, and beauty abound when the sun breaks forth after a shower. The air is purer. The grass is greener. The whole world seems happier. The same is true as the Christian works for his Lord and Saviour and grows in grace. After he has been through a storm and comes out still on the Lord's side, he has a great peace and joy "that passeth all understanding," and his life grows more beautiful each day in the sight of the Lord. No Christian is growing as much as he could. Now is a good time to resolve to grow in grace. "Grace comes into the soul, as the morning sun into the world; first a dawning; then a light; and at last the sun in his full and excellent brightness." Just as the light shines twenty-four hours in a day from the sun, so grace comes continually from the throne of God, and it is for all who honestly seek for it and desire to possess it. It is not limited to anyone. Continually God sends more and more. "Let us come boldly to the throne of grace."

October is often called the golden month, but in a larger sense every month is golden, every day a golden day, every moment a golden moment. They come from God laden with opportunities for service to our fellow man and to the One who gives them. If we neglect them they are as dry as withered leaves with no value and carry no promise of future reward or happiness.

Good seed, good soil, and good weather make a good crop. Good soil in the heart is necessary for a strong, growing character. Applications can be made from the weeds that grow in the gardens. Some people are diligent and cultivate their gardens continually. They hardly know there are any weeds because they destroy them while they are small. Others wait until they are taller and then get busy with the cultivator. Where it does not touch the weeds grow on, and later much effort is required to destroy them. Then all labor ceases for a while, and several weeks later the battle must be fought all over again. Another class of people never seem to catch up with weeds. Early in the season the weeds get ahead of them, and they remain so all year. One can hardly tell what the crop is supposed to be. Do not let the weeds grow in your life and choke out your crop. God expects fruit in your life and rightly so. That fruit is the chief blessing of a growing life. It is a cluster made up of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If the Christian life is barren of one of these, it is fruitless of all. Oh, the disappointment of a fruitless harvest! No doubt, everyone knows the keen disappointment of no harvest, after having worked hard during the summer, if conditions have been such to hinder the growth of the crop. There is nothing to show for one's hard labor. The disappointment of a fruitless life must be much greater! The Christian ought to ask God to help him to grow and bear fruit, even at the price of the pruning that He sees best.

"The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light; till at length it sends back a perfect image of the sun that shines upon it." As the Christian grows in grace, truly he can let his light shine and glorify his Father which is in heaven.

The Christian should not hope to find higher standards in others than those he has set for himself. God has promised never to leave nor forsake His own; therefore, set your ideals and standards high as possible. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and He will lead you on to perfection.

"More like the Master I would live and grow;
More of His love to others I would show;
More self-denial, like His in Galilee;
More like the Master I long to ever be."

Minot, N. Dak.

* * *

UNTIL

"Occupy till I come"

Until Christ comes I'll pray and work,
Whate'er my task I will not shirk;
That others, too, His love may know
And with me to His kingdom go.

Until the march of life is o'er,
I'll sing His praises more and more.
The love that lights this holy flame
Will give the glory due His name.

Until I see His blessed face,
I'll praise Him for His saving grace.
Until I reach the shining shore
To dwell with Him forever more.

—Pearl Ada Walker.

Sneering is the habit of the weak. The strong man or woman is generous minded; but those who cannot get attention in any other way try to attract it by a sneer. It is an attempt to appear superior to what is sneered at, but it is always the mark of an inferior mind.—Selected.

A SIDE ROOM IN THE MENNONITE WAY OF LIFE

IV

BY IRA D. LANDIS

This side room shows another aspect of Mennonite life as practiced by the largest district Mennonite conference in America. This method of ordination is practiced in all other conferences of the "Mennonite Church," but not exclusively as a rule.

When the blind poet John Milton wrote "Paradise Lost" (1665) and "Paradise Regained" (1671), he had never seen Paradise, but when nine hundred praying Mennonites decided to come to Paradise, to Paradise they came, not so much to see it, but to be witnesses of the most impressive and solemn event held there in years. It was a warm cloudy morning, June 20, 1946, when from Lancaster and adjoining counties—Snyder and Montgomery Counties, Pa., and Washington County, Md.—Mennonites of all ages assembled for the first bishop ordination in this district in twenty-five years and probably the first ever held at this meetinghouse.

Paradise

Paradise was a spot that was missed in 1710, when the first immigrants, "lately from the Palatinate," by-passed the Gap Hills for a garden spot twenty miles farther into the backlands of Pennsylvania. Less than a decade later Hans Groff had secured a 1000-acre tract west of Paradise, Madame Ferree and Heinrich Carpenter were on another side, and Matthias Slaymaker settled to the east—all on large tracts.

After Hans Groff squatted at Groffdale, the sons of immigrants began to filter back to the Paradise section. One of these was David Witmer, grandson of Pioneer Benjamin of Mellinger's district. He kept Witmer's Inn as a hostelry on the northwest corner of what is now the "Lincoln Highway" and the street intersection immediately east of the present Paradise Church. He it was who stated that "just here" was the most beautiful place in this garden spot. He it was who gave the site (1807) for this house of worship and later was dismissed from the church for owning a "rockaway" (carriage) with springs.

In 1810 when the town was founded by retired farmers, chiefly, it became Paradise and has so remained. Thus this town, "which needs no improvement," was located in fertile Lancaster County on the highway ten miles nearer Philadelphia than the county seat of Lancaster.

The Mennonite constituency in 1807 included such Swiss Mennonite names as Carpenter, Kendig, Lightner, Herr, Kenege, Miller, Weaver, Eshleman, Shirtz, Brackbill, Groff, Metzler, Eby, Bear, Souder, Musser, Denlinger, Esbenshade, Sigrist, Hershey, Hursh, Rush (Resh), Buckwalter, Kreider, Wenger, and Hartman, with the French Huguenot name of Lefever. Many of these names (some with more streamlined spelling) are still characteristic of this fellowship.

The District

This was the bishop district of Peter and Isaac Eby, Christian and Benjamin Herr, and more recently Christian Brackbill and Abram Martin. The large Pequea-Mellinger-Strasburg District at the spring Lancaster Conference was divided equally into three, with 920-plus members in each. This new one, the Pequea, includes Hershey, Paradise, Kinzers, Old Road (or White Horse), Mount Pleasant, and the following mission stations: Welsh Mountain, Meadville, and Nickel Mines. There are at present five ministers and six deacons serving these folk.

The lot was adopted by the Anabaptist forefathers as the Apostolic method, and therefore practical for them. It was Biblically one of the secrets of their preservation during the periods of severe persecution. As soon as a leader joined "the souls of them that were beheaded" (Rev. 20:4), a new one with no loss of time was chosen from the brotherhood. Furthermore, when these people were poor and living in the Alpine fastnesses or the devastated "battlegrounds of Europe," no salaried, educated ministry was burdening them, nor later left them without spiritual leadership. So it has happily continued, and when a bishop was needed for this new Pequea District, this again was the method used.

The Occasion

Since July, 1945, Noah Mack and Mahlon Witmer had the bishop oversight of the Hershey-Paradise circuit. After the division of the large Pequea District at the Spring Conference, plans were made for the bishop ordination for June 20. After church councils acted favorably the votes were taken on the Sundays prior. The class as chosen was composed of the brethren George Graham, Martin R. Hershey, G. Parke Book, and Amos W. Weaver.

When the day arrived the house was packed to capacity long before the hour of 9:30, and meditation and singing were used to redeem the time. As Sem Eby, deacon and veteran treasurer of the Eastern Mission Board, led the class down the church aisle, Amos Hershey, a son of one of them, was leading the congregation in the appropriate hymn, "Have Thine Own Way, Lord." As the sixteen bishops, including John E. Lapp, Moses K. Horst, and Amos Kolb, were following, Benjamin F. Weaver, minister, was leading the hymn, "Lead Me Saviour All the Way."

Mahlon Witmer took charge, calling upon Henry E. Lutz, Moses K. Horst, and Richard Danner for the devotional period. The latter read the entire twenty-first chapter of the Gospel according to John.

The Sermons

John E. Lapp of Franconia Conference brought the first message, based on Acts 20:28. In his emphatic, persuasive, conclusive manner, he led us to see the importance and responsibility of the bishop charge, and our accountability as undershepherds and laity. In part we quote:

"We meet in the confidence that Christ is in our midst and we can expect His blessing.

"The supervising minister in his district has a tremendous responsibility. Yet he has the largest opportunity for services that challenge the very best within him. He is also open to the most unkind criticism possible. Let him be assured that 'My grace is sufficient.'

"He has more temptations than any within the household of faith. Most exalting and most humbling experiences in life come to a bishop.

"For the bishop office the Lord wants not a novice, but one of proved Christian experience. We need men with the strongest mental and physical abilities—the best is not too good. The bishop must be adamant to criticism, consecrated to the lowliest and most menial services, recognizing that every ordination is a step down.

"A conscience void of offense is necessary for the greatest influence upon the people to whom we minister. The Christian Church has departed so far from the Word of God because the ministers themselves have failed.

"Examining ourselves scrupulously produces a blameless life, soberness of thought, good behavior, temperance, and the absence of self-will and the love of money. Self-discipline and patience are necessary before a bishop can exercise church discipline. The worldling buys to satisfy desire, regardless of price; the Christian does not. He is always careful of his personal conduct and his sterling home life.

"He is awake to the dangers about the flock. He knows what type of literature the young people are reading; he gives warning for the removal of the wrong kind and stimulating Christian encouragement for the right. He knows their society, places of work, and social gatherings. He promotes Christian work and missions to awaken spiritual interest and counteract outside adverse influences. He needs a great heart of love for his flock.

"He is alert to influences and trends in the church in conference and church-wide.

"A faithful overseer has a rounded out program for preaching that he may ever teach the 'all things.' It is his duty to baptize penitent believers, serve in **close** communion, ordain faithful brethren and maintain the distinctive doctrines and practices of the Church by teaching and dis-

Paradise Meetinghouse, Where the Ordination Took Place

cipline. If no discipline is exercised there will be no Mennonite Church when Christ comes. Discipline is essential for the preserving of our faith.

"He appreciates nonresistance—that loving principle personified in the Christ.

"Discipline is exercised in true Christian love (Acts 14:22), severing members at the proper time. Titus 3:10.

"Possibly we put too many things first; that may be the reason we face some of the problems in the church today.

"Wise bishops will develop strong Christians that can stand meat and do not need the bottle.

"The bishop recognizes that he must give an account of his bishop work to God.

"Don't be a man-pleaser—he is always in trouble. Forget yourself and be a Lord-pleaser.

"Be willing to die—to lose yourself entirely is His glad service. John 12:24, 25.

"When you face criticism, don't back down or apologize, but stand as Elijah, for there be yet 7000 who have not bowed their knees unto Baal.

"May the congregation cherish Hebrews 13:17."

Noah H. Mack followed giving among many things these nuggets:

"Many depart from the simple doctrine to what the popular mind calls right.

"If the church does not take a firm stand on the Word of God, it is impossible to keep her in line in the next fifty years."

From the testimonies we culled the following:

"We need to walk close to God if we would lead our people close to God."

"The teachings of the Mennonite Church have been generally sound, but other voices are now calling."

"Judas went to his own place, which he had chosen for himself; so we choose also."

The Ordination

After the testimony of the bishops Amos Kolb led in prayer. The four books were taken out by Amos S. Horst and J. Paul Graybill. Noah Risser read from Acts 1. After silent prayer Mahlon Witmer placed the books. The class sat according to seniority of ordination (as given above). The Lord must needs divide between the mighty. Prov. 18:18. One is mighty in home work, one in mission board circles, and the other two in school circles, and all in the pulpit. The slip was found in the third book. Bro. Witmer thereupon, with the assistance of Bishops Graybill and Mack, ordained with the laying of hands of the presbytery, Bro. G. Parke Book as bishop. With the charge to the congregation and the usual benedictory period, we were dismissed, thankful that the presence of the Lord was in our midst.

The Man of God

Bro. G. Parke, of the fifth generation of the German Pioneer Michael Book, of Strasburg, was born in Strasburg September 3, 1879, in the godly home of B. Frank and Elizabeth Bachman Book. The father had been assistant Sunday-school superintendent at Paradise from 1887 to 1893 and chorister the first three years. He taught a Sunday-school class before and after at Strasburg and was first superintendent at the Mt. Pleasant Sunday School in 1898, returning in 1901 to superintend the Paradise Sunday School, which office he held until his death in 1922.

Bro. Parke as a boy attended the Strasburg Sunday School. From 1887 to 1893 he was at Paradise and thereafter back in the Strasburg School. Following the Hershey-Barge railroad acident at Bird-in-Hand, he with sixteen others, was baptized at Strasburg Nov. 21, 1896, by Bishop Isaac Eby. On November 21, 1901, he was married to Margie, daughter of George and Anna Mellinger Kreider. She was a sister of the late John M. Kreider of Palmyra, Missouri. Together in the spring of 1902 they started farming on his home place, the Jacob L. Ranck farm, east of Strasburg. In 1907 they moved east of Bird-in-Hand, and in 1909 located near Soudersburg, where his son Harold now lives. In December, 1914, he had the misfortune of losing his arm through an accident with a fodder shredder. With a dauntless spirit he continued until 1930 when he retired in Soudersburg. Of their family of four, Frank is active in the Groffdale congregation and Harold at Paradise. The daughter, Mrs. Lester R. Buckwalter, is at Masonville.

Bro. Book was always active in Sunday-school work, first as teacher and then superintendent at Paradise from 1926 until his ordination to the ministry February 7, 1935. He then spent some time in the evangelistic field. In 1938 he was one of the Special Bible Term instructors at Ephrata, and so remained for the four years. Four years ago he was chosen chairman of the Board of Trustees of the Lancaster Mennonite School. Here he has given unstinting service and deserves much credit for the present status of the school. Since 1942 he is also chairman of the Lancaster Conference Library Committee.

The new bishop is well versed in the Scriptures. His messages are systematic and thoroughly Scriptural. As a pastor he does considerable visitation work, with an edifying influence upon this district. The charge is not over a new district, for his ministerial circuit covered the whole, but his responsibilities now are multiplied. May his labors in the years ahead have a distinct bearing both in multiplying and conservative building of the work in this district, as did Peter and Isaac Eby before him, whose mantle he now carries.

Lititz, Pa.

"NO CONDEMNATION"

BY LOUIDA BAUMAN

The experience of "no condemnation" is the privilege of the Christian. To know this freedom is to know true joy. This happy state can be more fully set forth if we consider the unhappy state of the condemned.

We are all condemned, "By the offence of one judgment came upon all men to condemnation" (Rom. 5:18). "As by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). God is a righteous judge, judging according to truth. He is no respecter of persons, holding man responsible for the light he has and the standards he possesses. The heathen who is judged by the law of nature and conscience is found guilty by that law. The Jew, judged by the law of Moses, was not able to obey perfectly the whole law. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). Those who hear the Gospel of Jesus Christ are responsible to His claims. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jno. 3:18).

How can we be delivered from this condemnation, this awful sentence of death? Is there release from the fear of our righteous Judge and the "day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: . . . unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil"? See Rom. 2:1-9. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). How can we who are guilty be justified in the sight of God? How can we be delivered from the disposition to sin and become empowered to overcome sin which is so abominable to a holy God, and which keeps us from fellowship with Him now and in the future?

We cannot be delivered from this condemnation by knowledge of evil. If a condemned prisoner is aware of the evil which he has committed, that does not entitle him to freedom. It is good that we should be convicted of sin. We become conscious of sin through a standard of holiness. The Apostle Paul says, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. . . . For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:7-11). Remorse, and sorrow for sin will not remove our condemnation. Judas' remorse for the sin of betraying Jesus did not clear his guilt.

Knowledge of good alone does not bring us freedom. Paul recognized the law as holy, just, and good. In the light of that true and holy standard sin appeared exceedingly sinful. He had a desire to conform to the standard of the law. We may admire the good, have a desire and longing to be good, and do good, but the burden of sin still rests upon us. The desire does not enable us to perform that which is good. "The good that I would I do not." Paul found that even when he delighted in the law of God and wanted to do good, he was conscious of another law bringing him into captivity to the law of sin. Rom. 7:19-22.

Our condemnation is not put away by bending all our energies and will power toward trying to do that which is right, in our own strength. We may attend God's house, go through a form of ritual, live a morally good life, but this cannot bring peace to the restless soul. Good works cannot rid us of the inclination to sin. Like Paul, we are made to cry in desperation, "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24)?

We are helpless to deliver ourselves, but we have the answer to our cry in Jesus Christ. "I thank God, through Jesus Christ our Lord." "He that believeth on him is not condemned." Jesus said, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Through simple faith in Jesus Christ and His complete work for us we are free. "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36). Our freedom is not accomplished by anything we have done, but only by what He has done. It is a free gift. "Through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification" (Rom. 5:15,16).

How was this possible that the Son of God could accomplish such a glorious liberty for us who are guilty, and give to us the promise "that whosoever believeth in him should not perish, but have everlasting life"? God gave His Son, the greatest price for our ransom. God's justice demanded that the penalty of death should be paid. One must die, so the innocent One took the place of the guilty. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). "Who was delivered for our offences, and raised again for our justification" (Rom. 4:25). He who was without sin became sin for us that we who knew no righteousness might be made righteous. The justice of God has been satisfied. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1)

"No condemnation"! What does and can this mean to each one who has personally appropriated Christ's salvation? It means that my sin was judged on the cross. Jesus took on Himself God's judgment for my sin. In Him my sins are forgiven—"in whom we have forgiveness of sins." When I trust in Christ, Satan cannot lay anything to my charge. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34). I have a continual advocate with the Father, Jesus Christ the righteous. My sin, confessed and forgiven, brings me into fellowship with the Father. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:7-9). Now I am not afraid of God, but delight in the realization of the presence of my loving heavenly Father. There is no fearful looking for the day of judgment but I "rejoice in hope of the glory of God," because I am saved from wrath.

I do not only share the merit of the sacrifice of Jesus but I am also possessor of His life. "He that believeth on the Son hath everlasting life." In the power of that life it is possible for me to obey God's will. His law of life is not a burden, but it is a joy to rely upon His gracious provision of power to fulfil His will. I am impelled to obey, not by an outward force, but by an inner motive. I do not need to be defeated and frustrated in conforming to a holy life. I have no strength of my own to attain to holiness but by reckoning the old life dead and giving place to the Spirit of God who is my new life, I have victory over sin.

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4).

In position God looks on me as righteous. In experience I do right as I obey the Spirit and yield my members as instruments of righteousness. Not only has my past and my present been cared for in this emancipation, but there is a future in which I shall fully know and understand and experience the glorious liberty Jesus has made possible. Even this corruptible body will put on incorruption. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54). We shall escape the terrors of the Lord, though the fires of judgment may consume. As someone has said, "The robe of righteousness is the lightning conductor which causes the wrath of God to pass by." "The fearful, and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). But what a joy for the one for whom there is no second death! "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Toronto, Ont.

* * *

AN EVENING PRAYER

I breathed an heartfelt evening prayer
To God on high: I lingered there
To see if God did really care
In heaven above?
Down from the heights my answer came,
A quiet peace passed through my frame,
I felt His presence, praised His name,
For God is love.

I sang a soulful, evening song,
It swept the stars, its way along,
And up amid the heavenly throng
Reached God on high;
Then, back unto my spirit came,
God's presence, as a bush aflame,
I bowed again, and praised His name,
For God was nigh.

How wonderful to have the right
Up, past the stars to take our flight,
Into God's holy, sacred light
Above the blue;
There, to have access by His grace,
Into the glories of His face,
And then, to earth, our path retrace
With hope anew.

—R. E. Neighbour.

THE CHILD IN OUR MIDST

An old man living in one of the crowded tenements in a big city used to say, "My heart is a little garden and God is planting flowers there."

Most of us as we have walked along the streets have heard the harsh or vulgar words falling from careless lips. Sometimes we have heard little children laughing at ugly stories. But these are not the seeds God wants us to plant in their hearts. These are the nettles and thorns that have thrust their coarse, stinging leaves up through the tender soil and have anchored there. These are the seeds of carelessness.

What about the little child in our midst? This was Jesus' question when He was talking to His disciples. He wanted to show them how simple and pure their faith should be. He set a little child in their midst and said, "Except . . . ye become as little children, ye shall not enter into the kingdom of heaven."

Think of the comparison and let the truth sink into your hearts. The next time you are tempted to say a careless or a profane word see who are your listeners. There is a little boy or girl. She is playing in the corner. That chance word may be an ugly, vindictive hateful one or it can be sweet with the love of the Saviour.

Two little tots were playing together one day. One came from a home where there was want and suffering. But they had love. The mother spoke kindly to her children. The tenderness in her voice sank into the little one's heart and helped her to grow sweet and unselfish. When her playmate wanted his own way she gave in to him. "Yes," she said kindly, "we will play your way now. We can try my way this afternoon."

The good she had found at home had spread to her playmate and his eyes had shone with happiness. This is the way good seeds blossom in our heart. They are the beautiful things of life. Let us plant only good seeds in our garden. Then Jesus will have a sweeter place to dwell.—Kate Thomas Curial.

OUR HOME CIRCLE

THE NEW TESTAMENT TEACHING ON DIVORCE

BY ROY S. KOCH

The divorce evil is one of the great menaces in America and in the world today. What people need is to know and to heed the teaching of the Scriptures concerning marriage and divorce. In proportion as this is done the homes of our nation and of the world will be saved. We thank the author, a minister of one of our large Canadian churches, for this Scriptural study.

Rabbi Akiba said. "If any man saw a woman handsomer than his own wife, he might put his wife away; because it is said in the law, 'If she find no favour in his eyes' (Deut. 24:1)." "Josephus, the celebrated Jewish historian, in his *Life* tells us, with the utmost coolness and indifference, 'About this time I put away my wife, who had borne me three children, not being pleased with her manners.' "[1]

In the Old Testament there were two schools of thought among the Jewish rabbis, that of Shammai and that of Hillel. The school of Shammai permitted divorce only on the grounds of unchastity or adultery. The school of Hillel, however, was much more lenient. They emphasized the words of Deut. 24:1, "When . . . it come to pass that she find no favour in his eyes" out of all proportion. The quotation of Rabbi Akiba above represents their position. In addition a man might divorce his wife on such flimsy grounds as spoiling a dish, either by burning or careless seasoning, or a man might divorce his wife because she talked so loud in the house at home that the neighbors heard her.

While the Old Testament standards are not our study here, it is interesting to know them, since these opinions were reflected by the Pharisees who questioned Jesus on the subject of divorce.

But before we plunge into our discussion let us define the subject thoroughly. "Divorce, in the strict and proper sense of the term, means the complete rupture of the marriage bond, the persons divorced being left free to marry again."[2] As Christ used the term in answer to the Pharisees'questions in Matt. 19:3, 7 we conclude that He meant the complete severance of the marriage bond and not mere "separation" or "judicial separation." After Jesus' pronouncement on divorce the Mosaic ruling became a dead letter.

Coming now to our subject we discover with some surprise that all the New Testament teaching on divorce as such is confined to Jesus Himself. He taught little on it, but what He said was positive and decisive. May we look at all the references on the subject in the Gospels: Matt. 5:31, 32; 19:3-9; Mark 10:2-12; and Luke 16:18. In all of these references divorce is prohibited. In Mark and Luke the prohibition of divorce and remarriage is absolute and unqualified; in Matthew there are two qualifications "saving for the cause of fornication," and, "except it be for fornication." "In Matthew 19 we have the fullest report, containing everything that is reported elsewhere and one or two important observations that the other writers have not included. Luke has but one verse where Mark has ten. Luke's verse is in no necessary connection with the context. It seems to be a mere memorandum among others of the spiritual or ethical teachings of Christ. Luke, however, caught the gist of the whole teaching about divorce in recording the prohibition to put away one wife and marry another. The records in Matthew 19 and Mark 10 cover one and the same occasion. But there is nothing in Mark that is not in Matthew; and the latter contains nearly a third more of text than the former. There is nothing, however, essential in Matthew that is not in Mark save the clause 'except for fornication'. . . . We seem to be justified then in saying that the total doctrine of the Scripture pertaining to divorce is contained in Matthew 19.

"Attention must be called to the fact that, in the Sermon on the Mount (Matt. 5:27-32), Jesus treated of divorce, and that in every essential particular it agrees with the elaboration in chapter 19. Jesus there as plainly as in the argument with the Pharisees put Moses' permission of divorce under ban; as plainly there declared the putting away of one partner to marry another person to be adultery. This may also be noticed that the exception to the absolute prohibition is in the text of the Sermon on the Mount."[3]

We can thank the Pharisees for being so specific in questioning Jesus in Matthew 19:3: "Is it lawful for a man to put away his wife *for every cause?*" They are calling for exceptions. Their question seems to reflect the position of Hillel; they take divorce for granted. Adam Clarke makes this observation on their question: "It is not an unusual case for the impure and unholy to seek for a justification of their conduct from the law of God itself."[4] The Pharisees were not interested at all in finding out the truth; they wanted to trap Jesus. Jesus at once gave them their request; He specified the only exception—fornication. All other pretenses are thus swept away.

E. E. Fischer, D. D., in his book, *The Christian Solution*, gives the Matthew 19 passage a fourfold significance.

1. It establishes the principle of marriage as a lifelong union. The idea that only one's individual happiness is involved in marriage is a common fallacy at the present day. Marriage has value for society as a whole, and should be undertaken only under conditions which are compatible with human welfare. This requires that it be regarded as a lifelong union and not merely as a means for the attainment of a selfish happiness."[5] In the teachings of Jesus here there is no hint of a trial marriage nor of an easy escape when things do not turn out well. "Marriage is not to be entered into lightly or unadvisedly, nor can the bond be loosed on the grounds of incompatibility of temper, disagreeable habits, or loss of love. The tie is one which only death or sin can break."[6]

Fischer goes on to say that from eighty to ninety per cent of the inmates of reform institutions are said to come from homes that have been broken up by death, desertion, or divorce. This would indicate, he says, that there is a very immediate relation between lawlessness and a defective home training. I recall hearing a psychologist in a lecture claiming that children raised in homes where the parents are not true to each other or are divorced are likely to become delinquents, because they lack the sense of security that faithful parents provide.

2. Fischer's second point is that parenthood is made an essential part of marriage. Marriage is the divinely appointed way for establishing the family. Children belong to the home and constitute a large part of its blessings; any attitude of mind which, for selfish reasons, regards their coming as an intrusion is a violation of one of the great purposes of marriage and is likely to lead to serious consequences. It is not without reason that divorce occurs about four times as frequently in childless homes as in homes in which there are children.

3. The idea of fellowship must have a place in marriage. "I will make him an help meet for him" in the original is a "counterpart over against him." There is to be a union of heart and mind as well as a union of the flesh. Where this fellowship is absent irreconcilable differences tend to convert what should be the most beautiful and helpful of all human relationships into a form of bondage from which escape is sought.

4. Marriage is to be monogamous—that is, the marriage of one man and one woman. One cannot give himself, as one ought in marriage, to more than one at the same time. Where polygamy or concubinage is practiced, the idea of marriage is perverted and its true blessing lost. The same result follows marital infidelity.

One cause for divorce or at least separation is permitted—adultery. Why this one exception? Because adultery is destructive of married life. Any married person guilty of adultery has taken another person into family relation. Not to allow a separation in such a case is to force an innocent party in marriage to live in a polygamous state. The only alternative is separation.

Granting that divorce, or separation, is sanctioned under some circumstances, what about remarriage? Jesus is very specific on this point. Both the one who puts away the other and remarries and the one who marries one put away commit adultery. If neither of the separated parties remarries there is always a possibility for reconciliation, as Paul suggests in I Cor. 7:11. God's original plan is still in force in spite of unfaithfulness on the part of someone. Remarriage, then, is totally out of the question as long as the former partner still lives. Jesus did not leave marriage as He found it. He brushed away the sinful accumulations of the years and restored it to its original purity and purpose. "Christ will never accommodate His morality to the times nor to the inclinations of men. What was done at the beginning is what God judged most worthy of His glory, most profitable for man and most suitable to nature."[7] Jesus took the question of divorce out of the legal category and placed it squarely into the realm of conscience. He made it quite clear that regardless of how legal a divorce may be it is always a breach of the will of God. It is essentially sinful and inconsistent with the original divine institution of marriage.

When the disciples heard this interpretation of the law they were filled with dismay. They concluded at once that if one cannot possibly escape from an undesirable or an unfortunate marriage it is better not to risk marriage at all. In this they were wrong. God had said in the beginning, "It is not good that the man should be alone" (unmarried). What the disciples suggested was a flat contradiction of God's pronouncement. There may be difficulties in marriage, but a fair weighing of the difficulties in both marriage and celibacy will always decide in favor of marriage for the majority of people. Even Jesus said that although marriage should be the rule it does not apply to all people equally. Matt. 19:11, 12.

What does Paul say about divorce? He refers frequently to marriage and makes incidental remarks that can be applied against divorce, but on divorce, as such, he says nothing. In Romans 7:3 Paul says, "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. What Paul thinks about divorce we can easily infer, but remarriage while a partner is living is adultery according to this verse.

In I Cor. 7:10, 11 we read, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Two things are quite clear in these verses. One is that separation is contrary to the original plan of God. The second is that if matters do deteriorate that there is total incompatibility and separation is practically inevitable, marriage to another is positively prohibited. Thus Paul shows his perfect harmony with Jesus Christ. In I Cor. 7:39 he reiterates the same sentiments. In case a Christian and a non-Christian are married (that is both were unsaved, then one becomes a Christian; Paul never permits a Christian to marry a non-Christian) and the unsaved one is determined to leave his partner and break up the marriage the Christian is not to resist and engender strife. I Cor. 7:13-15. Some think that the freedom Paul gives in I Cor. 7:15 is freedom to marry again, but such a conclusion seems totally contrary to his position as given in the other verses we have considered, as well as Christ's emphatic declaration against remarriage.

In conclusion may we make a few observations. A real Christian, rather than running to the divorce courts to settle his domestic troubles, ought to pray for grace to bear patiently and quietly the imperfections of his wife, and vice versa. The great evangelist, John Wesley, is a wonderful example of such patience. Unfortunately for him, he unwisely married a most incompatible wife who was a mighty burden to him in his work, but he bore his heavy cross with exemplary patience. Another observation we make is that, although divorce was permitted in the Old Testament, it should not serve for a rule to a heart that has been regenerated by God's power and is indwelt by His Holy Spirit. Those who marry in the fear of God and under His direction and blessing will never need a divorce. "The increase of wealth and luxury, and the growth of a spirit of self-indulgence so characteristic of our present age, together with the widely spread intellectual unrest, tend to encourage the demands for a wider extension of the facilities for divorce. Impatience of old-fashioned restraints and a certain loosening of old-fashioned bonds are the natural characteristics of an age like ours."[8] Someone has estimated that by 1950 four out of every five war marriages will terminate in divorce. There are large numbers in the United States and Canada who are leading a life of legalized adultery, and many children are paying a divided allegiance to separated fathers and mothers. It is highly necessary for the Christian Church to make a resolute protest against the prevailing tendencies in divorce today.

St. Jacobs, Ont.

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1. **Clarke's Commentary,** Vol. V., p. 74.
2. W. M. Foley in **Encyclopedia of Religion and Ethics, edit.** by James Hastings, Vol. VIII, p. 437.
3. C. Caverno in **I.S.B.E.,** Vol. II, p. 865.
4. Adam Clarke, **op. cit.,** p. 189.
5. Fischer, E. E. **The Christian Solution,** p. 52-53.
6. Erdman, Charles R. **The Gospel of Matthew,** p. 153.
7. Adam Clarke, **op. cit.,** p. 189.
8. W. M. Foley, **op. cit.,** p. 440-441.

IF YOU AREN'T A GOOD TALKER

BY ADA THOMPSON HOY

All of us haven't words, and right ones, at the very tips of our tongues so they flow out easily and charmingly at the right moment. We can't express our friendliness that way. Because it isn't natural, we are tongue-tied and shy, and when we do try to put our thoughts into words they sound forced and strained.

Never mind; practice tends toward perfection in that as in everything else. In the meantime we need not take a back seat and keep our real feelings inside of us. There are other ways of talking—smiles, kindness, flowers, stories, songs, and gifts.

Let us talk with flowers in our gardens and flowers from our gardens. We never know, and can never possibly know, just how much the neighbor across the way or the passer-by needs the inspiration and the lift our garden gives them. Let's keep it colorful and fresh, whether it be a tangled riot or an orderly array that bespeaks our being able to afford a real gardener's skill. If we can't have a garden, let it be a plant in the window, talking for us. Folks will like the message it gives, and us for being friendly. The little hand-picked bouquet Becky brings in from the meadow or roadside, no matter how raggedy looking and how devoid of the rules of design, is filled with a love message and a thoughtfulness that her little lips aren't quite able to put into words; and the few posies the little dark-eyed Evelyn from across the street brings to brighten my apartment when I am a stranger in her town are a welcome that the mayor of the town himself couldn't duplicate with his most sonorous tones and the key to the city.

Smiles in these days of frowns and grim I've-got-to-make-the-grade-somehow expressions are a joy. The donors are doing us favors. A smile and a pat on the back from someone send us a long way on our perhaps tedious journey of getting there. You try it next time things get tense and see if it doesn't give a little immediate relief. There is bound to be a bit of response from those around you. (And remember, selfishly, if you want your way to be easier, let it be paved with smiles. Folks will even forget you are not exactly beautiful.) Your silent smiles help your family, your friends, and the person you chance to meet on the street to be quiet and peaceful inside, and impart a confidence and a mental uplift nothing else can give in the seconds that they take.

Kindness is being polite and gracious and "doing unto others as we might like them to do to us." It is charity and love; it is helping those in trouble with our willingness to listen or just being near; it is being the Good Samaritan. It is remembering that everyone we meet is human with feelings that get hurt and bruised, no matter what sort of a veneer coating they have enclosed them in. It is the little things taken and given at every opportunity and at every turning. You never know when the time is coming for the need of a bit of kindness. Be ready with it; cultivate it every day many times a day.

Many old people are not sick, but certainly not able to get out and around as they once did. The long hours might be very lonely if it weren't for little friendly gestures. They'd rather have you come in and sing their favorite hymns and songs than listen to the modern tunes. And if you can't sing—can't even carry a tune, you can carry them a bit of baking or cooking from your morning in the kitchen. Or it may be a book, a magazine, or scraps from your piece box to keep their restless fingers occupied.

Friendliness counts with children too. The most worn-out or obstreperous child will succumb to an invitation to curl up beside you to listen to a story or a song.

This is a lonely, selfish world? Possibly in some respects—but it is an agreeable, sympathetic, and humane world too. And it will remain so as long as there are flowers and smiles and kindness—and folks trying to live the commandment—"Love thy neighbour as thyself."—Gospel Messenger.

It is great to have friends when one is young, but indeed it is still more so when you are getting old. When we are young, friends are, like everything else, a matter of course. In the old days we know what it means to have them.—Edward Greig.

Despise not small things, either for evil or good, for a look my work may ruin, or a word create thy wealth. A spark is a little thing yet it may kindle the world.—Tupper.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXX. Forgiveness (Continued)

BY THE BIBLE STUDY EDITOR

The Continuation of Peace through Forgiveness

"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The condition of peace with God does not imply that faith makes everything right with God. The faith which justifies the believer is that which rests upon the reconciling power of Christ. One may claim that faith is a spiritual condition of the heart which is reconciled to God. But the faith of the Christian rests more upon the reconciling work of God through Jesus Christ than it does upon the attitude of man toward God or Christ. It may be true in some degree, that if the heart is right, all is right; but there are no grounds upon which to claim salvation because of a right heart. A good heart may desire forgiveness from God; it may appreciate forgiveness from God; it may purpose to remain true to God; but none of these attitudes toward God will secure or maintain peace with God.

Faith must first rest upon the provisions which God has made by which He reconciles man to Himself—the redemption from sin and the atonement for sin. This is found alone in the work of Christ, the Lamb of God, "which taketh away the sin of the world." Faith cannot create another condition for this forgiveness; it must accept that which is provided for it. But when God provided for the sins of the whole world, it was not for the sins of the past world, nor for those persons alone who were in the world when the sacrifice of Christ was made. The atonement of Christ includes all sins of all men who ever were in the world or who will ever come into life. The effectiveness of Christ's work of redemption will be as great in years to come as it is now, or is as efficient now as it was in the days of our Lord. In fact, the peace of souls in ages past who inclined their faith to the redemption that would come through the Son of God, was just as precious as that of the saints today. David claimed that peace and blessedness. Ps. 32:1, 2. This then, is the Christian's privilege, to have the peace of God with him always. This is the greeting of the apostle to the believers: "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." See Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, and III John. This peace of God must be the peace which God sustains toward those who trust in His redemption and in the forgiveness of their sins. The **peace of God** which dwells in the heart (Col. 3:15) is a result of having **peace from God.** And the peace which men have toward each other is also a result of the grace which dwells in the heart of those who have the peace of God within the heart.

The beginning of peace is the acceptance of the forgiveness of sins according to the provisions of grace from God. The continuance of peace rests upon the faith which continues in the gift of grace, which is peace. It is evident that if peace is to continue with God there must be a continuance of forgiveness. The believer's life is called a life of faith. It is also called a life in the Spirit. We consider our lives also, as living in grace. In this life of faith, grace, and Spirit, we include all the blessings that have come to us through Jesus Christ our Lord and life. The Christ in whom the believer trusts is the Crucified One. He is also the risen and living One, through the Spirit. He is the Giver of grace by which we live. Every relationship which we have toward God and with God is the result of our living in and by Jesus Christ. All that Christ is to us is that which God has made Him to be for us. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30, 31). Christ is not limited in His grace to any believer. It is possible that many of us do not enjoy all the blessings that are in Christ, and often does the apostle admonish the brethren to change their attitudes toward the things of the Lord, that Christ may dwell in their hearts in greater fullness. But neither does Paul nor any other apostle ever suggest that there is a limit to the grace and blessing of God toward those who believe in Him. The Christian continues to live in the continuing grace of God toward His people through Christ Jesus. The blessings of Christ come to us in the first place by faith in Jesus Christ. The same faith in Christ must and does continue to the believer through an abiding faith. The forgiveness of sins comes to us through our faith in the atoning power of the blood of Jesus Christ, in His death for sin. And the continued blessing of peace and forgiveness must rest upon the continuance of that grace through continued faith.

It is the continuing grace of God which Paul emphasizes. Rom. 6:1. But the grace of God is not extended to men that they may continue to live in sin. The faith of a righteous man rests upon the fact that he is risen with Christ in a new life. One comes to Christ as a sinner in order to accept the atonement for his sins and be free from the judgment of past transgressions. For such an one to return immediately to the sins which had previously condemned him would make of the atonement a privilege to sin without judgment. But Paul declares such an act—continuing to sin because the grace of God is extended to men—an unreasonable act, which the grace of God does not cover. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26). There are three conditions by which one may make void the grace of God: (1) the return to sin after one has accepted the atonement and the grace of God for forgiveness; (2) the endeavor to justify one's self by works after that he has accepted the grace of God (Gal. 5:1-4); (3) the rejection of Christ as the Saviour from sin. Heb. 10:28, 29. Therefore, the continuance of the grace of forgiveness depends upon the continuance of the faith in the redemption of Christ and continuance in the life through the Spirit.

The same fact is set forth in the epistles of John. There must be an abiding in the faith of Christ, not merely an acknowledgment of the fact of His atonement. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). For the believer there is a continual cleansing from sin, because he has a continual sacrifice for his sin. There are many sins in one's life which are not sins of willful transgression. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his Word is not in us" (I Jno. 1:8-10). The grace of forgiveness is appreciated by the believer in the fact that he appreciates his privilege of confessing his sins and receiving forgiveness, while he is walking in the light in fellowship with the brethren and with the Father and with the Son. (See verses 3, 7.) This must be the right attitude to take toward the matter of continued need for forgiveness and the continuing grace of forgiveness, since John includes himself with the believers who walk in the light and have fellowship together in Christ and with the Father, and at the same time acknowledge their need of forgiveness because they cannot say they have no sin, but confess their sins to a faithful and just God who forgives them and cleanses them from all unrighteousness.

It is because of the cleansing from sin by the blood of Christ that the believer is cleansed from all unrighteousness. It is not by the perfecting of his life through the grace of the Spirit and His enlightening power. The Spirit is the power of our renewal in life, and guides us into all truth and righteousness. The Word gives us the truth by which we live and shows us the clean path of our walk before God. But it is the blood of Christ which cleanses us from our sins. Both the Spirit and the Word constantly show us our need of the cleansing which the blood of Christ affords, and then lead us to the confession of our sins to a God who forgives and cleanses us from all sin, and keeps us righteous in His sight. Confessing our sins is our own experience, but righteousness is our standing before God, who is faithful and just to forgive us our sins. There is a continual forgiveness of our sins by the Father who beholds the Saviour and who hears our Saviour's constant intercession as our Advocate in His presence. I Jno. 2:1, 2.

Forgiveness and Forgiving

Peace is the result of forgiveness. There is no peace for man with God without the forgiveness of man's transgression against God. These transgressions are often called trespasses. They are also called debts. In parallel passages the debts and trespasses are called sins and trespasses. What is called debts in one verse is called trespasses in another. See Matt. 6:12, 14. Sin may seem to be a trespass against God, but the word is also used to express trangressions against men. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him" (Matt. 18:21)? Sins and transgressions are the cause of the enmity between man and God. It is the fault of man against God which has caused the enmity. It is also the case with men. The offense of one man against another causes the estrangement between them. One man is the cause of the condition which affects the relation which causes enmity. They have an attitude of hatred. The one man has done the wrong. The other man is unforgiving, and seeks the hurt of the offender. This is the condition of the natural man.

To Peter, the fact of the offense of the brother seemed to justify his unforgiveness. The law of God, as given to Moses, called for the adjustment of the wrong and a reconciliation with the offended one before there could be forgiveness from God. But when the offense was connected and the restoration was made, when there had been a proper offering for the sins that had been committed, God forgave the sin and the brethren were reconciled.

God is a forgiving God, and the forgiveness is justified by the judgment of the sin through the atoning blood of the Lamb of God. On this basis alone the Lord forgives sins. Jesus was the Lamb slain from the foundation of the world. There was always forgiveness because there was always an atonement for sin. There was an atonement for the first transgression and the same atonement will be effective for the last one. There is always an atonement for our sins. Therefore, there is atonement for every sin, both for the sins of men against God and the sins of man against man.

Why should not men forgive each other their transgressions, or offenses, or sins, or debts, when God forgives men all of their many trespasses against Him and His commandments? Are not the sins of man against man equally transgressions against God? Men disobey their parents, steal, kill, commit adultery, lie, and covet—these are the sins of man against man, but they are all sins against the commandments of God. On the basis of the atonement God forgives all of these sins. What other basis is there for the forgiveness which men should have for men?

God expects men to forgive each other. He expects it of those who come to His altar. Matt. 5:23-25. He expects it of those who seek His forgiveness. Matt. 6:12, 14. He expects it among those who comprise the church. Matt. 18:15. John does not say much about forgiveness, but he does admonish brethren to love one another. Paul constantly urges the brethren to live in unity and in peace. He appreciated the differences existing between nationalities and religious convictions, and requested that the brethren should bear with one another and receive one another, "as Christ also received us, to the glory of God" (Rom. 15:7).

But love and forbearance and toleration, which are characteristics of Christ our Saviour, are not the basis of our forgiveness toward our brethren. They are Christlike, but the manner of our receiving and dealing with our brethren is far from that perfect love of Christ which is righteousness. We could never be justified by our conduct toward our brethren. Paul says, "Let love be without dissimulation" (Rom. 12:9). James suggests that love is not always impartial. James 2:1. He also suggests that love may have its limits with some, who say, "Depart . . . be ye warmed and filled" (Jas. 2:16). Yet all of such brethren may have a faith in Christ which justifies them, and they may have the forgiveness of their sins. James at least, calls such persons to whom he writes, "My brethren." It requires more than an effort to follow Christ in His character and example to warrant the necessity of our forgiving our fellow men. It is Christlike to forgive, but it is also Godlike to forgive, for it is God who forgives us our iniquities and cleanses us from all sin.

Men say that if one confesses his sins he should be forgiven. But this is not the ground for the forgiveness of Christ toward men. Jesus prayed for the forgiveness of those who nailed Him to the cross: "Father, forgive them." Stephen prayed for the forgiveness of those who stoned him. None of those persecutors asked Christ or Stephen for forgiveness. Repentance is a condition essential to the receiving of forgiveness, but repentance affords no blood to make atonement for the sins that were committed, and without the shedding of blood there is no remission. As previously noted, sins of men against men are also sins against God and the power of the atonement is essential in order to forgive. God gave this atonement in the blood of Christ. He forgives because the guilt of sin is recognized and paid in the death of Christ. If men should wait to forgive others until the proper spirit of repentance was manifested some men could never be forgiven and the unforgiving one who waited for that repentance would also die in his sins, not having forgiven his enemy. Such a basis for forgiving our enemies and those who offend us is too uncertain, besides being a legalistic attitude, forgiving on the grounds of merit.

Paul states the matter of our forgiving our brethren in the light of its relationship to God and to Christ. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). The spirit of forgiveness is more than the love and compassion of Christ. For Christ's sake, implies the forgiveness that was made possible by the atonement of Christ. God forgives us for Christ's sake. He laid down his life for the brethren. Without that life being laid down there would have been no forgiveness of sin. We have received into our hearts the crucified Christ who forgives our sins. Our approach to God is always on the basis of that death by which we are able to draw nigh to God. This is the great grace of God toward us. Shall we hold other men guilty before God for their trespasses toward us when Christ also died for them? What attitude would the Christ who dwells in us take toward the brother or enemy who has offended us? Can we hold an unforgiving spirit toward him when Christ died for all? The unforgiving spirit of a believer toward those who transgress against him is more a sin against the grace of God's forgiveness than it is a sin against the brother who is held in unforgiveness.

The believer who possesses in His heart the Christ who died for sin, for the Christ who lives in us is also the Christ who died for us, should ever remember the grace of God toward himself, and manifest that grace in forgiving those who offend, or who are indebted, or who have sinned against Him. Men's transgressions against men are small compared with the sins which God has forgiven us.

(To be concluded)

HOW OTHERS PRAYED

George Whitefield, the famous English evangelist prayed: "O Lord, give me souls or take my soul."

Henry Martyn, kneeling on India's coral strand, cried out, "Here let me burn out for God."

David Brainerd, missionary to the Indians, prayed: "Lord, to Thee I dedicate myself. Oh, accept of me and let me be Thine forever. Lord, I desire nothing else; I desire nothing more."

Dwight L. Moody said: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

John Knox's famous prayer is well remembered, "Give me Scotland or I die."

John Hunt, missionary to the Fiji Islands prayed upon his dying bed, "Lord, save Fiji, save Fiji. Save these people, O Lord, have mercy upon Fiji, save Fiji!"

John McKenzie, a young missionary, knelt on the banks of Lossie and prayed, "O Lord, send me to the darkest spot on earth!"—Selected.

MISSIONS

PRESENTING OUR CHRIST

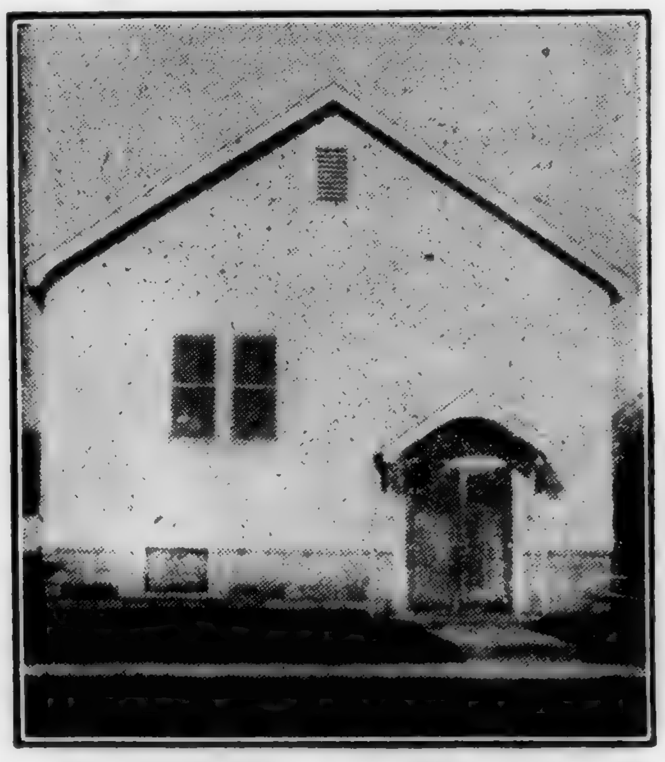
BY MARYANN HOFFMAN

The author, one of our workers in the Detroit Mennonite Gospel Mission, gives us an interesting glimpse into what it means to present Christ in this large industrial city.

Looking around us we see on every hand a great spiritual need. Several years ago reaching these people with Christ, the answer to their need, did not seem so difficult a task, for the people were restless; at heart dissatisfied; life looked empty and useless. As they looked ahead, very fear itself would take a gripping hold upon them, for the future seemed like a vast unknown eternity. With deepest gratitude many would welcome the Christian worker who came with the message that brought peace and dispelled fear. Today, however, the picture is changed; the situation existing is quite different. Yes, the spiritual need is the same, but the condition of man's heart seems to have become hard as rock and cold as ice. Satan has lulled people into perfect ease. They are quite satisfied, in spite of the fact that they have nothing real and lasting to warrant that satisfaction. They seem to have lost all sense as to the sinfulness of sin, and as they face eternity they have no thought of fear, for as Pharaoh of old, they have hardened their hearts and present a bold, unbelieving attitude as to Biblical teachings concerning the future.

You and I as Christians, seeing this spiritual need and the conditions existing, become grieved at heart that the masses of people should thus pass through life without hope and lost for all eternity. Grieved at heart, yes, but friends, we must go farther than just being grieved. We must rejoice in the possibility that is ours of presenting to these people the Christ. It was an attempt to "present Christ" to the people of Detroit that moved our Mission Board, back in 1926, to open work in this city. The road has not always been an easy one; in fact, it has at times been rough and steep, but the Master of city missions who has said "Go ye therefore, and teach . . . whatsoever I have commanded you," has been true to His promise, "I am with you alway." So today we have worshiping with us a little flock of interested Christian friends. As one thinks of mission work, many and varied phases and types of work come into one's mind, but if sifted down we see that there is *but one work*; namely, that of "presenting Christ." In other words, whatever is done in word or deed should give to the folk with whom we live and work a clearer vision of our Christ. Indeed, as II Cor. 3:18 suggests, we should reflect the glory of Christ as a mirror. Somehow as I think on the fact of the great truth that "presenting Christ" must be the central aim in all we do and say, I am made to think of the words I have heard our pastor, Bro. Frank B. Raber, quote time and again—"Everything we do must be a pull in the right direction." Truly, as Paul exhorts Timothy, we must present our Christ by being worthy examples in speech, conduct, love, spirit, faith, and purity. I Tim. 4:12.

Let us look first at the matter of presenting our Christ in speech. Have you ever stopped and pondered on the great power wrapped up in words, power for either good or ill? If evil and unkind, they are as influential as the worst pestilence that ever came upon the face of the earth. Words have the power of creeping into the heart and calling into action the temptations which lead mankind into all manner of sin. Good and gracious words are just as powerful and are indeed a very practical means of "presenting Christ." Stop and think for a moment as to your speech this day. Have your tone of voice and your very words themselves been such as to present Him? As Christian workers in Detroit we are very conscious that our speech goes a long way in pulling in the right or wrong direction. That means our speech in the home, in social gatherings, in public places, and last but not least, in the house of God.



Detroit Mennonite Gospel Mission

Paul's second exhortation is to be an example of the believers in conduct or manner of life. Some people's conduct shouts so loudly that it is impossible to hear what they are saying. May I say that in thinking of mission work, it is of highest importance that Christ is presented in our manner of life, for if He is not thus presented, there is little if any use in attempting to present Him in any other way. I shall never forget the heartache I experienced when a young girl from a city mission, who had been encouraged to attend a young people's institute, came to me and sadly informed me of the great shock she got when she saw the inconsistency of some of the young people from Mennonite homes. Yes, sad but true, their manner of life was contrary to what she had learned to be Scriptural standards in the little mission Sunday school which she attended. How true that an ounce of performance is worth a pound of preaching!

Thirdly, Paul tells us, "Be thou an example of the believers, in . . . charity (love)." Oh, how deeply we need the love of Christ planted within our hearts! Duty makes us do things well, but it is love that makes one do them beautifully. It was love that caused our Lord to weep as He looked over the throngs of people who rejected Him, and it is only as we have that same compassionate love penetrating the very fibers of our being that we can rightly "present Christ" to the lost about us. The people of the world are so used to greed and selfishness that they can hardly understand an act performed in Christian love. Time and again one has the opportunity of witnessing to the love of Christ after having helped people in need. They raise the question as to why we should have bothered ourselves about them. It seems very fitting that here should be acknowledged that oftentimes it is possible for us to demonstrate His love in a practical way, due to the help of the sisters' sewing groups in the home churches. I am sure it would be a real inspiration and encouragement to you were you able to experience but once the tight handclasp and hearty expression of gratitude from one to whom your work has been a real Godsend.

The last three phases of Paul's exhortation—spirit, faith, and purity—must indeed be exemplified in our lives as Christians if we would present Christ, Christ who was purity Himself, whose faith never wavered, and who in spirit was one with the Father. Purity makes a life truly beautiful and, if accompanied by an unshakable faith in the living God, makes a personality which cannot help but in spirit present the Christ.

There are many practical ways and channels through which we endeavor to present Christ in all His fullness and beauty. Our everyday life is as a book read by all those about us, and it is therefore essential that it be on a high spiritual level. Then we have our hospital work. Every second Sunday finds our young people on their way to the hospital with Gospel literature and a heart full of song to cheer and comfort the suffering. Sometimes upon return from the hospital they find their way into the home of some elderly shut-in and thus make another bright spot in the day. The other week they went out enthusiastically with loads of "Christian Tidings," a paper we publish a number of times throughout the year. It is a paper highly appreciated by the people of the community, for time and again they refer to it as we talk with them, and very recently someone remarked that we are putting it out less often than we used to. Wouldn't you, my reading friends, like to have a definite part in the work of "presenting Christ" in Detroit by making it possible for us to publish this paper more frequently?

The girls' "Happy Hour Club" and the boys' shop afford a wonderful opportunity for us to reach the lives of the junior boys and girls of the neighborhood. Many Bible truths can be instilled into their receptive hearts as they play and work together. The young people also have one evening a week when they get together for Christian fellowship in song and service. Gospel literature has entered hundreds of homes where death has visited, due to the fact that from week to week our young people take the obituaries from the daily local paper and mail to the bereaved some appropriate message. Eternity alone will reveal the value of this service. We would mention also our Ladies' Bible Class. Week after week a group of some twenty ladies gather for one morning of Bible study. An article on this work, accompanied by a picture, appeared in the "Who's Who in City Missions" section of "Christian Missions" for July 2. Read it and pray for the work.

We seek also to present Christ to those across the waters in the war-torn lands. So, once a month we meet to cut and stitch. It may be of interest to mention that not only do we serve those across the seas by supplying needed articles, but Clifford Lavers, one of our number, has gone in person to present to the people of France the Christ who died for them. Another of our young people, Thelma Burton, has also left us and is at present serving in relief work at the Akron headquarters.

Home visitation also has a large place in our work. Somehow it seems that in working with individual persons in their own homes one has an opportunity of getting closer to them and entering into their interests in a more definite way, and, of course, finding the most practical way of presenting Christ to them. Through home visitation we have found those at death's door who needed spiritual help. We have found the lonely who were starving for Christian fellowship, the discouraged who needed help, the invalids who longed for Christian literature to read. Just recently when canvassing for summer Bible school, we found a lady who has been sick for a number of years. We had known of her before, but had never stopped to become acquainted with her circumstances. During the depression, after the first World War, the family were forced to move about until finally the husband found work near here. This had removed them from friends and church ties, and due to sickness they have been unable to get about in their new community. How eager we found them to be on the Home Department of our Sunday school, and thus to have some fellowship with Christian people!

Day by day opportunities come before us through which we can present Christ to the people of Detroit. But may I state in closing that in speaking of presenting Christ we are very conscious of the truth in Galatians 2:20: "Not I, but Christ." No, it is not really we who are presenting Christ to the people of Detroit, but it is Christ presenting Himself through us. And so, your part and my part in presenting Christ in Detroit, or any other place, is to yield ourselves unreservedly to the Almighty God, thus making it possible for Him to work in and through us.

Detroit, Mich.

In our weakness, His strength is ours. In our conflicts, His victories are ours. In our bereavements and sorrows, His grace is ours. He had not where to lay His head, that we might have His bosom on which to lean our fevered brows. He endured the Cross, and despised the shame, that instead of weeping and wailing, we might share His immortal blessedness.—R. Fuller.

MENNONITE RELIEF IN CHINA

II. Religion and the Chinese Mind

BY JOHN A. HOSTETLER

There are many opinions concerning the nature of early Chinese religion. Some contend that the earliest religion was the worship of one god, which later degenerated into the worship of ancestors, spirits, and physical objects. We can be quite certain, however, of the main religions in the latter part of the famous Chou dynasty (1122-222 B.C.) Mountains, rivers, and stars were worshiped because they were believed to be the homes of spirits. Many schools of thought were evident during the Chou dynasty. Common among them were development of the individual, the goodness of man, the improvement of society, and many types of idealism. Religious attachment to these various beliefs varies from human-centered idealism to a feeling of strong devotion.

Only a general view of Chinese religious life is possible here, and generalizations may well fail to portray the meaning of religion as seen by any one Chinese. Religion to the average Chinese is a thing which makes for progress and prosperity. The Chinese mind is devoted to the achievement of an ideal human society. He seeks to accomplish this through a system of ethics emphasizing man's duty to man, and he admires such qualities as kindness, loyalty, sincerity, and filial piety. The Chinese mind is not occupied with theological and metaphysical beliefs such as are common among us. To understand the religion of China one must understand the Chinese view of life. Both Chinese humanism and Confucianism have many things in common. The Chinese would say that the true purpose of life is not to prepare for life after death, but to live a simple and harmonious life now. He would ask, How can one prepare to die unless one knows how to live? The attainment of an enjoyable and happy social relationship is sought by human reason or the doctrine of the Golden Mean, sometimes called the Religion of Common Sense.[1] Imagination plays a large part in Chinese paintings and poetry, but not so in the ethical and religious life. Americans are minded to make and get more things, but the Chinese have great capacity to enjoy what little they have. Culture and religion have thrived on a realistic view and with a mind centered toward the attainment of happiness. From this has developed a humanistic philosophy proclaiming a mancentered universe with man as the proprietor of human happiness. They claim to have found the true meaning and purpose of life.

Unlike India, with its strict caste and shunning systems, China has a certain tolerance for the several faiths. The average Chinese may belong to all three major faiths—Buddhist, Confucian, Taoist—and think nothing of it. The masses often hold to two or more contradictory faiths. The majority claim and feel themselves a part of the "Ta Chiao," the larger and general religion and do not hold to any particular faith.[2] The result is that numerous religions and peoples become a part of one major system of thought. Thus religion becomes a vague and shallow profession with little inner dynamic.

The Chinese have some spiritual qualities, however, and we shall take note of the general characteristics. Although there are numerous gods and temples belonging to Buddhism and Taoism, many believe in a Supreme Being, Creator or Ruler.[3] Devotion to monotheism is exclusively private, and is expressed in self-culture and good morals. The religious life of the Chinese is a realm in which he feels none should interfere. They do not share in congregational worship as we in America except on special occasions. Even though a temple is filled with worshipers, they all worship individually, and offer incense and prayers individually. Church affiliation and congregational worship in China are not characteristic of Chinese custom but a result of Western missionary influence. The public part of worship consists of performing ceremonies. This the Chinese does not nec-

A Group of Chinese Children—Must These Grow up without the Gospel?

essarily because he believes in them, but because he wants to do his part in being a good citizen.

The Chinese have a strong faith in a moral law which is well expressed in an old proverb: "That which is in accord with heaven prospers, and that which is against heaven will perish." If the good people suffer and the wicked rule it is not because the immutable moral law has failed, but because the day of reckoning has not yet come.[4] An unshakable faith in a law of moral reward has produced a belief that virtue is the only permanent force that will create a peaceful and prosperous society. The Chinese have traditionally resisted military order, and for this reason the soldier is considered among the lowest in society.

The Chinese mind has a unique sense of determining spiritual values and appreciating them, perhaps far in advance of the average American. A scholar or an individual who seeks for truth and justice is the superior man, while the man who goes after riches and gain is viewed as inferior. A rich man in China is one with a brilliant mind, who is clothed with virtue, and who has few material possessions. Much more could be said about Chinese superstition. It appears that their basic thinking has been influenced by the three major religions—Confucianism, Buddhism, and Taoism. The general tenor of these faiths has to some extent been converted into three major characteristics—human goodness, reason, and idealism. We shall observe further some of the general tenets and characteristics of the major faiths.

Confucianism

Confucius was born about 551 B.C. He did not claim to be a supernatural person or prophet. He was a great teacher who taught people how to live. He revealed bits of truth from history and experience, sought to improve it, and transmitted it for future use. Strictly speaking, Confucianism is not a religion but rather a code of ethics and morals, formulated by Confucius and gradually modified by old legends and rituals.[5] Confucianism, as we know it today, is supposedly the teaching of Confucius, but through the centuries it has been greatly modified. It is considered the national religion of China.

To us, followers of Confucianism are very peculiar. We would likely say that they are oversensitive about manners of conduct and etiquette. They are very careful how they bow and how long they stay when making a call, and are very particular about all matters pertaining to social and ritual customs. The mind of Confucius was not tormented by theological and philosophical discussions about God and what happens after death. Although it is generally believed that Confucius took for granted the existence of God, he was primarily interested in the concrete rules for living. Whatever religion he had was of a human effort—man to God and not God to man.[6] In short, the central theme of Confucianism is "the art of living."

A practice common in Confucian belief is ancestor worship. This worship is not thought of as worshiping a god, but is a respect and high regard for one's ancestors, sometimes called filial piety. It requires that a person obey one's parents and provide generously for their needs while they are living and then keep them in respectful memory after they have passed on. Each household has a shrine of some description which contains a list of ancestral names. Both parents and children offer incense and bow before the ancestral shrine. The motive for ancestral worship comes from the belief that future happiness and the material welfare of the family depend on loyalty and respect to ancestral spirits.

Taoism

Taoism was founded about fifty years before Confucianism by a deep thinker named Lao-tse. As a philosophy Taoism is speculative and mystic and of a very high order. As a religion it is of the lowest type, including gross superstition, idol worship, and many immoral practices. Confucianism is the religion of the cultured and learned while Taoism is the religion of the ignorant and unlearned.

The Taoist has many gods. The central aim of this religion is to find the way to immortality. Actually it is an effort to prolong earthly life and to be free from time and space. Popular among its beliefs is that there are eight immortals or fairies which eventually take one to a happy fairy land. Much superstition, together with a fear of spirits and demons, is fostered by the Taoist religion. Finally, Taoism says life is good and worth living. We must improve it, prolong it, and we shall live in unending bliss.

Buddhism

An interesting observation is that in China Buddhism thrives while in India it is on the way out. Buddhism was introduced during the first century of the Christian era, and by A.D. 300 it was generally accepted by China's intellectuals. Confucianism has furnished the Chinese mind with a philosophy, while Buddhism has more distinctly appealed to the religious instinct of man. It has found fertile soil for growth and is deeply rooted in China.

Buddhist philosophy starts with the basic assumption that life from birth to death is a lamentable journey of suffering. The way to eliminate suffering, Buddha says, is to eliminate all desires, for then there will be no disappointment. Buddha would enable us to see that in reality all things, including ourselves, are empty and nonexistent. Life is a dream, and the things which we desire are all illusions. At the heart of Buddhism is a conception of "nothingness."

Buddhism teaches that men are born over and over again, from one form of life to another. Salvation consists in getting away from the cycle of transmigration and requires strenuous effort to obtain perfection. Public preaching is carried on in temples which are scattered throughout the country. Buddhism exerts a strong influence in Chinese art, life, and customs. It is famous for its beautiful short statements or mottoes which convey the sentiments and ideals of the Chinese people.

Mohammedanism

Mohammedanism was introduced to China about A.D. 755. It is impossible to obtain an accurate religious census of China, but it is believed that Moslems number from five to ten million. Adherents to this faith may be found in every province but they are most numerous in the northwestern part. The Moslems show marked effects of distinction from Chinese environment. Usually they live in groups and maintain religious and community life all their own. To the average Chinese, the Moslems are a distinct and separate group. They believe in one God, and Mohammed is their prophet. They consider Jesus a great prophet along with Old Testament prophets. Their creed is derived from the Koran (Islam Bible) and forbids the use of opium and pork.

Conclusion

Christianity seems to have made only a slight impact on the great masses of China. Thousands of missionaries from the Occident have gone to China and may be found in every province. It is estimated that there are over three million professed Christians in China, or less than one per cent of the total population. The medical and welfare projects in China are largely the result of missionary influence. Other areas of Christian influence are: public health, leadership in education, moral and social reform. Although Christianity has not appealed to large numbers, it has, however, exercised a great influence in the shaping of China as we know it today. The story of missions in China is a gradual process, but here and there come reports of success by various missionary societies.

The first Protestant missionary, Robert Morrison, entered China in 1807. In 1830 came the first Protestant missionaries from America, E. G. Bridgman and David Abeel. Early missionaries faced opposition from both Catholics and suspicious Chinese. The preaching of the Gospel has not been without results, however, when we consider the increase of church membership the past 100 years. In 1834 there were only a few Christians in China; today there are an estimated one million Protestant Christians.

The old religions of China have to some extent disintegrated since the coming of the West. There remain, however, many barriers to the Christian Gospel. Idol worshipers are afraid to forsake their gods lest evil befall them. The scholarly Confucianist, sometimes called the Pharisee of China, says salvation is for the wise. The Moslems are satisfied with the worship of one god, "just as the Christians do," but fail to see their need of a Saviour.[7] As a final thought on the religions of China we say with Tennyson:

Our little systems have their day;
 They have their day and cease to be;
 They are but broken lights of Thee,
And Thou, O Lord, art more than they.

1 Lin Yutang, "My Country and My People," p. 100.

2. H. J. Brown, "The General Conference China Mennonite Mission," p. 35.

3. Y. C. Yang, "China's Religious Heritage," p. 73.

4. Y. C. Yang, "China's Religious Heritage," p. 49.

5 H. J. Brown, "The General Conference China Mennonite Mission," p. 36.

6. Y. C. Yang, "China's Religious Heritage," p. 73.

7 H. J. Brown, "The General Conference Mennonite Mission," p. 42.

For further reading:
- Y. C. Yang, "China's Religious Heritage."
- Kenneth S. Latourette, "The Chinese, Their History and Culture."
- H. J. Brown, "The General Conference China Mennonite Mission."
- Lin Yutang, "My Country and My People."

EDUCATIONAL

THE LANCASTER MENNONITE SCHOOL

AMOS W. WEAVER

This is another one of a series of articles publicizing the work of our various church schools. Lancaster Mennonite School, though of recent origin, is a growing institution and is filling a large place in its field. The author, secretary-treasurer of the faculty and teacher of Bible, gives us a good idea of the work and of the need and plans for expansion.

In the fall of 1940 the Lancaster Conference in its semiannual meeting held at Mellinger's Meetinghouse, decided by a majority vote that the Conference shall provide a four-year accredited high school for its people—a high school operated by a staff of Christian teachers, chosen from among our Mennonite brotherhood; a school free from popular and doctrinal error, and a champion of evangelical truth; a school with standards and safeguards as taught in the Word of God and advocated by the Mennonite Church.

This was not the beginning of the movement for our own high school. For a number of years Mennonite fathers and mothers of the Lancaster Conference, were groaning under the driving lash of the taskmasters of public education, especially in many of the high schools. They were much burdened because of the school plays, operettas, pageants, minstrel shows, etc., with their worldly, unchristian, vain, and foolish emphases. Then the moving picture came into the schoolroom, at first fairly clean and seemingly harmless, but gradually dragging along with it some of the vulgarity and filth in which it thrives. Then the Mennonite parents (who knew the Lord) began to cry unto Him for deliverance.

Next the fad of *un*dress for "gym" exercises in "gym" suits that just "suited" the evil one, became the common thing. In some places dancing was introduced into the school, and the modern dance is really the right-hand maiden of the scarlet sin. Then parents "cried mightily unto God," and God heard their crying and groaning, and sent deliverance.

But when their leadership under God, brought them out and led them into a difficult place and some hardships came upon them, some lost faith and some murmured, but God opened a way, and led them through and defeated the enemy. Later as needs arose, and some experiences (waters) were bitter, some murmured. Again God was able to provide for His people who believe in Him. And so we might continue, but suffice it to say that "hitherto hath the Lord helped us"; "the Lord hath done great things for us; whereof we are glad!"

Lancaster Mennonite School today is like a growing boy who has outgrown the clothes his mother bought for him a few years ago. But because of the scarcity of materials he is trying to make out with what he has, even though it is a tight fit.

The straitness of our quarters was quite evident again on Thursday, June 4, 1946, during our commencement exercises, when thirty-eight seniors were graduated from the School in our fourth annual commencement. The demand for reserved seats alone would have exceeded the seating capacity of our auditorium at the present time. An adjoining classroom was thrown open, providing seats for a hundred or more. Both rooms were filled, with standing room at a premium. The basement dining room accommodated several hundred more, who heard the addresses and orations through a loud-speaker set up there. Another several hundred were able to get the program through a loud-speaker in the chapel and one of the classrooms across the campus from the auditorium building.

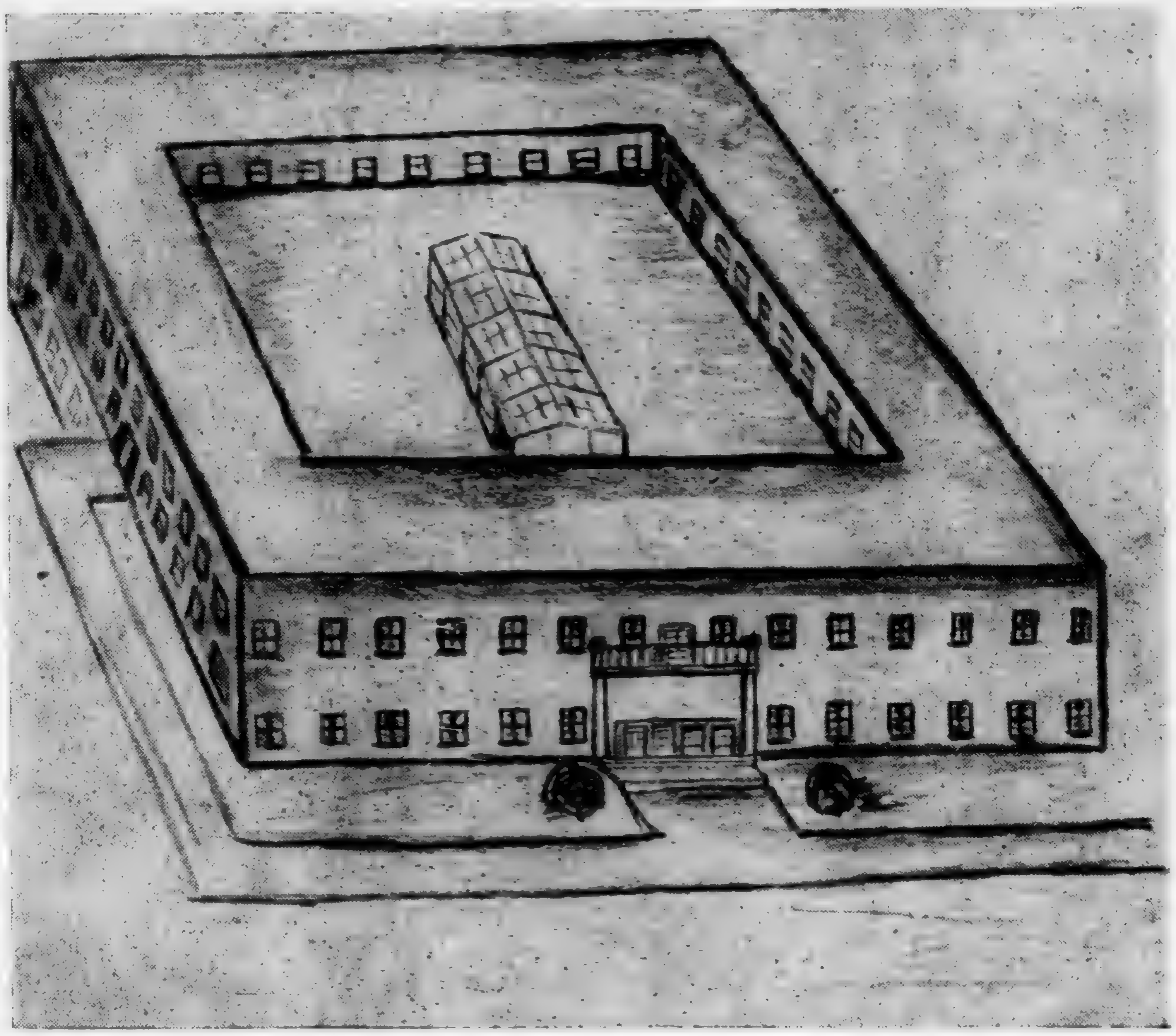
Our chapel was soon too small for our regular morning chapel service. It became necessary to put double doors between the chapel and an adjoining classroom that could be thrown open whenever the whole school needed to assemble.

A loud-speaker was also placed in the Commercial building where still others were able to hear the commencement address given by Bro. Nevin Bender of Greenwood, Delaware. They also heard our Dean, Bro. Noah G. Good, present the class of graduates to our Principal, Bro. J. Paul Graybill, recommending them as candidates for the School's diploma, as well as the presentations of the diplomas to each of the graduates, the closing prayer, and the benediction. Then came the final rendering of the class song, "Embarking with Christ," directed by one of the graduates who was also the composer of the song.

Some of these graduates will continue their studies in other schools, some will go to work in the factory, on the farm, in the shop, or in the office. A number of them took some business training in our commercial courses, where they studied typing, shorthand and bookkeeping. Various activities in shop, agriculture, art, nature studies, and Christian service have helped to prepare them to live in this interesting and needy world.

More than seventy freshmen enrolled for the past school term, in a record total enrollment of one hundred ninety-six. The prospects for next term indicate an even higher enrollment. We are grateful to our heavenly Father for this hearty support of the Christian school movement in our church, and also for the opportunities afforded us in proving the value of Christian education. We are also earnestly looking to our heavenly Father for the needed facilities to accommodate the increased number of students. More and larger classrooms and a larger girls' dormitory are the immediate and most pressing needs. During this past term more than half of our girls had to room outside the dormitory. A small cottage on our school property has been fixed up to take care of some of them. Others find lodging with some helpful neighbors near by.

Because of our crowded conditions the Special Bible Term of six weeks, which is usually held here in the winter and is one of our prominent features, could not be held this past year. However, under the blessing of God a number of regional Bible schools were held in different sections of the Conference district, meeting only in the evening, twice a week for six weeks.



Sketch of Proposed New Auditorium, Classroom, and Dormitory Building at Lancaster Mennonite School

This resulted in many more attending than usual. But it was a disappointment to many who were looking forward to six weeks of a more intensive Bible study, meeting five days a week in day classes.

Plans have been made and money has been contributed for a new building designed to fill our needs. The plans call for a classroom and dormitory building built around a large auditorium which will seat over twelve hundred people. With the adjoining rooms and good amplification, this should accommodate any of our public meetings, such as commencement, week-end Bible studies, which always attract many of our people, as well as many other meetings of church-wide interest.

The ample classroom space, library, and offices, arranged around the auditorium, will be much appreciated. It will not then be necessary for teachers or students to leave the building when changing classes. The basement with two ground-level entrances on the south side, will contain a dining room the same size as the auditorium. Around it will be the laboratories, boiler room, storage rooms, kitchen, dishwashing room, laundry, etc.

The second floor above the classrooms will be devoted to a girls' dormitory, large enough to accommodate about a hundred girls. There will be no second floor above the auditorium, which requires a higher ceiling than the classrooms do.

We have plenty of room on which to place this building, as the tract of land on which the School is located contains eighty-six acres. Some of this is farm land at present, possibly a third of it is woodland which is a splendid asset for nature study classes. The beautiful mill stream winds its picturesque way through the midst of it, half encircling the buildings and the campus.

The campus, nestling among the trees and bushes, just a three-minute walk from the bus line and the Lincoln Highway, is about four miles east of the city of Lancaster. It is a real beauty spot in the summertime, and really lovely the year round. It is easily accessible either by train (Pennsylvania Railroad Main Line) national bus lines, or by auto. When passing through southeastern Pennsylvania, do not fail to stop in and pay us a visit. Whether or not you are ever able to visit us, we hope you will remember the work of the Lancaster Mennonite School and her needs before our heavenly Father in whose name and for whose glory the School has been founded.

Paradise, Pa.

THE HYMN IN THE LIFE OF THE MENNONITE CHURCH

BY PAUL ERB

This article was prepared to furnish material for use in connection with the alternate Hymn Study program suggested for the young people's Bible meeting for August 18. Bro. Erb, editor of the Gospel Herald and secretary of the Music Committee of Mennonite General Conference, has given us a very informative message on the history of Music in the Mennonite Church.

God's people sing. He has commanded that they should, and they love to obey that command. Early in the Old Testament we come across bits of antiphonal singing, such as the song of Miriam. Under the influence of David and the song leaders who followed him, there was developed an elaborate song ritual of the Temple. Concerning the music of those songs, we know little. Probably it was not harmonic. But the words we know well, for the book of Psalms was the songbook of the people of Israel. These songs give expression to every phase of worship, praise, and the personal emotions of contrition, aspiration, and loyal love. In the later years of the Old Testament dispensation, Temple songs yielded to synagogue worship, which was unaccompanied, congregational singing. It was such singing that Jesus and His disciples must have joined in before they left the upper room for the Garden of Gethsemane.

The worship of the early church was based on synagogue worship. We know from apostolic instructions that the first Christians sang "psalms and hymns and spiritual songs." The striking feature of early church life was its corporate action, and we can well imagine the hearty way in which those early groups joined in singing their praises and their prayers. It was unaccompanied, unison singing, probably in a chanting style.

So the song of the Christian Church continued for a few centuries. The Roman Pliny described the antiphonal singing of the Christians in which they sang to Christ as God. The early church fathers give testimony to a strong prejudice against the use of instruments in worship. Eusebius wrote, "We sing God's praise with living psaltery, inspired cithara, and spiritual songs. For more pleasant and dear to God than any instrument is the harmony of the whole Christian people, when in all the churches of Christ we sing psalms and hymns with harmonious minds and well-tuned hearts." Instrumental music in that day was associated with pagan rites and the degenerate theater, which all Christians shunned. But gradually congregational singing was lost in the developing liturgy. Singing was assigned to clerical orders. The Council of Laodicea A.D. 343 ordered: "Besides the appointed singers who mount the ambo and sing from the book, others shall not sing in the church." The reason for this professionalization of the song service was the fact that the Gnostics and Arians had made singing their chief instrument in proselytizing and owed to hymns their enormous spread and influence. And so the church tried to control heresy by taking away from the people the privilege of singing the hymns into which heresy might have crept. Thereafter for a number of centuries congregational participation was limited to certain set responses in the liturgy. The music of the church was strictly controlled by the clergy. In the fifth century organs appeared in the West, but continued to be banned in the East. Part singing, similar to that which we know today, developed between the eleventh and fourteenth centuries.

But, God's people love to sing. Particularly did the German people love to sing. They could not sing in church, but they sang in their homes and in their fields. The folk songs in which the German people revelled included hundreds of lyrics which were religious, or at least not antireligious. These songs were the spontaneous expression of the varied moods of the people, and their religious life insisted on singing itself. From the beginning the Reformation movement encouraged congregational singing. The Bohemian brethren produced the first congregational hymnal with four hundred hymns, in 1505. One of the ninety-five theses that Luther posted at Wittenberg demanded that the congregation be permitted to sing in the religious meeting. And so the Reformation restored to the people a precious privilege. It was not merely an esthetic matter. The doctrinal point involved was that congregational song both symbolizes and realizes the principle of direct access to God. Martin Luther was the founder of German hymnody. It has been affirmed that the introduction of congregational singing did more than even the New Testament to make the German Reformation a popular movement. Sixty collections of hymns were made in Luther's lifetime; and the movement at its height produced probably one hundred thousand hymns. Some of these were adaptations from folk songs. Catholic church music and folk songs were the source of the tunes.

Zwingli, the Swiss reformer, was, like Luther, a gifted musician. Like all the reformers, he made much use of song, and so it is only natural that the Anabaptist movement, which is the beginning of Mennonitism, should also express itself in song. During the first half century of its history, the Anabaptist movement produced about seven hundred and fifty songs, about one half of which are martyr songs. In fact, these hymns are one of the chief sources of the early history of our church. Men who were about to give their lives for their faith wrote in poignant personal lyrics their faith and their hope. These martyr songs express the religious convictions of their authors and are a testimony to the experiential nature of their faith and to their willingness to stand against entrenched authority, leaving the issue with God.

A large number of these early hymns, many of them martyr songs, were collected in the *Ausbund*, which is the first Mennonite hymnal. It was first published in 1564 and has gone through numerous editions. It is still used by the Old Order Amish, and is certainly the oldest hymnal in use anywhere today. In the main body of Mennonites these Ausbund hymns were gradually displaced by the rich treasure of German hymns of other churches. The martyr hymns were an excellent expression of the historic period from which they came, but they seem today a bit monotonous in their constant reiteration of the martyr theme. And there was need of hymns which presented other phases of Christian faith and Christian life. Few of the Ausbund hymns have been translated into English. One of them, however, has now been made available to us in the translation by E. G. Gehman. It is published in the July-December issue of the *Program Builder*, p. 112., and we trust will find a wide use.

The Dutch Anabaptists also produced a large number of hymns. The most important collection, *Het Offer Des Herren*, went through five or six editions during the sixteenth century.

It has recently been reedited and published in Amsterdam.

From the Anabaptist hymns, largely martyr in character, and from the other hymns of the German Reformation came most of the hymns used among Mennonites until seventy-five years ago. The *Ausbund* was the only hymnal of European publication which our forefathers brought to America with them and continued to publish here. It was first published in America at Germantown in 1742 and was often published thereafter at Germantown, Lancaster, Elkhart, and Kutztown, Pa. The first compilation of hymns made by the Mennonites in America, that is, the first American Mennonite hymnbook, was *Die Kleine Geistliche Harfe,* published at Germantown in 1803 and reprinted six times thereafter. It was long the official hymnbook of the Franconia Conference. The next year the Mennonites of Lancaster County published *Unpartheyisches Gesangbuch.* This was the official hymnbook of the Lancaster Mennonite conference for almost a century, and was last reprinted by the Amish in 1923. It would seem that these largest two centers of Mennonitism at that time should have got together to produce a common hymnal. The story of their failure to do so is told in the following letter of Deacon Martin Mellinger, written to relatives in Germany in 1821:

"And now I want to tell you how it went when the first book was to be printed. Since we had all sorts of hymnbooks, the old Swiss songbooks and Reformed hymnbooks, and not enough of what we had, our brethren decided to have a hymnbook printed for ourselves. Brethren and choristers were to select beautiful and fitting hymns, after which they were to be collected and given over to 3, 4, or 5 men. These men were to select enough out of the hymns which had been collected so that the hymnbook would not be too large. After a time two Skippack brethren, since they have a large and strong church as well as a large district and are well-trained in singing, had brought together enough hymns for a complete hymnbook and had 3,000 subscriptions in advance. We also had many hymns from Virginia, from Jacob's Creek, and from our vicinity, which were to go into the book. So it was feared that the book would become too large. In addition our brethren wanted to include a number of psalms and notes. In short, the difference was so great that the Skippack brethren said that their hymns had been handed in by so many brethren and dared not be omitted, and so many had already subscribed, and there was a lengthy discussion. The second day the Skippack brethren said that they were only delegates and they saw no other way than to have their book printed in Germantown where they had a good printer and bookbinder, which was so handy for them that they could look after everything, and we could print ours in Lancaster. And so the outcome was that they had as many printed as we. But that made no difference to us or them, for we love one another, and we visit them and they visit us every year. And still it is a pity that it had to be so. For many years already, many families have been moving to Virginia, Jacob's Creek, and Canada, and each has his hymnbook, and then they have different hymnbooks when they come together. Although you will doubtless know most of the hymns in the books, you will probably find many beautiful and valuable hymns, especially in the last appendix, which are strange to you and have never yet appeared in print."

So near did we come to having a unified Mennonite hymnody one hundred and fifty years ago! Twenty-five years later the Mennonites in Virginia, where music has always been a prominent emphasis in church life, published at Winchester their hymnal. It was edited by Joseph Funk and called *A Compilation of General Church Music.* It printed not only words of the hymns, but music also, harmonized for three voices. This book also was often republished, but with the fourth edition was renamed *The Harmonia Sacra.* Later editions were harmonized for four parts. *The Harmonia Sacra* is still used on special occasions in the Shenandoah Valley.

It was now time for the Mennonite group in Ontario to produce their songbook. In 1836 *Die Gemeinschaftliche Liedersammlung was* published at Berlin, now Kitchener. This book is the first publication issued by the Mennonites in Canada. According to H. S. Bender, "It is possible that this Mennonite hymnbook was the first book of any sort printed in Waterloo County or for that matter in all inner Canada." This hymnal was probably edited by Benjamin Eby, bishop and schoolmaster. It is the first Mennonite hymnal in which there are no hymns from the Ausbund, nor any that deal with characteristic Mennonite teaching.

In 1847 Joseph Funk published in Virginia another hymnal called *A Collection of Psalms, Hymns, and Spiritual Songs.* It is the first songbook in Virginia which may be properly called a hymnal, for the *Harmonia Sacra* had been partly a music textbook. It is the first Mennonite hymnbook in English, although it had an appendix of German hymns. It had wide use for many years, being republished, not only in Virginia, but at Lancaster. It was sold by J. F. Funk, at Elkhart, Ind., with the imprint of his firm. It was commonly known as the *English Mennonite Hymnbook. Der Christliche Saenger,* another German hymnal, was published at Skippackville, in eastern Pennsylvania, in 1855. *Eine Unparteiische Liedersammlung* was published for the Amish Mennonites in Lancaster in 1860 and reprinted frequently thereafter in Lancaster, Elkhart, and Scottdale. This book is still in use.

Indiana joined the communities which produced their own hymnbook in 1871 with the *Allgemeine Lieder-Sammlung.* It was produced by an Indiana committee and was reprinted five times. In 1875 the Mennonite Publishing Company at Elkhart brought out *The Philharmonia,* compiled by Martin D. Wenger. The language issue, which was a very delicate one about this time, was met by writing the title in German on the lower half of the title page. Some of the songs were written in English, some in German, and some in both. Like *Harmonia Sacra,* it was something of a music textbook and was published especially to provide tunes for the various hymnbooks in use in the Mennonite churches, most of which had only words. Another English collection, entitled *A Collection of Psalms and Hymns,* was produced by a committee of Mennonites and published in Elkhart in 1880. It was reprinted only twice. The growing Sunday-school movement evidently required new songs, for in 1883 C. H. Brunk edited *Bible School Hymns,* which was published at Elkhart. It also was reprinted twice, the last time in 1888. *Hymns and Tunes,* also compiled by a committee, was published at Elkhart in 1890. This book was never reprinted. The frequency with which these books were appearing during this period of our history seems to indicate that, having turned from the old-style German hymns, the musical standards of the church were rather uncertainly trying to find a new basis.

But the English hymns had not yet won the day. *Deutsche Lieder- und Melodienbuch* was published at Elkhart in 1895. To meet the demand for English hymns it had an appendix of English hymns entitled, "A Copy (nearly) of Hymns and Tunes." In 1901 the Amish published at Belleville, Pa., *Eine Sammlung von Schoene Lieder.*

Finally in 1902 appeared a book which was in some sense a hymnal of the entire Mennonite church. *The Church and Sunday-school Hymnal* represented the combined choice of a Virginia committee, and an Ohio committee, besides an advisory committee and a compiling committee. It was copyrighted by one of the compiling committee, J. S. Shoemaker, but was sold from Elkhart as well. A supplement to this hymnal was published at Scottdale in 1911. This hymnal has had frequent reprintings. It has had a very wide distribution throughout the church and is still used by some congregations which prefer it to the *Church Hymnal.* This hymnal was published with a German supplement. Its use throughout the church has had a tremendous influence in the unifying of the musical expression of our religious life.

In 1916 the Mennonite Publishing House brought out *Life Songs,* a collection of lighter songs of a more recent type. In 1924 a small book entitled *Children's Hymns and Songs* was published at Scottdale, followed by another book of children's songs in 929, *Songs of Cheer.* C. F. Derstine compiled in 1925 a group of hymns and songs from many sources and entitled the collection, which included a lengthy essay on songs, *The Sheet Music of Heaven.*

The most extensive effort in Mennonite hymnody was the *Church Hymnal, Mennonite,* published at Scottdale in 1927. The hymn editor of this collection was Bro. S. F. Coffman; the musical editor, Bro. J. D. Brunk, who has probably surpassed all other Mennonites in the amount and the quality of his musical composition. Although Bro. Brunk passed away before his hymnal was published, it bears the marks of his musical ability and judgment. This hymnal, which may be thought of as the official hymnbook of the Mennonite Church today, enjoys an increasing use and appreciation. It has a range and a quality that will probably make it unnecessary to think of bringing out another hymnal for some years to come.

Among the non-Mennonite song books which found a wide use among our people around the turn of the century was *Gospel Hymns,* a product of the Moody-Sankey revival movement. A widely felt need for the perpetuation of the best of these Gospel hymns resulted in the publication in 1938 of *Life Songs No. 2,* which is of great value to the church today in preserving the best of the Gospel hymns, some of the good things in recent publications, and some of the classic gems which the hymnal overlooked. A new type of

(Contined on page 255)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

JESUS AND HOME RELATIONSHIPS. —Exodus 20:12; Matthew 7:9-12; Mark 7:6-13; Luke 2:41-52; Eph. 6:1-4; Heb. 12:7b-11

Lesson for August 11, 1946

Golden Text.—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20:12.

Ex. 20:12. There comes a time in the life of most youngsters when they think that they know much more than their parents. That is their dangerous age. "The good die young" is a proverb of human manufacture and is not borne out by facts; but the Bible statement, "Bloody and deceitful men shall not live out half their days," is proved by statistics. And "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness" (Prov. 20:20) is verified by the fact that few if any of those who contemn their parents ever succeed in anything outside of careers of crime. But what does it mean to honor your parents? And what is the penalty that men and nations suffer when they fail to honor their parents? It means primarily respect for their ethical teachings so that no one will lightly turn away from moral and religious standards which the parents taught unless the evidence is overwhelming that they were mistaken; it means obedience without grumbling; it means taking care of the old folks without grudging if ever the time comes when they need some one to care for them; it means doing everything every day that you can think of to show to them that you are glad that they brought you into the world and that you will miss them when they are no longer here. And the penalty for failure—strangers shall invade and possess your land and you shall be driven forth an exile among the nations; and the life of the individual will be shortened.

Mark 7:9-13. One of the peculiarities of human reason is that you can believe anything you want to believe. The Jewish leaders professed great love for the law of Moses but because some of its regulations interfered with their selfish greed they made void the law by their interpretations. In these verses we have an example. Because the priesthood were the beneficiaries of things given to the Lord they taught that it was more noble to give of your goods to the Lord than to use it to support your parents. True, the Bible taught honoring of parents, but as that duty was on a lower plane than giving gifts to the Lord all you had to do to escape the duty to your parents was to say "Corban." And the worst thing about all this chicanery is that people love to have it so. Visiting in a home, the mother complained to me that her daughter did not help her in the housework but sat reading the Bible all day. Then the daughter said to me, "Isn't it necessary to read the Bible?" I answered, "Yes, but there is a time for everything, and there are times when other things need to be done." Before I twist the Scriptures to my own destruction, there must first be a dislike for that particular requirement of the Scriptures, and, fostered by that dislike I keep on until I am convinced that the Bible does not mean what it says. Then I am happy, for now I can do as I please and still be a Bible (?) Christian.

Luke 2:41-52. It is a comfort to know that at a time when the Jewish people had sunk to a new low in religion there were still left a few who maintained their faith. Among such was Mary and Joseph of Nazareth. The town itself had a bad name, even among a degenerate people; but Joseph and Mary were not the kind that followed the neighborhood custom; they followed the law of God. With such godly parents but in such an ungodly environment our Lord was reared. Jesus knew, as well as they, that Joseph was not his real father, but in their conversation they always talked as though he were. But here, if any one ever had greater obligations to God than to earthly parents, Jesus had; but He forgot Himself when His parents started for home and He stayed at the temple; and then He returned with them to Nazareth and was subject unto them. And even on the cross He thought of His mother and gave her into the hand of His loving disciple that she might be properly cared for in her declining years. Did John shirk that responsibility? No, he rather felt, as all of us should, that the way we show our love to God is by the way we treat our fellow man.

Eph. 6:1-4. There is a right way to live together in the home; but, like the way that leadeth unto life, few there be that find it. That way is summed up in this. So live, with the law of God as your guide that everything that you do will be for the good of the rest.

JESUS AND THE SACREDNESS OF HUMAN LIFE.—Exodus 20:13; Proverbs 1:10-19; 3:29-33; Isa. 59:1-9; Matt. 5:21-24; 10:29-31; 18:1-7, 10-14; Luke 9:51-56; Eph. 4:32a

Lesson for August 18, 1946

Golden Text.—But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.—Matt. 5:22.

Ex. 20:13. This commandment has to do with the crime of taking human life because of a lack of proper regard for others. It does not apply to the punishment which the properly delegated authorities were to mete out to such as were guilty of this crime. For the protection of society and as a deterrent to others, wrongdoing of all kinds must be punished. Murder has always been considered as the greatest crime any one could commit; therefore it seems but proper that God should say "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6).

Matthew 5:21-24. Whether we are willing to acknowledge it or not, we are all brothers, having our common origin in the creative act of God. But the first murder was where one slew his brother. We are children of God by creation, but mostly children of the devil in spirit. Where the spirit of God is, even the spirit that leads to murder is absent. But the lust to kill, harbored long enough in the heart, will conceive the deed and then we have our outbreaks of crime, and international convulsions of war.

In times of war the people of each country pray that God might give their side the victory. It is just as true of nations as it is of individuals that God will not accept any gift from our hands as long as we disregard the rights of others. If my brother hath aught against me, which I refuse to correct, God will not accept my gifts nor my petitions, though I gave of the fruit of my body for the sin of my soul. If men and nations would avoid doing those things that others will hold against them, or having done them, would rectify them, the days of war and human slaughter would be in the past.

Matt. 10:29-31. All living things received their life from God, but man did so in an unusual degree. "God . . . breathed into his nostrils the breath of life; and man became a living soul." God did not make anything without worth; but the soul of man is worth more than the whole world. God made the animals to be used for food by man. For such purposes it is perfectly right to kill, but to kill for the love of killing and to call it sport is not right. War is the sport of kings, and because for centuries kings were considered above the law even so now nations feel themselves above the laws of common decency in their treatment of weaker nations. It is high time that the war-makers that cause millions of men to go to untimely graves learn that their way of killing is murder just the same as if Sam Bullit waylays and kills N. Good.

The fact that I am under the special protection of God and that He will not allow anything to happen to me that will not be for my good and His glory is a comfort to my soul in hours of stress and trouble, but that does not change the spirit of those who would do me harm if they could.

Matt. 18:10-14. It is human nature to hate those above us and to despise those below us and to be jealous of those our equal. "As in water face answereth to face, so the heart of man to man" (Prov. 27:19). The same contempt that I have towards those beneath me, others above me will have towards me; and the same hate I have for those above me, those below me will have towards me. The spirit is utterly wrong. The mountaineers may be but a simple folk and those who cannot compete successfully with their abler neighbors on the fertile plains will betake themselves to hills where they can eke out a precarious existence gathering wild fruits and hunting. But the owner of that sheep that had wandered into the mountains was burdened for that sheep. He didn't despise it and say, "Good riddance, it was no good anyhow." But with the love that a good man can have for his animal friends, he spent sleepless hours and endured much toil to bring that sheep back safely into the fold. The spirit of love for others must supersede jealousy, hate, and contempt. If God loves those little ones so much that He has delegated their care to angels who are always ready to do the Father's bidding, shall those of us who are not so fortunate look down on those who are? But—

"Were all the power that fills the human
heart with terror,
Were all the wealth bestowed on camps
and courts,
Given to redeem the human mind from error,
There would be no need for arsenals and
forts."

JESUS AND PURE LIVING (Temperance Lesson).—Gen. 1:27; Ex. 20:14; Prov. 4:14-23; 6:20-23; 20:11; Matt. 5:8, 27-30; Luke 2:52; I Cor. 3:16; Eph. 5:1-6; Phil. 4:8; I Tim. 5:22c

Lesson for August 25, 1946

Golden Text.—Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

Gen. 1:27; Ex. 20:14. It is much easier to get dirty than it is to keep clean. Any mother who has several youngsters will tell you that. The same thing is only too sadly true in the moral and spiritual life. Man was created in the image of God. When I think of myself as created in the image of God I do not think of myself in the physical, although it is possible that God had designed the plan for the body that His Son was to wear during the time of His incarnation, and created Adam after that design, but He did create man with moral and spiritual attributes. And we are His sons only when we manifest a godlikeness in those respects. The Jews claimed Abraham for their Father. Christ said that if they were the seed of Abraham they would do the works of Abraham. Following the same course of reasoning we are forced to the conclusion that we prove ourselves as sons of God by doing the works of God. God is perfect; "be ye perfect." God is holy; "be ye holy in all manner of conversation" (I Pet. 1:15). He that hath this hope [sonship] "purifieth himself, even as he is pure" (I Jno. 3:3).

Back of all conduct is the thought life. If that is pure the conduct of the individual is pure; but if it is impure then there is nothing pure, but even the mind and conscience are defiled. We look upon social impurity with disdain, and rightly so, but let us beware that when we, in our moral conceptions, blacken one form of impurity we do not whitewash others. To be virtuous means to be strong. In the opinion of many women a woman may be a moral weakling in a hundred things and still be virtuous as long as she does not give her body as a plaything to lecherous men. To be pure you must be clean all over, and not just on one principle of moral conduct.

Prov. 4:14-23. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). That word must be attended to, hearkened unto, and stored in the midst of the heart. And then that heart, stored with the treasures of divine wisdom, needs to be kept with all diligence. And how do we keep this heart and its rich treasure? By avoiding the path of evil men, and not looking for a moment upon any thing that will arouse evil thoughts, be it in books or on the stage of human life, nor by listening to the rot that flows like a flood from lips of unclean men. I knew a man who some years ago went to bed one night, but couldn't sleep; he finally got up, went over to his neighbor and called him out of bed and had a fight with him. He then went back home to bed and to sleep. The wicked sleep not unless they have done mischief. And the light in their life gets dimmer and dimmer until nothing is left but the darkness of despair; but the path of the just is as the dawning light that shineth brighter and brighter unto the perfect day. They that live in the flesh and the things that fulfill the lusts thereof choose the path that leads to utter darkness; but they that choose the path of life choose the road that leads to earthly peace and joy, and heavenly glory.

Prov. 6:20-23. One of the strongest earthly reasons I have for living a clean life is that I like to be in decent company. I may avoid others, but I cannot escape from myself. That fellow I must endure, whether I like him or not; and I do not want to live with a fellow who is so low down that I feel like kicking him for the low-down things he does. For your own sake, for the community's sake, and for the Lord's sake, get clean and stay so.

Matt. 5:8, 27-30. Sin is in the heart before it is ever manifested in the life. God is too holy to look upon sin; therefore if I ever want to behold the face of my Father which is in heaven I must get that heart of mine purified. Circumstances may prevent me from certain things that I would do otherwise, but circumstances do not change the heart. The pure of heart will stay pure, in spite of circumstances; the impure of heart would defile heaven with their evil thoughts.

I Cor. 3:16; Eph. 5:1-6. At various times during the history of the kingdom of Israel the Temple was neglected. Before it could be again used for the worship of God there had to be a thorough house cleaning. It is so with our lives. Neglect of worship and of the things of the spirit will soon open the doors of our lives to all kinds of uncleanness. The only hope is a spiritual house cleaning. And do we need it?

Phil. 4:8. Think upon those things.

JESUS AND THE RIGHT USE OF PROPERTY.—Exodus 20:15; Deut. 25:13; 27:17; Prov. 30:7-9; Micah 2:2, 3; Matthew 5:40-42; 6:19-34; Luke 6:27-36; 19:1-8, 45, 46; II Cor. 13:7

Lesson for September 1, 1946

Golden Text.—Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.—Matthew 6:20, 21.

Exodus 20:15. God has given to man the spirit of acquisitiveness. To desire to acquire things for yourself and for those you love is not wrong; but there are wrong ways of getting those things, and stealing is one of them. In fact, if you love everybody you will want to help everybody and not just grab and take from everybody. To be strictly honest I dare not accept anything from society without giving something of equal value in return. Better to merit more than you receive than to receive more than you merit.

Deut. 25:13; 27:17. In business transactions it is proper that some guarantee of good faith should pass between the parties; but it is not right that the pledge required should make life harder rather than easier for the brother in need. Excessive rates of interest, such as are charged by home and personal loan associations, belong to that group of rich people pretending to help the poor who make them so much the poorer every time they go to them for help and get it.

Line fence fights are as old as history; and are always started by those who want to get possession of land not belonging to them.

Prov. 30:7-9. Neither poverty nor riches are good for the masses. Some can stand poverty and be good; but few can stand wealth and keep their spiritual integrity. Many a man works and slaves to acquire wealth, which he then pours out to his family, and all he gets for his pains are sons who are no more than golden calves—bodies and hearts of wood smeared over with gold. Money will not make a man out of anybody's son.

Micah 2:2, 3. Covetousness is the basic cause of all the wars of history. Back of all wars is the determination to take from others by force that which could not be secured in any other way. But before that we have the long list of schemes that men devise to get possession of that which they have not earned and for which they have no intention to pay the price. The love of wealth is a root to all kinds of evil. The end is always a heart pierced with many sorrows. Only riches acquired by honestly earning them in something that will of itself bring blessings to mankind will bring permanent blessings to the owners thereof.

Matt. 5:40-42; 6:9-34. It is better to suffer loss, due to the rapacity of others, than to be guilty of coveting that to which you have no right. "With what measure ye mete, it shall be measured to you again" (Matt. 7:1). The same spirit which you manifest to others will eventually bear fruit in others' returning to you the things of life in the same spirit.

Worry and fret never make the crops grow. It never increases man's efficiency nor does it remove dangers. Years ago the "Farm Journal" told of a woman who said that there were two things that she never worried about—the things she could help and the things she couldn't. I hope she lived up to that. Few of us do. But I know of lots of farmers, and others too, who are so confident, or so careless, that they never worry about the final destiny of their souls; but a little too much rain or too little and they begin to worry about their crops. If the kingdom of God and His righteousness comes first in the things I seek after, and it should, common sense would tell me that if I am to do any worrying, worrying lest I might fall short of the glory of God should supersede worrying about my crop. The part is comprised in the whole. The whole life includes eating and drinking and a place of lodgment; but it also includes righteousness, and peace, and joy in the Holy Ghost. There is no lack to them that fear Him, but the young lions may lack and go hungry. I knew a man who had a strange view on divine healing. For his family he would get no doctor, but for his livestock he would. Yet God had given promises to cover all.

Luke 6:27-36. The true spirit of God is that I use all the resources at my command for the good of my fellow man, be he good or bad. The acquisition of wealth should never be an end in itself, but a means to an end. The end of all my endeavor should be to seek the glory of God and the salvation of man. All that God permits to come into my possession should be used to that end and to that end only. Used otherwise, I use it selfishly and never gain any permanent blessings. You may be rich in earthly store and great by earthly standards, and yet be a pauper and a nonentity in the sight of God.

THE DEPARTMENT LEADER AND HIS WORK

BY PATON YODER

Although it still remains without any question that the teacher is the most important person in any Sunday school, yet it is equally true that the department leader can do much to supplement the work of the teacher and, if the teacher is teachable, to increase the effectiveness of his or her teaching. We are taking it for granted that the Bible and its message shall be the subject of study in the Sunday school. We, as Christians, have the greatest Book, and it gives the message of salvation and joy and peace. Certainly it should be central in our Sunday-school lessons.

Most of this article is written from the viewpoint of the comparatively small mission Sunday school where the writer has had most of his experience in active Sunday-school work. Nevertheless, it is hoped that the thoughts presented here will apply as well to the larger Sunday school.

We will pass over rapidly the routine duties of the superintendent and department leaders, such as classification of scholars, ordering Sunday-school supplies, and supervision of the general assembly period. In passing, it may be noted that our Publishing House has a complete supply of teachers' and scholars' lesson help material of very fine quality.

With regard to the general assembly period for the department, there is some question as to its value. In the children's groups it often degenerates into a monotonous and routine review of the lesson. A few stock questions sometimes serve the leader as a substitute for original preparation. "Well, what did you learn in Sunday school today, Sally?" Or, "Sammy, who killed whom with what, and why did he do it?" Perhaps most department leaders are guilty occasionally of neglecting their preparation for the general assembly period, but when one has fifteen or more minutes to talk to twenty-five or fifty boys and girls, or adults, there is no excuse for neglecting the utmost preparation and effort to pack into those fifteen minutes the most effective teaching possible. If there is to be a regular assembly period there are a number of ways to use it, and the routine from Sunday to Sunday should be varied. Reports on Bible memory work and reciting of Scripture by winners of Bible memory contests in the classes may be made in general assembly. Flannelgraph talks or other illustrated talks are always enjoyed by children, although care must be taken that a pretty picture does not detract attention from the message rather than emphasize it. If there are to be attendance contests they should be sponsored by the department and progress noted in assembly period. For adults there is perhaps still more question as to whether the fifteen minutes used for assembly period could not more effectively be used by the respective classes.

With respect to Bible memory work, an attractive way for the whole Sunday school to participate may be worked out with a minimum of expenditure. The items needed for such a project are a typist, ten to twenty mimeograph stencils, and some manila paper or light cardboard. Access must of course be had to a mimeograph machine. Eight or ten verses can be typed on each stencil, in two columns. When mimeographed on the manila paper each page of verses can be cut apart into eight or ten memory verses on cards. As an additional improvement, well worth the effort, another set of stencils can be typed with references for the verses. These can be mimeographed on the back of each sheet of verses. Great care must be taken in typing the references that when the sheets are finally cut into individual memory cards the reference for the correct verse will be on the back of the card. A Bible memory contest, using such a set of cards, could be sponsored in any department.

The department leader has much less chance to make that intimate contact with, and impact upon, the individual scholar than has the teacher. For this reason, perhaps, the next best way for him to be useful in the Sunday school is to lend his hand to anything that might increase the effectiveness of the teacher. Perhaps he has a hand in the choice of teachers. The choice of a wrong teacher may mean the loss of some soul for Christ. The choice of the right teacher may mean the wholehearted consecration of a whole class of teen-age boys or girls. Yes, the teacher makes the impact on the scholar, but in this respect the ones who choose the teacher have a greater responsibility.

Also as a means of increasing the effectiveness of the teacher, adequate helps are needs. Perhaps the teacher would like to use the flannelgraph aids that are available. See that she gets them and also the stand that is necessary to use them. We don't like it when our public schools use poor materials, poor teachers, or are not well equipped, yet we are prone to think that in Sunday school little if any helps or equipment are necessary. The department leader should promote the use of good material.

Wherever possible the department leader should encourage the maintenance of a regularly scheduled teacher's meeting. No doubt this usually will be in the hands of the general superintendent, but where the Sunday school is large, departmental teacher's meetings might be best—especially since our lessons now are graded more than formerly.

In modern warfare soldiers are often awarded medals for bravery "over and above the line of duty" generally expected of a soldier. The departmental leader need not award medals, but he certainly can be instrumental in fostering efforts which are beyond what is ordinarily considered the teacher's duty. Teachers who are continually censured for their best and honest efforts will soon drop into a routine performance of their duties. But those who are encouraged to take on special projects, to venture into new activities, will be more likely to take a real interest in their work. There are department leaders and superintendents who are inclined to veto any plan that did not originate with them. That is a good way to kill interest and initiative. There are certainly times when the zeal of a well-meaning teacher must be somewhat redirected, but let's be careful that the zeal is not destroyed in the process. Youth projects, which have become quite common, singing for the sick or aged, or a week-day Bible study class, should have the department leader's blessing. Further, even though such projects may really be the product of the initiative of the department leader, he should be willing to stay in the background, if necessary, and let the teacher have the credit.

In the mission Sunday school, and perhaps sometimes elsewhere, other forms of activities have a definite, although perhaps limited usefulness. Outings, hikes, and socials help to bring out children from non-Christian homes and to show them that the Christian can have *clean* fun and *clean* recreation, that even such activities can be done to the honor and glory of God. The department leader can sponsor department activities of that sort and encourage teachers to do likewise with their classes. All such special activities enable the teacher to increase that three-fourth hour, which he has with his class on Sunday, to several times that amount.

In mission schools especially, the department leader has a very important responsibility in preparing special programs for Easter and Christmas. Usually the neighborhood parents, whose children have been attending Sunday school, come to hear their children take part on the program. Many wouldn't think of coming

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YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

We continue the theme of the third quarter's topics; namely, "MENNONITE HISTORY AND GOSPEL PRINCIPLES." You will note the following historical topics: **"Persecutions of Our Forefathers"** and **"Migrations of the Early Mennonites."** The topics on Gospel principles are: **"Christian Piety"** and **"Mutual Burden Bearing."** These are Gospel principles for which our Mennonite forefathers and their descendants and adherents have stood and are standing. It will be helpful to note whether there is a tendency to lose out in these principles in our present-day congregations and to take an inventory of ourselves as to what our own attitude is. We should also remember that all Gospel principles are not alone peculiar tenets of the Mennonite faith, but are meant for all Christian people of whatever name if they would be true to the Word of God.

It will be necessary to read considerable history to get the most out of the historical topics. In reading the history, it is well to keep in mind the precious Word of God to which the historical characters we study were clinging. It will be a source of encouragement to us to find men and women whose lives were fully proved in standing for the principles and who came forth as gold. We may also find that there were weaknesses cropping out that we need to avoid, and that we need to prove all things by the Word of Truth and hold fast that which is good.

It seems that the days of God's people are brought into trial in every generation. Periods of peace and toleration tend to take us off our guard, and the ones who should be grounded in the faith seem to wax cold. May we as the youth of the Mennonite Church of today thank God for the testings that lead us nearer to God and His principles of righteousness. Be not dismayed at the thoughts and hard sayings of the religious and political world about us. They may not understand us. But they will be made to consider when they behold our faithfulness and consistent adherence to the principles of the Gospel.

CHRISTIAN PIETY

I Jno. 2:1-29

Topic for August 11

MOTTO

"Live . . . unto him which died for them and rose again."

MEDITATIONS ON THE TOPIC

I. **Christian Piety** is that kind of reverence and devotion that gives devotion to Christ the chief place. All activities and service to our fellow men are motivated by the thought of serving Him. What we do, we do in His name and for the love we have for His cause. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). Jesus voiced the kind of devotion acceptable to Him when He approved the giving of a cup of cold water "only in the name of a disciple."

Piety moves one to live a life well-pleasing in His sight in all things. Purity, honesty, truthfulness, kindness, obedience to all the Lord's commandments, and faithfulness to every duty are engaged in with a conscientious devotion and love for Him who has redeemed us and made us His own.

Piety springs from an inner wellspring of a heaven-born nature. And while it is necessary to cherish the Spirit that dwells within and diligently cultivate the noble movings of His presence in us, we do not secure these inner powers by our own virtues in any works of righteousness emanating from our own human powers. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It is ours to "work out" what He has wrought within. Phil. 2:12. All that we are is due to His grace toward us.

Piety does not consider our time spent in worship and Christian service as wasted. The ends of life are higher than temporal advantages and earthly gains. Heavenly treasures and what affects God's glory and the stirring of other lives to live to His glory are the chief things in our vision, and will enable us to view life with eternal values in mind.

II. **The Text.**—I Jno. 2:1-9.—This passage reveals the characteristics of the true child of God: obedience to His commands, love of our brother, faithfulness to the Word of God, love of God and separation from the world, and obedience to the anointing Spirit. This will produce a life of true Christian piety.

OUTLINE STUDY

I. **True Piety.**
  1. It is expressed in deeds of kindness and purity of life.—Jas. 1:26, 27.
  2. It has its sources in the indwelling Spirit.—Gal. 5:22-25.
  3. It is maintained by diligent application. II Pet. 1:5-9.
  4. It is motivated by God's mercies.—Rom. 12:1, 2.
  5. It is faithful to the gifts entrusted.—Rom. 12:3-21.

II. **Examples of Piety.**
  1. The prayer of Jabez.—I Chron. 4:10.
  2. The three Hebrews.—Dan. 3:17, 18.
  3. Eunice and Lois.—II Tim. 1:5.
  4. Timothy and Epaphroditus.—Phil. 2: 19-30.
  5. The Thessalonian Church.—I Thess. 3: 6-8.

SUGGESTIVE ASSIGNMENTS

For Juniors
  1. Text Word, "Faithful."
  2. Living to Please the Lord.
    a. By faithfully studying His Word.
    b. By earnestly praying for His help.
    c. By diligently watching against evil.
    d. By lovingly obeying His commandments.
    e. By dealing truly and kindly with others.
    f. By seeking God first in everything.

For Seniors
  1. **The Meaning of Christian Piety.**
  2. **The importance of Piety in Believers.**
  3. **Examples of Piety I Have Seen.**

PERSONAL THOUGHT

"Let that therefore abide in you, which ye have heard from the beginning." Our wills devoted to His will bring continued fellowship and keep us from the snares of the seducer, enabling us to receive strength and grace to live a life of piety.

SEED THOUGHTS

We all have visions—the difference is that some people's visions soar higher than those of others. Some people's visions are circumscribed by $ $ $ $ $, others by pleasure, others by ambition, others by lust for power, while the visions of others soar to the realm of glory. These set their "affections on things above," and look upon the earth as a mere place of opportunity, a stepping-stone to the brighter world above. Evidence as to the kind of visions which your boy and girl entertain may be brought out by the question as to what they expect to do or be when they "get big." When you have as your vision of the future a life of service to God and man, followed by an eternity of glory in the presence of and fellowship with God and the heavenly hosts, it will not only make the right kind of impress upon your own life and character but a similar influence will be exerted upon others with whom you associate. It is fortunate for children who are brought up in homes where such visions are entertained and fostered.—Daniel Kauffman in Current Issues.

In theory, piety is reverence and love for God; and in practice, it is the exercise of all our powers in obedience to the divine will. Combining the theory and practice, we have the richest treasure known on earth— **love** for God shown in **obedience** to God.—D. W. Gates.

What you cannot lift before His pure eyes and think of Him while you enjoy, is not for you. Friendship, schemes, plans, ambitions, amusements, speculations, studies, loves, businesses—can you call on the name of the Lord while you put these cups to your lips? If not, fling them behind you.—A. Maclaren.

We must watch over pious impressions, and cultivate them, or they will never become vigorous and enduring.—W. E. Channing.

I do not doubt but that genuine piety is the spring of peace of mind; it enables us to bear the sorrow of life, and lessens the pangs of death; the same cannot be said of irreligion.—Bruyere.

A mind full of piety and knowledge is always rich; it is a bank that never fails; it yields a perpetual dividend of happiness.—Sel.

PERSECUTIONS OF OUR FOREFATHERS

II Cor. 4:1-18

Topic for August 18

MOTTO

"Persecuted, but not forsaken."

MEDITATIONS ON THE TOPIC

I. **The Forefathers of Our Faith in Persecution.**—They lived in the period when the principle of separation between church and state was not an established right to Christians in the sight of the church and state authorities of the time. When they dared to take their stand on the truth of the Word of God, they placed themselves in danger of being handled by the ones in authority over the state church in power.

But the study of the Bible and a strong conviction to obey God and form a church in harmony with the Scriptures made them dare to be rebaptized on confession of faith and refuse to baptize their infant children. They could not but teach and bear witness of what they believed to be the testimony of the Scripture. When they refused to continue in attendance of the state church and were no longer in fellowship with the teachings of the same, they were brought into conflict with those who believed in bringing persecution upon all (so-called) false religion.

But their devotion to God and willingness to suffer for what they believed to be the truth was a strong testimony before their enemies and was a means of convincing thousands to join with them and bear the same persecutions. In many cases it awakened the conscience of the officers who executed the sentences of the rulers upon these faithful martyrs to Christ.

The pain and misery they bore, even to the giving up of life itself, is a witness of the grace of God, of the strength of their faith in Him and His Word, and is a pattern to us that we do well to follow in our own times when persecutions are not so severe, but when ridicule and scorn and contempt make it hard for sensitive souls to endure.

II. **The Text.—II Cor. 4:1-18.**—This passage gives the experiences in the life of Paul that enabled him to look beyond the "things which are seen" to the "things that are not seen." Thus through faith he looked forward to the fulfillment of God's promises while God wrought in his soul the renewal of spiritual power enabling him to endure. The application to the experiences of our forefathers is evident. Likewise the application to our own experiences may be appropriately made.

OUTLINE STUDY

I. **Cause for Persecution.**
1. Rebaptism.
2. Preaching the Word as they believed.
3. Refusal to baptize their children.
4. Absence from the state church service.
5. Holding separate meetings from state church service.

II. **Kinds of Sufferings Inflicted.**
1. Drowning.
2. Beheading.
3. Burning alive.
4. Confiscation of property.
5. Banishment.
6. Beating.
7. Slavery.
8. Imprisonment with insufficient food.
9. Slander and false accusation.

III. **Prominent Men Who Suffered.**
1. Conrad Grebel.
2. Felix Manz.
3. George Blaurock.
4. Michael Sattler.
5. Hans Hut.
6. Menno Simons.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Suffer."
2. Blessings in Suffering for Righteousness.
   a. What Jesus said.—Matt. 5:10-12.
   b. What Peter wrote.—I Pet. 3:14.
   c. The example of Jesus.—I Pet. 3:18; 2:21-25.
3. Righteous Men who Suffered for Truth.

For Seniors
1. Why Our Forefathers Suffered.
2. What They Endured for Christ's Sake.
3. Illustrations of Persecuted Saints Among Mennonites.

PERSONAL THOUGHT

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Affliction does us good. The difference between time and eternity is great. We do well to keep our thoughts established so that we can continue to look at things with an eternal viewpoint.

SEED THOUGHTS

It has become a settled principle that nothing which is good and true can be destroyed by persecution, but that the effect ultimately, is to establish more firmly, and to spread more widely, that which it was designed to overthrow. It has long since passed into a proverb that "the blood of the martyrs is the seed of the church."—Albert Barnes.

Christianity has made martyrdom sublime, and sorrow triumphant.—Chapin.

The resources of bigotry and intolerance, when convicted of error, is always the same; silenced by argument, it endeavors to silence by persecution, in old times by fire and sword, in modern days by the tongue.—C. Simmons.

The way of the world is to praise the dead saints, and persecute the living ones.—N. Howe.

The wind of persecution only fans the flames of earnest Christian zeal to white heat. —Sel.

MUTUAL BURDEN BEARING

Acts 4:31-37; II Cor. 8:1-24

Topic for Aug. 25

MOTTO

"Bear ye one another's burdens."

MEDITATIONS ON THE TOPIC

I. Bearing One Another's Burdens.—God has planned that men should be multiplied in the earth and that no one should need to be alone absolutely without some touch or communication with others in some way. He has made us dependent on one another. In the family the wife and the husband have mutual relations and dependence that are complete by giving their help to one another according to the gift God has given. God has also planned that the children should be cared for in their formative period by the mature strength and understanding of the parents. As the parents age and the children become mature, God has planned that the parents in turn should be supported by the strength and love and understanding of their children. What is true of the home is also true of the church with its varied conditions and circumstances in the lives of its members. Those who "are strong ought to bear the infirmities of the weak." Sometimes the strong will later have a time of weakness and the weak will have a period of strength. God has purposely tempered the body of believers together so that every member will have the same care one for another. I Cor. 12:18-26. None of us can say that we do not need the help that the ones that "lack" can supply. None of us are so lacking but that we can serve the body in some helpful way.

The great law of Christ is **"not to be ministered unto,** but to minister." If this law of service has rightly possessed us, we shall not be satisfied to have the good things when we know that some one is in need of a service which can be rendered by us. Thus God has formed His people on earth into a mutual body of united service to one another and in their praise to God. What is true of the church is workable as far as men allow it in the community and in the outreach toward all men so that we may rightly say. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10). Also "If it be possible, AS MUCH AS LIETH IN YOU, live peaceably with all men" (Rom. 12:18). This law of Christ makes us feel to reach out for the lost also just as the Son of man came "to seek and to save that which was lost."

OUTLINE STUDY

I. **The Law of Christ.**
1. From an indwelling love.—I John 3:17.
2. A cheerful action.—II Cor. 9:7.
3. A willing mind.—II Cor. 8:2-5.
4. The example of Christ.—II Cor. 8:9.

II. **Burdens to Bear.**
1. Poverty.—Acts 2:44, 45; 11:29, 30.
2. Spiritual defeat.—God 6:1, 2; Rom. 14: 13-15:3.
3. Labors.—III John 8; II Cor. 1:11.
4. Persecutions.—Phil. 1:19, 20; Heb. 13:3.
5. Sorrows.—Rom. 12:15; I Cor. 12:26.
6. Discouragements.—I Sam. 23:16; I Thess. 4:18; 5:11; II Cor. 1:4.

III. **Services Rendered.**
1. According to abilities and gifts.—Rom. 12:6-8; I Pet. 4:9-11.
2. In an unselfish service.—Matt. 20:25-28; Phil. 2:4-8.
3. Without thought of recompense.—Luke 14:12-14.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Help."
2. Serving One Another in Love.
   a. By sharing what we have.
   b. By carrying one another's loads.
   c. By comforting one another in sorrow.
   d. By rejoicing in others' joys.
   e. By encouraging in times of difficulty.
   f. By praying for one another.

For Seniors
1. The Spirit of Mutual Burden Bearing.
2. Burdens to Be Borne.
3. Ways of Helping One Another.

PERSONAL THOUGHT

"Ye which are spiritual, restore such an one." The spiritual law of Christ in us will do much to make us helpful to one another and will enable us to be solicitous for others that we may bear their burdens. We will seek not our own pleasure or selfish desire but the welfare of another whom God has placed before us to have a care for. Cp. I Cor. 10:24.

SEED THOUGHTS

I ask Thee for a thankful love,
  Through constant watching wise,
To meet the glad with joyful smiles,
  And wipe the weeping eyes,
And a heart at leisure from itself,
  To soothe and sympathize.
—Anna L. Waring.

I expect to pass through life but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow being, let me do it now, and not defer or neglect it, as I shall not pass this way again.—Penn.

It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one with it through us.—Philips Brooks.

Help Somebody Today

Look all around you, find someone in need,
  Help somebody today!
Tho' it be little, a neighborly deed—
  Help somebody today!

Many are waiting a kind loving word,
  Help somebody today!

Thou hast a message, oh let it be heard,
Help somebody today!

Many have burdens too heavy to bear,
Help somebody today!
Grief is the portion of some ev'ry where,
Help somebody today.

—Mrs. F. A. Breck.

MIGRATIONS OF THE EARLY MENNONITES

Heb. 11:23-40

Topic for September 1

MOTTO

"A good report through faith."

MEDITATIONS ON THE TOPIC

1. **Mennonite Migrations of Early Days.**—The way of life which the Mennonites live was not always appreciated by the governments and peoples among whom they lived. Hardships were heaped upon them, and their sons were demanded for military service, and often they were persecuted because they stood firm for the faith which they had espoused different from the practices of the state churches. After it was too late, the governments often saw that they had lost very profitable citizens. But a people cannot continually be oppressed when there is hope of escape for themselves and posterity to obtain a better situation. This will answer the question, Why did the Mennonites move in large numbers to strange lands and take up the hardships which such an undertaking would bring?

Pleasant as freedom and prosperity are and satisfying as it is to be in the home where we were born, there are movings of the heart much stronger when a people have found the blessings of the Lord in obedience to the convictions of conscience, and feel their obligation to save their children from the blighting influences of a military spirit which a militaristic government is determined to impose upon them. Governments have not remained true and have not rightly valued the citizenship of a peace-loving and pious people in their midst. "The world knoweth us not" could well be said by the Mennonite people whose many migrations are recorded in history. These hardships and trials have developed the Mennonites in many respects and have set them out as a people who have a distinct mission in the world. Shall we earnestly seek to understand God's leading in these experiences?

II. **The Text.—Heb. 11:23-40.**—This passage points out how the men and women of God in past history have passed through trials and have learned to regard the service of God of greater value than the treasures of earth. It is suggested that **"the world was not worthy"** of them as a people. They were thus greatly undervalued and hounded into the deserts and mountains and dens and caves of the earth. Yet there was One on high whose all-seeing eye saw their faith and in due time has revealed His purposes and blessings.

OUTLINE STUDY

I. **Reasons for Migrations.**
1. Severe persecutions.
2. Privations because of conscience.
   a. War.
   b. Oaths.
3. Banishments for the faith.
4. A hope of freedom to worship God.

II. **The Migrations.**
1. From Switzerland to Alsace, France.
2. From Switzerland to the Palatinate, Germany.
3. From the Palatinate to America.
4. From Prussia to Russia.
5. From Russia to America.
6. Settlements in America.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Faith."
2. God's Pilgrims and Strangers.
   a. Are seeking a city to come.
   b. Are despised by the worldly-minded.
   c. Are persecuted by rulers and churches.
   d. The story of
      —The Swiss migrations.
      —The Palatines.
      —The first settlers to America.
      —The Russian Mennonites.

For Seniors
1. Select topics from the Outline Study.

PERSONAL THOUGHT

How do we value Christ's people today? Can we, like Moses, forego the treasured wealth of the world with its sinful pleasures and join in the afflictions of the people of God, keeping our vision on the "recompense of the reward"?

SEED THOUGHTS

Since the time of Napoleon there has been no exemption from military service for anyone in France. This is the explanation for much of the emigration of Alsatian Amish and Mennonites to America in the past one hundred and twenty years.—Glimpses of Mennonite History, p. 28.

About the year 1870 a new cloud appeared in the sky: the Russian government threatened to withdraw military exemption from the Mennonites, although it had originally promised it "forever." In the end a form of alternative service, not under the military arm of the government, was worked out. But the confidence of many people had been shaken and about 18,000 Russian Mennonites emigrated to the prairie states and to Manitoba, Canada, 1873-80.—Glimpses of Mennonite History.

In 1709 there was a fresh outbreak of persecution for the Mennonites living in Berne, and it was followed by another flight, this time not only to the Palatinate, but also to Holland and to America. The emigrants of 1709 were greatly aided by the Mennonites of the Netherlands.—Glimpses of Mennonite History, p. 35.

PERSECUTION OF ANABAPTISTS

(Continued from page 232)

enced the presence and definite assistance and comfort of the Lord. "If we would think of the sufferings," wrote Jan Claesson, "we would not overcome, but we must look beyond these things upon the eternal reward."

A girl named Elizabeth, who suffered martyrdom in 1549 at Leeuwarden, said under torture: "Oh I cannot endure it any longer." The tormentors said: "Confess and we will relieve your pain." But she cried unto the Lord, her God: "Help me, O Lord, thy poor handmaiden! for thou art a helper in time of need." She continued to call on the Lord, and He took away her pain, so that she said to her tormentors: "I feel no longer any pain in my flesh as I did before." They obtained not a word from her in the way of betraying her brethren.[20] One of the martyrs, a girl at Basel in Switzerland, said under torture: "My body is in your power, you may brand, tear, and lacerate it as you may choose. But my soul overflows with joy through the inward consolation with which the Lord fills me."[21]

Invariably, when the martyrs were taken to the torture chamber to be laid on the rack, their greatest anxiety was that they, in order to have the excruciating pain alleviated, might yield to the demand to betray their brethren. Therefore they sometimes expressed the desire that they might know less about their brethren and their whereabouts. Many of their letters from the prisons contain warnings against too great inquisitiveness as concerned the names and dwelling places of those of like faith.

The records contain many testimonies that under the most severe torture no name came over their lips.[22] They testified that the Lord kept their mouths sealed, while the inquisitors did all in their power "to drive out the dumb devil," as they said.

Jerome Segers gave the following touching account of his torture: "They tortured me severely, but the Lord was stronger than all their torments; He kept my lips. Eternal praise and glory be to Him who does not forsake His own. They obtained no names from me. . . . They threatened that they would torment me till the next morning and stretch me a foot longer than I was. Pouring water into my mouth they filled my body full of water. They had bound me with four ropes and racked me so that it seemed to me as though my head and legs were severed from the body. But they obtained nothing from me; praise and glory be to the Lord."

* * *

Within a few decades there was in various places and districts a noticeable relaxation in the persecution. Though the central governments of the states and provinces, as a rule, still insisted on enforcing and carrying out the edicts against the Anabaptists, some of the minor authorities, such as the magistrates of certain cities in Holland and Northern Germany, began to take a more lenient attitude toward the Mennonites. They had in a measure become acquainted with them and had been led to recognize the uncalled-for cruelty and unreasonableness of the persecution. While such magistrates would not have permitted the Mennonite people to hold public meetings, they were willing to overlook and ignore their presence, so long as they could do so without incurring danger to themselves.

This is evident from various facts and from a number of statements found in Menno Simons' writings. At the time when the last execution of a Mennonite martyr in Holland took place (1574) there were large Mennonite congregations in that country. A few years before this martyrdom occurred, the church at Harlingen had 1,700, that at Franeker 1,300 members. Apparently they were left almost entirely undisturbed.

Menno Simons wrote concerning the tolerant attitude of some of the rulers and magistrates:

> In short, dear reader, if the merciful Lord had not, in His great love, tempered the hearts of some of the rulers and magistrates, but had let them proceed according to the instigations and bloodpreaching of their theologians, no pious person would survive. But yet a few are found who, notwithstanding the words and writings of all theologians, tolerate the fugitives and at times show them mercy, for which we will forever give praise to God, the Most High, and also return our thanks in all love to such kind and discreet rulers.[24]

The first country to grant the Mennonites toleration was Holland. The last martyr in that country was Reitse Ayses who was burned at the stake in the city of Leeuwarden in Friesland, in 1574. At the time when Prince William of Orange came into power the Mennonites had become numerous in Holland. He was a prudent, tolerant ruler who clearly saw the unreasonableness of persecuting the Mennonites. Even some of their antagonists did not deny that they were useful citizens. The very presence of the numerous Mennonites was an unanswerable argument for the refutation of the theory that a state tolerating various religious creeds could not prosper.

The writer of the Preface to the Martyrs' Mirror of 1631, Hans de Ries, before his flight from Antwerp to the Northern Netherlands in 1577, had lived in the midst of the raging persecution which this work describes. By a hair's breadth, as it were, he had made

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COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE GROWTH OF THE NATIONAL ASSOCIATION OF EVANGELICALS

Prove all things; hold fast that which is good. —Paul.

Neither the Mennonite Church nor any other denomination is called upon to endorse or unite with all movements that rise in Christendom; but it is advisable to know what is going on and what is being done by others. The Mennonite Church has enough of historical background, enough of practical experience, and enough vision to plan her work in harmony with the Word of God and the faith as held by the church.

There are, however, movements which do some work which needs our understanding for proper evaluation. Sometimes they do work for us for which we ought to be grateful—for instance, the great Bible societies, also some evangelical clearing houses for our missions and missionaries. These have been very helpful to the Mennonite Church, at home and on the foreign field.

The National Association of Evangelicals is a young organization, but it is growing by leaps and bounds. Its growth can be classed as a modern miracle in evangelical ranks. This movement is doing much to keep the Federal Council from getting control of things in this nation, for instance, the control of the ether waves in an effort to get their liberal messages into our homes. This liberal organization attempts to say that it speaks for the American Protestant churches, which is not true.

Then also this new movement is seeking to curb the Catholic Church in its influence with the State Department in trying to keep Protestant and evangelical groups from sending missionaries to countries where the Catholic Church is in the saddle politically and otherwise.

It may be of interest to our readers to know what this new organization is seeking to do, and doing. Allow us to quote, Mr. J. Edwin Wright:

The National Association of Evangelicals was formally organized in Chicago at a convention attended by nearly six hundred Christian leaders of America in May, 1943. These leaders came from sixty-three denominations, scores of Christian educational institutions, mission boards, and other evangelical organizations.

The reason for this movement among the conservative denominations and churches is the conviction that the time had come when groups which could not conscientiously accept the leadership of existing interdenominational agencies must find some means of co-operation and expression.

Twenty-five denominations, having a total membership of about 25,000,000 are affiliated with the Federal Council of the Churches of Christ in America. More than 235 other denominations have no affiliation with that body. It is also evident that several millions of Christians in the denominations within the Federal Council are opposed to entanglement with its inclusive policy which admits to membership and positions of prominent leadership those who deny the Deity of Christ and the essential doctrines of the Christian Church. Altogether the denominations outside the Federal Council and the churches on the Council roster who are there unwillingly constitute a majority of all Protestants. It is right and just that they be represented according to their wishes and conventions.

At the constitutional convention the general assembly adopted a statement of faith as a common platform of fellowship. Its acceptance without mental reservation is a requirement for membership on the part of all organizations or individuals.

After three years the NAE has a membership of approximately one million individuals. Included are twenty-two denominations and hundreds of single churches. Many other Christian organizations and institutions are also members. Eleven offices are maintained in cities extending from coast to coast. Scores of regional and local committees are functioning. A considerable number of other denominations are considering affiliation.

NAE is a service organization to its constituents. It has no authority to interfere in any way with the internal affairs of a church or denomination. In order to co-ordinate and make effective its service to its members it has established several commissions and associated corporate bodies.

National Religious Broadcasters is set up to protect the interests of Gospel broadcasting. It seeks the improvement of such programs and the adoption of a code of ethics which will place the programs of its members on a high plane deserving of the respect of the broadcasting companies and the general public.

The National Sunday School Association was established to revive the Sunday schools of the nation through a return to methods of promotion which were inadvisably abandoned by modernists to the great detriment of their important work.

The Evangelical Foreign Missions Association is occupied with its services to forty-three mission boards. Through its office in Washington the procurement of passports, visas, and military permits is greatly accelerated. Expert advice is provided on many problems relating to the missionary enterprise. An office has just been opened in New York for the purpose of assisting in transportation problems. Also, this office will develop a plan of co-operative buying of supplies and equipment for missionary outfitting.

Chaplain Counselors for Industry is providing courses of training for this important service to the workers of America and is placing these men in industrial plants.

The Commission for Church Schools has already prepared a splendid series of lesson outlines for use in week-day Christian "released time" classes. It is preparing to render other services to evangelicals.

The Commission on Evangelism is preparing to launch a nation-wide plan of conferences designed to promote the work of soul saving and Christian nurture. There is need for the development of the many resources which may contribute to the ingathering of those who are without Christ. Christians everywhere must be challenged by a sense of their personal responsibility to witness for Christ.

One of the most effective projects to date has been accomplished through the Commission for War Relief. Nearly $700,000 worth of used and new clothing (reckoned at the insurance valuation of $1.50 a pound, much below its real value) has been sent to Europe. Nearly $100,000 in cash has been collected for these sufferers. The cost of the operation has been kept down to less than one third of the average cost for the administration of relief by the other licensed organizations doing a similar work.

This work is expanding constantly in volume. The distribution is handled by our own selected organizations in the six European countries in which we are working. In every case these distributors give the Gospel with the clothing so that the ministry is both to soul and body.

Many special services have been rendered to our constituents such as securing exemption from the order prohibiting conventions in 1945 for the benefit of summer assembly organizations.

Three national surveys of radio have been conducted. Legislation has been sponsored. Churches have been supplied with pastors and special speakers.

Recently a great movement of expansion into other countries has been commenced. Within the next year it is anticipated that the movement will have girdled the globe, with similar organizations in many countries functioning as associates in the great work of bringing evangelicals throughout the world into a new sense of solidarity and co-operation in our world task.

A FOREIGN MISSIONS CASUALTY

If any man come to me, and hate not . . . his own life also.—Jesus Christ.

The Lordship of Jesus Christ is evident in His demand that His followers must be willing to surrender even their own lives, in the defense and service of the kingdom. This does not imply the use of carnal weapons. Stephen in defense of the Gospel laid down his life. Paul did both—laid down his life in service, which nearly caused his death; and later in martyrdom died for the cause.

Lately, Sister Marion Nafziger, a trained nurse of Waterloo, Ontario, en route to do relief work in the famine-stricken district around Calcutta, died in a Singapore hospital, following an appendectomy and a subsequent attack of pneumonia. There are grounds for the feeling that she was a casualty to the cause. The price was high, but the sacrifice was worth-while. If Jesus Christ is the Son of God—if Jesus Christ died for our sins—then **no price is too great to pay for Him!** This is true in the present case.

Sister Nafziger was educated at the Kitchener-Waterloo Collegiate and the Eastern Mennonite School, Harrisonburg, Va. Later she graduated from the K-W Hospital School of Nursing in Kitchener, Ont., and qualified as a registered nurse.

She left Canada April 4, traveled via New York and San Francisco, from which port she sailed on April 27. Traveling with her was Mildred Shoemaker, of Illinois, a nurse bound for the same destination.

They were delayed some three or four weeks at Manila in the Philippines. She was put off ship at Singapore, removed to a hospital, where she died.

It is of interest to know that her young life made its own deep impression among her friends and many others. The staff at the K-W Hospital was deeply touched. Many were the tokens which tell this story. One not deeply spiritual staff member said: "Well, the kid surely had the right stuff inside" (her language). At the M.C.C. Office, Akron, Pa., one of the staff men said: "Among the 150 workers that passed through this office, the impress of her consecrated spirit will remain and live on."

Concerning the memorial services, conducted at the Erb St. Mennonite Church, with a crowded house, the speaker for the Mennonite Central Committee, Bro. H. S. Bender, Goshen, Ind., commented thus: "There was a deep solemn hush all over that large audience; her early passing made a deep impress and will be a challenge to many young people."

May her testimony, like that of the young martyr Stephen, continue until the last witness is given, the last service rendered, and the last life laid down—**for His sake.** .The cost may be high, the sacrifice may be great, the loss painful—but for HIM, no price is too high!

BRITAIN'S SPIRITUAL STATE AN AMERICAN CONCERN

The United States has only one world-ally with spiritual kinship, and that is the United Kingdom. If they are divided by a common language, as Bernard Shaw claims, they are united by mutual ignorance.

"Britain is a pagan country," an English journalist wrote in January to an American religious monthly. And this fantastic fact seems to be proved in the 172-page report of the Church of England's Commission on Evangelism, about which he was writing. It is entitled, "Toward the Conversion of England," and came as such a shock to the masses of whom it spoke, that it became a best-seller and the subject of immediate universal discussion. The secular **Review of World Affairs** (Nov., 1945) says: "It represents one of the most important developments in the whole world situation." No kind of unanimity was expected when the commission was set up. But the report is unanimous. The evangelical Bishop Chavasse is chairman, and summarizing the painful picture he says: "Today we confront a new phenomenon—a generation that has lost God and a whole dimension of life, the spiritual dimension."

In a little more detail this is what was revealed in England: (1) Ninety per cent of the population makes no profession of any allegiance to any Christian church; (2) the ethical standards of ordinary people are no longer based on Christian principle, nor result from Christian faith and teaching; (3) there is a general denial of the spiritual in man.

Let us focus the picture by recalling that the population of the United Kingdom is made up thus: England forty-two, Scotland four and three-quarter, and North Ireland one and one-quarter million people. The British religious statistics are approximately these: Episcopal (mainly Anglican, the denomination which made the report) 3,037,335; Presbyterian 1,671,726; Methodist 820,499; Congregational 416,442; Baptist 382,337; Brethren ("Plymouth") 80,000; Quaker 20,000. A grand total for Protestantism in all the United Kingdom of less than six and one half million. The Unitarians number 30,000; Jews 300,000; and the Vatican claims 2,500,000. (In each case "independent" Eire, or Southern Ireland is omitted herein.) Thus a total of less than nine and one half million in a population of forty-eight million claim **any** church affiliation. In the United States about fifty-two per cent of the population claim religious faith as expressed by the 256 bodies reporting currently. Incidently the population is spread per square mile in the following ratio: England 710, Scotland 165, and the United States forty-four.

Moreover, Bishop Chavasse concludes, "There can be no hope whatsoever of successful actions toward the conversion of England until England has become a network of parish prayer meetings and prayer circles of every kind." We should passionately agree and add, Gospel preaching must be restored, too, especially since the same good man says the clergy's "spiritual anemia" was the cause of leaving half the British population "worse than heathens."

"The position is desperate . . . The plain issue now is a stiff fight between a material and a spiritual civilization," writes Mr. J. Butterworth, a famous London youth leader, founder of "Clubland." It is reported that British prisons are twice as full today as they were when the war began. Pilfering is everywhere on the increase; railroads, hotels and restaurants and even the postoffice are harassed by all forms of petty crime. A callous mood of selfishness seems to prevail everywhere. Illegitimacy and divorce and "social disease" figures consequently reach new records. A Commission of the National Association of Boys' Clubs reports that youth is "in fact suffering from the effects of that view so commonly held in the latter part of the last century that the Christian ethic could and would safely survive the abandonment of creeds. That view is now seen to have been an illusion. The fallacy of the theory that man could abandon faith and belief and keep the moral standards and values has in fact been exposed by its results." Captain L. D. Gammons, a member of Parliament, recently broadcast these words: "I often ask myself why this war happened at all. I believe one of the main reasons was that in the past twenty years something seemed to go out of us as a nation. . . . What was it that went out of us? . . . It was that we had lost beliefs . . . and nothing took their place. No man can live on a negative." Amazingly enough, the aged Dr. R. J. Campbell (the Congregationalist-turned-Anglican), who wrote "The New Theology" in 1907, joins with this chorus on the nemesis of lost faith and cries out like an evangelist now!—"What is chiefly wrong is that English people as a whole have no flaming faith in eternal and imperishable realities, realities for which they would be willing to sacrifice everything in the world. . . . We are living by Christian moral values, whose eternal sanctions are no longer taken for granted, and this cannot last: either we must as a nation recover a flaming faith in a good that is not of this world alone, or our national character will decay and become corrupt as that of other nations has done in the past." Does Dr. Campbell see any necessary or causal connection between England's lack of "a flaming faith" and his own faith-dissolving "new theology"? Is not "modernism" a black cause of our surrounding Stygian darkness today?

Once more, Dr. J. S. Whale, president of Cheshunt (Congregational Theological) College in Cambridge, England, penetratingly pointed out: "I have to reckon from the very outset with two inescapable facts. The first is the widespread decay of the old faith by which our fathers lived and died. Naturally enough we are reluctant to admit that the downward grade in religion is serious in our country, or that Christian England has moved some way along the road towards practical atheism. But evidence for this abounds. . . . Whereas our fathers in the Nineteenth Century lived by that faith that had been delivered to them, their children in the present century have been living on little more than the sentiment thereof, with the result that now their grandchildren have not even that for sustenance.

"The second part is the widespread demand for a new order of society. The plain man knows that human society is ill, suffering from more than one disease. He sees it shuffling along like a disorderly rabble instead of marching with confident purpose. . . . Now as we look at these facts together it is clear that each is conditioned by the other. A decaying faith in God the Redeemer explains and is explained by the confident modern belief that man needs no redemption. These two facts rest upon the assumption that the old faith and the new order are mutually exclusive; like oil and water they stand apart from one another. That is the prevailing assumption, and it is our business, as believers and citizens, to tell the world, in season and out of season, that the Christian assumption is the precise opposite of this. We believe and know that the old faith and the new order cannot live without one another. Each is a fraud without the other as its necessary complement.

"Such is the sin of fallen man, and so desperate is his abiding need of redemption, that any new order will always be a gigantic mockery unless faith in a divine Gospel of forgiveness and power is its sanction and guarantee."

Finally, the report "lays the obligation of evangelism upon every professing Christian." And fortunately it makes clear what "evangelism" means for it says, "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church." But how can this be done but through a real Holy Spirit revival in the churches? In a recent book Lord Elton went so far as to say, "Never in our history has a spiritual revival been more needed. It is now literally a matter of life and death."

Britain and America have tasted the marvelous regenerating power of God in great revivals. Whitefield and Wesley came here; Moody and Sankey, Chapman and Alexander went there! The Gospel and the Spirit know no races or boundaries. Why could not our two peoples be cleansed and united again in a profound spiritual experience of repentance and revival? What America and Britain need more than atomic bomb defenses is "a realization that the split spirit, the split ideal, and the split faith, can cause more havoc than the split atom!"—Dr. T. Christie Innes, New York, formerly pastor in London, Edinburgh, and Toronto.

HYMNS

(Continued from page 247)

songbook is *Favorite Selections for Male Voices*, edited by Walter Yoder and John Duerksen and published in 1945. It was written especially for the needs of our C.P.S. camps, but should be of use anywhere that good arrangements for men's voices are desired. Now in proces of production is a book of arrangements for juniors. Most of these arrangements are by Walter Yoder, and provide the kind of simple harmony that can be beautifully mastered by our older children.

Worthy of note here is *Amische Lieder*, compiled and published by J. W. Yoder in 1942. The singing of the *Ausbund* and other hymns among the Old Order Amish has through the years been in tunes passed down from generation to generation by ear alone. J. W. Yoder, who himself sang these songs as a boy in an Amish home, transcribed into shaped notes the tunes as sung by present-day leaders in Mifflin County, Pa. His purpose was to preserve the traditional way of singing these hymns and to bring about a uniformity in the tunes throughout the various Amish communities. The book contains also many more recent songs and a simple presentation of musical rudiments.

Hymns are not only an expression of religious emotion; they are teachers of Christian truth. It is tremendously important that we keep our hymnody pure. The words of our songs are drawn from many sources, so far as denomination is concerned. We need to watch, therefore, that truth and balance are preserved in the hymns which we sing and teach others to sing. So much in modern religious song, both in the words and the music, is frivolous and jazzy that we need to make a constant effort to develop and maintain sound musical taste. We have a noble musical heritage. Our fathers have recognized the important place of the musical portion of our public and private worship. Let us build on the foundation which they have laid, profit by what they can teach us, and continue to develop a hymnology which will be a glory to God and a real profit and pleasure to our people.

Scottdale, Pa.

PERSECUTION OF ANABAPTISTS

(Continued from page 253)

his escape from that "den of murderers," Antwerp. His preface to his Book of Martyrs is in part as follows:

> You see here as in a mirror that neither the innate love between husband and wife, nor parental affection for their children, nor bonds of intimate friendship, nor the desire for life and the natural shrinking back from death could shake the steadfastness of these heroes, nor cause them to lose courage. Comparing these things with the "riches of Christ," they despised all such considerations and were willing to part from wife, children and friends, home and possessions; they were resigned to endure grievous imprisonment in dungeons, to suffer all kinds of hardship and privation, cruel torment and torture. Neither the threatenings of the most terrible death, nor the most alluring promises, (if they recanted) could move them to forsake the evangelical truth, the love of God and the blessed hope. With Paul they could say, "Who will separate us from the love of God?"
>
> Through this love they overcame all and, above human strength, did glorious deeds of valor. In face of gallows and wheel, fire and sword they fearlessly confessed the truth, so that the judges and inquisitors at times marveled and at times were angered and even terrified. Calmly, yea with joy in their hearts, they endured that from which human beings naturally shrink. They were endued with such power that the most terrible and inhuman torments could not compel them to betray their brethren by mentioning their names. For the sake of divine and brotherly love they offered up their bodies.
>
> The brotherhood in general was, in consequence, kindled with zeal and love in such measure that they all despised that which is earthly and set their affections on heavenly things, standing in readiness for the same sufferings that had befallen their brethren and that were threatening themselves also. In showing hospitality to their brethren they regarded no danger to which they exposed themselves thereby. They visited those that were imprisoned, and comforted and strengthened them at the places of execution by calling to them with appropriate words of Scripture.
>
> The tyrants were put to shame, they failed in what they undertook to do. It was their aim to cause these Christians to apostatize from the faith, but by the persecution they only gave them opportunity to prove the genuineness of their profession. The persecutors put forth every effort to destroy those who differed from them in faith, but the number of the believers only increased in consequence. Many were led to inquire after the truth, and were finally brought to conversion through witnessing the sad spectacle of the execution of those who were innocent of transgression and who would suffer death rather than to depart from what they recognized as the divine truth.
>
> In those times of cross-bearing, when we could come together only under danger of life, the zeal for the cause of the Lord was such that we nevertheless met frequently. Often we came together at night time and under very difficult conditions, in corners and nooks, in fields and woods. How precious was the opportunity to spend an hour in mutual edification and strengthening each other in godliness! How thirsty and hungry were the souls for the divine food of the soul! How pleasing and satisfying was its taste! Every one was interested in lasting treasures, for natural treasures could not give comfort.

1. Franck, S., **Chronica**, 1531, fol. 444b.
2. Cornelius, **Geschichte des Muensterischen Aufruhrs**, II, p. 48.
7. Wappler, P., **Die Stellung Kursachens und des Landgrafen Philip von Hessen zur Taeuferbewegung**, 1910, p. 93.
8. **Menno Simons' Complete Works**, I, p. 196a.
9. The same work, II, p. 11.
10. Horsch, J., **The Hutterian Brethren**, p. 39.
18. **Martyrs Mirror**, p. 547a.
19. The same work, p. 595a.
20. The same work, p. 465a.
21. **Het Offer des Heeren**, pp. 167, 203, 208, 412.
22. **Martyrs Mirror**, p. 500.
24. **Menno Simons' Complete Works**, II, p. 104b.

August at Laurelville

Twelve-Day Young People's Institute—August 5-16

Twelve days of spiritual feasting, Christian fellowship, recreation, relaxation, and rest—an ideal vacation.

Staff: John E. Lapp, J. R. Mumaw, John Duerksen, D. Ralph Hostetter

Reservations are still available. For program and further information write C. F. Yake, Secretary, Scottdale, Pa.

Bible Conference—August 17-19

A short conference with a capable staff and an interesting program. It is designed for those who cannot come for a longer period of time. Sessions Saturday afternoon and evening, all day Sunday, and Monday forenoon.

Theme—Christ and His Church.
Director—Jesse Short.
Music and Devotions—E. M. Yost.
Speakers—Jess Kauffman, Clarence Ramer, E. E. Miller.

Publication Board Meeting—August 19-21

This is the biennial meeting of the Board. The evening meetings are open to the public.

Publishing House Families and Friends—August 21-23

The period which had been reserved for General Conference will be taken advantage of by the families of Publishing House workers and their friends. If you wish to join the group write for information.

Missionary Bible Conference—August 24-September 3

A conference with a combined Bible and missionary emphasis. Missionaries from the home and foreign fields will be present. Sponsored jointly by the Mennonite Board of Missions and Charities and the Mennonite Camp Ground Association. If interested in missions and Bible study you should attend this conference.

For program, reservations, and further information write J. D. Graber, 1711 Prairie St., Elkhart, Ind., or Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa.

Director—J. D. Graber.
Bible Instructor—C. F. Derstine.
Missionary Speaker—Nelson Litwiller.
Many other missionaries and Christian workers will speak.

THE DEPARTMENT LEADER

(Continued from page 250)

any other time. This is the one chance to give them the Gospel. A program can be presented that will present Christ's claim on their lives as well as any sermon. A class exercise in which *doubting* Thomas becomes *believing* Thomas is very effective at Easter. These programs are golden opportunities for department leaders and superintendents.

There are many other avenues of service for the department leader. The spiritual life of the teacher should be his concern. If it is not taken care of elsewhere, visitation work with the parents of the pupils in his department may be supervised by the department leader. In summary, let not the departmental leader think his work consists of distributing papers, ringing bells, and asking a few routine questions in review. His task is as big as he makes it; there is no end to its possibilities. Goshen, Ind.

CHRISTIAN MONITOR

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Scene Near Goshen College, Goshen, Indiana

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A LOST OPPORTUNITY

BY MATTIE M. BOTELER

MISS WILLOBY climbed the steps, and touching the electric button, stood fanning herself with her quarterly, while she waited for some one to answer her ring. She looked up and down Clermont Avenue. There was not a person in sight. She did not remember having seen the city streets so thoroughly deserted as they were this afternoon.

She had just come from the mission on Signal Street. There had been only a handful of them there. Even some of the most faithfut teachers had evidently felt unequal to venturing out in the intense heat. Miss Willoby herself had not known how warm it was till she was fairly out in the street. For all that it would have made no difference. She never had been one of those Christians who veered about with the weather. She had remarked only this afternoon to one of the teachers at the mission, that "those who were so sure that they would have gone to the stake, or through the fiery furnace, for their faith's sake were not giving very good proof of it when the August sunshine proved too much for them."

What an unconscionable time Neley was answering the bell! The thought of Neley brought to her mind a promise she had made herself last night. He was the boy who tended the door, ran errands, made fires, and was general utility person about Mrs. Vansoule's boarding house. Miss Willoby had interested herself in the boy from the first. It was very kind of her, the rest of the boarders averred, and was scarcely to be expected of a young woman in her position. But then she was one of the "religious sort," which fact accounted for it, if it did not explain, her peculiar bent of mind.

Neley, otherwise Cornelius, had been, through Miss Willoby's efforts, induced to attend the midweek meetings at the mission, and once he had confided to her that he meant to turn over a new leaf. But last night, as she canvassed the subject, she was forced to admit that she had never had a really frank talk with him about becoming a Christian. "I'll not let another opportunity go," she said decidedly. There could hardly be a better time, she reflected, as she pressed the bell the second time. She was almost certain to find him alone and unoccupied. But it was not Neley that opened the door for her. There stood instead a young man the very picture of indolent elegance in his white flannel suit, lazily fanning himself with a palmleaf fan. It was Mr. Parton, the young newspaper man, who occupied the suite of rooms just above her own. He was several years older than Neley, to be sure, but just now, with his damp hair clustering in childish curls on his forehead, it struck Miss Willoby that he looked almost as much a boy.

"I'm afraid I kept you waiting," he said with a pleasant smile. "I'll have to own up that I was sleeping at my post. I heard your first ring, but thought it was the telephone bell in the office."

"Where is Neley?" Miss Willoby interrupted, her mind more upon her errand than upon what young Mr. Parton was saying.

"Now, Miss Willoby," the young man returned with an air of mock depreciation. "I'm a modest fellow about my own virtues, but I suppose I'll have to confess that you are not the only philanthropically inclined person about the house. The fact is, I'm subbing for Neley this afternoon. I found that the youngster was in a strait between going to see the ball game and being discharged, so I stepped into the breach and sent him away with my ticket." Miss Willoby did not smile. She was hurt and angry. She had a suspicion also that Mr. Parton was having fun at her expense. She had gotten halfway up the stairs when he called to her.

"I was in earnest about the subbing, Miss Willoby. You said you wanted Neley. Are you quite certain that I wouldn't answer the purpose?" Miss Willoby thanked him somewhat coldly, and went on upstairs. But his question meant more to her as she thought of it. She had made up her mind to try to save a soul, and was disappointed that she had not the opportunity. Here was another soul, it was true, whose peril was certainly not less great, and yet— and yet it is so easy to find excuses when one is looking for them.

MORNING PRAYER

This morning, Lord, the daylight breaks,
Oh, meet me now, I pray,
That, having met Thee first, I might
Be fit to meet the day.

This day perchance may hold in store
A struggle still for me,
O Lord, I ask Thee now at morn,
To grant the victory.

I cannot trust myself to take
One step without Thee, Lord;
To live this day apart from Thee
My soul cannot afford.

Then go with me and lead me on,
Thy will, not mine, be done;
And mark my path this day, dear Lord,
Till mine and Thine are one.

—K. Finchey.

At five o'clock, when Miss Willoby went downstairs on her way to the evening service, she found Mr. Parton sitting at one of the windows enjoying the cool evening breeze. He had her hymnbook, which she had left on the table, and was turning the leaves and humming softly to himself. There was an embarrassed smile on his face as he got up to give her the book. If she had only known what was in his mind then, this story would not have been written. But Miss Willoby's thoughts were elsewhere. The sight of one hymn had brought to his mind a flood of retrospection. Suddenly he seemed to have grown sick of himself and the life he was living. He thought of his mother. He was only fourteen when she died, but he knew she had found satisfaction in things that were not of the earth—earthly. He had a half mind to go to church this evening. Perhaps Miss Willoby would ask him. He knew she talked to Neley about such things.

"I suppose you find a great deal of enjoyment in going to church," he said, awkwardly. Abstracted as was her mood, Miss Willoby detected a wistful ring in his voice. There came a vague conviction that she ought to say something; but at that moment she heard Neley's voice in the dining room; so excusing herself, she went to find him.

Parton felt piqued and angry. His tender mood had been suddenly dispelled. He put on his hat and went out into the yard. One of the men proposed that they go to one of the roof gardens in the town. Parton did not need the second invitation. It was midnight when he came back, looking very much as he had looked when he went away, but all the powers of darkness knew that the questioning self within him had made its last struggle to resist them.

The next day Miss Willoby went away for her vacation, and, though there was at first a disturbing thought or two concerning Mr. Parton, in a day or two he was practically forgotten. It was the day before her return to her work when her eyes were really opened. There was a convention of some sort, and Miss Willoby had spoken such burning words on the subject of opportunity for soul-winning, that the hearts of those that listened had been deeply stirred. At the close of the service, a plain little woman had sought her out.

"I must talk to you," she said, "for I've learned that you board at the same house Tom Parton does. Of course you know him, and of course you can tell me what he is making of himself." Miss Willoby hesitated.

"Why, I'm afraid I can't tell you much about him," she said. "I don't know him very well."

The little woman looked disappointed.

"I suppose some people would say it was none of my business," she said, slowly. "He's no relation of mine. For that matter Tom hasn't a relative in the world as far as he knows. But his mother was a good woman, and she was so anxious that Tom should grow up to be a good man. He was such a smart little fellow, and I knew there was the making of something uncommon in him. I've always tried to keep trace of him, and when I found you were living under the same roof with him, I felt so thankful. I kept thinking maybe the Lord had sent you there for such a time as this."

"I believe now that He did," Miss Willoby returned, brokenly, "and I am grateful to you for showing me my neglect."

It was characteristic of Miss Willoby that one of the first things she did on her return was to make inquiries concerning the young man.

"Why, he went away from here a little while after you left," Mrs. Vansoule ex-

(Continued on page 268)

CHRISTIAN MONITOR

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HE CAME TO HIMSELF

BY URSULA MILLER

And when he came to himself, he said, . . . I have sinned against heaven, and before thee.—Luke.

The following is the story of a gifted young man with a charming personality who used his talent to beguile the hearts of lovely maidens. Nor was he aware for a long period of time of the devastating influence of his actions on his own heart nor how barren the soil of his heart was becoming.

"Hello, Beautiful, where have you been all my life?" The voice came to Rossie's ears and conveyed the deepest interest and concern. She turned wide-eyed, and there gazing at her was a pair of deeply expressive eyes, set in a handsome face. A very handsome young man was smiling at her, very sure of himself. So he had really spoken to her. She hadn't believed it at first.

* * *

It was the beginning of the school year at Sharon College, a church school, the night of the meet-one-another social hour. Rossie was reminded briefly of the inconsistency of modern slang and the church school. She was, moreover, astonished at the easy familiarity of the young man in meeting a complete stranger. Of course, it was not the first time she had been called beautiful, for she was lovely. This loveliness came not only from her beauty of form and feature but from a serene and upright character. Her hair was a chestnut brown, long and heavy, and she wore it simply. Her eyes were hazel, sincere, and true; her skin was flawless, adorned not by cosmetics but by health and simple living. She was slender and tall and clothed modestly. Something (and what could it be?) half-clicked in her memory, but her mental fingers could not lay hold of it.

Rossie had wanted desperately to have this one year of college at a church school before she, as her mother expressed it, "settled down for good." She had finished high school, taught school, attended state teacher's college because it was cheaper and closer at home, but she had no church schooling and she had wanted it very much. There had never been any extra money at home, therefore Rossie had lived a life of thrift and hard work. She had gone on from day to day, growing in spiritual grace even as she grew more lovely physically.

One morning as Rossie was hurrying to her Shakespeare class, Jesse Wilson, the glamor boy said, "O Beautiful, I desire to make speech with thee." She paused inquiringly. She had learned to accept the spirit of levity and the hilarious moods of many of the students as being representative of themselves only and not the spirit of the school.

"How about going to Plattville with me Friday night?" he asked her. "A fine Russian concert." Rossie told him she would be glad to go. She was flattered. She hadn't the years of school at Sharon as a background as many of the students had. Her family was not prominent and important in the church as so many students' families were. The thought of Daniel back home flashed through her mind—they were not engaged, yet. "Thank you," she said again, as she hurried away to her class.

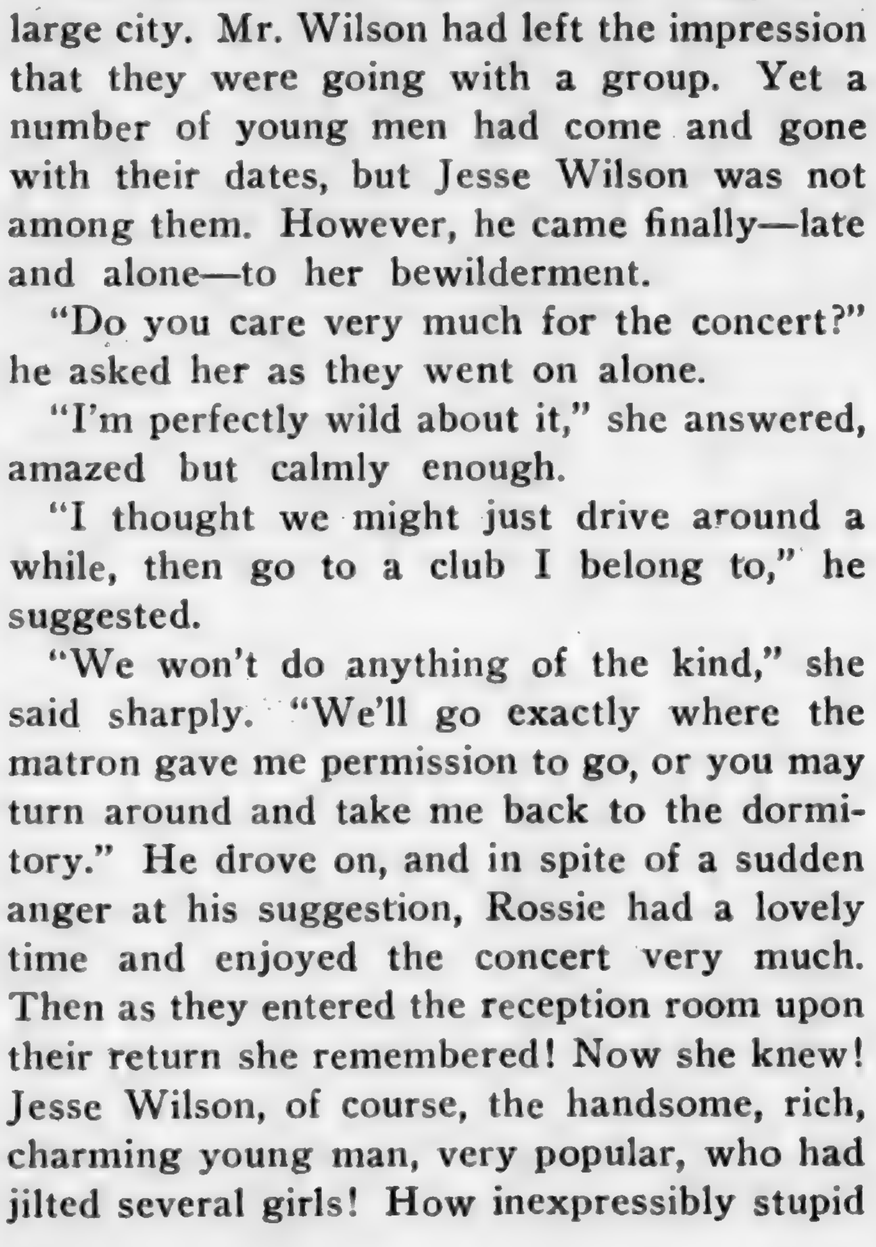
The concert was some distance away in a large city. Mr. Wilson had left the impression that they were going with a group. Yet a number of young men had come and gone with their dates, but Jesse Wilson was not among them. However, he came finally—late and alone—to her bewilderment.

"Do you care very much for the concert?" he asked her as they went on alone.

"I'm perfectly wild about it," she answered, amazed but calmly enough.

"I thought we might just drive around a while, then go to a club I belong to," he suggested.

"We won't do anything of the kind," she said sharply. "We'll go exactly where the matron gave me permission to go, or you may turn around and take me back to the dormitory." He drove on, and in spite of a sudden anger at his suggestion, Rossie had a lovely time and enjoyed the concert very much. Then as they entered the reception room upon their return she remembered! Now she knew! Jesse Wilson, of course, the handsome, rich, charming young man, very popular, who had jilted several girls! How inexpressibly stupid of me not to have remembered before! she thought. Her home was not near Sharon, she had a busy life, she was not fond of gossip, she had not been particularly interested, yet through the grapevine method stories of him had reached even her neighborhood and her ears. Yes, she had heard of Jesse Wilson and his affairs. He monopolizes a girl until she thinks the sun rises and sets on him—then just drops her. And some of the girls were just about heartbroken, even though the fault may have been partly theirs too for taking too much for granted. Well, thought Rossie, I will not be one of those jilted ladies. Not me. I would not like that at all. I would not like being jilted.



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Without being too bright Rossie could tell by the covert glances and the sudden silences at her approach that the students were watching at least, if not openly guessing and wondering and speculating as to how the story about herself and Jesse would turn out.

The next time Jesse asked her for a date she could truthfully tell him it was impossible to go. After that time she went with him sometimes; occasionally not. But he did not take kindly to a refusal. The more she refused the more persistent he became. Moreover, Rossie frankly admitted to herself that the more she was in his company the harder it was to refuse him when he wanted to take her places. He was so handsome, so charming and had so much money that a girl had a good time in spite of herself.

* * *

Thus events moved on till the late autumn. Rossie was walking across the lovely campus, happy and at peace, she thought, with her fellow men and her God. She was meditating about the Word of God and spiritual things when abruptly she came on a group, one of whom had said, "And this will be the fourth in so many years." She stopped dead in her tracks and stared at the speaker; the speaker stared back deeply embarrassed.

"Come join the group," said one. "It might be of interest to you at that." Was there just a little malice in the remark? wondered Rossie. She stopped but did not join the seated group. Evidently enjoying herself, the speaker went on, "Grace Berg was the last victim, but one. She lost her health and had to spend a year in a sanitorium. She is well now again, but why go through such an experience when all you get out of it is a broken heart? Then Elva Mills was one. She got over it quickly enough to get herself a husband at any rate.

He is not quite as handsome as our Jesse, but not bad at all, not bad at all. And last but not least, yet first of all, was none other than our honorable dean of women, Miss Verle Martin." The girl spoke with a flourish, dramatizing with gestures and grimaces as she continued speaking.

"And who is the fourth?" inquired Rossie with an assumed wide-eyed innocence. Her question was greeted with an abashed, confused silence, and she turned and walked rapidly to her room. And there she took stock of her soul. She looked at herself squarely. She knew well enough that she had no intention whatever of marrying Jesse Wilson, even if she had a chance. In the event of her becoming this fourth, it certainly would be her fault as much as Jesse Wilson's. She hadn't been treating anybody fair, least of all Daniel. Jesse Wilson seemed able to bear such episodes in his life, and as for herself if she went into an affair with her eyes open and got hurt why certainly it was her own fault.

* * *

A small group of upperclassmen, all ladies, had gathered before the fireplace in the dining hall just before dinner, one little freshman among them.

"Don't you think Rossie Blair ought to be told what is in store for her?"

"Would that help?" asked another.

"Well a girl ought to be told," the first speaker insisted.

"In that event, of course, it would be her own fault if she got hurt."

Grace Berg and Elva Mills were brought out of the past and their experiences aired.

"And who were the others?" asked the little freshman.

An embarrassing silence fell on the group. It was a painful moment for one of the number, but she met it with distinction.

"I have the honor of being the first—the first, that is, of his years at school." The voice was the voice of the well-trained dean of women.

A deep silence which was broken in a moment by the irrepressible freshman who said, "And is your heart still broken? Does he affect you strongly? Do you mind greatly when you see him? I thought it might be valuable to me in my psychology course to learn about firsthand reactions?"

A feeling of compassion overwhelmed the group until a sudden giggle from no less a person than the dean herself released the strain. Everyone laughed then with abandon, and she replied to the freshman thus, "Help yourself to the psychology aids, Lucile. The answer is 'No' to your questions. There are no undue palpitations upon seeing Jesse Wilson." What passed in the letters between Daniel and Rossie were secret to themselves. But they agreed to announce formally at Easter their engagement to be married early in the summer. No playboy was going to spoil their lives; on that they agreed definitely.

* * *

Jesse Wilson wanted Rossie Blair as he had wanted no other girl of his acquaintance. She was beautiful and good, sincere and honest. But to his dismay and impossibility of understanding, she refused him completely now.

"I have tickets for the night Mr. ——— is playing. You love piano playing so well. How about it, Beautiful?"

"No, Jesse, no more dates—with you or anyone. I've pledged myself to Daniel at home, and I'm keeping my pledge," she answered. Although knowing that she was engaged, he begged her for dates; he even suggested that she break with Daniel in order to go with him. Finally when it dawned upon him that Rossie meant exactly what she said, a strange reaction set in and stirred around in his heart. In some peculiar manner Rossie's attitude toward Jesse Wilson did two strange things to him; it was a case of taking away and adding to. His fascination and charm to the lovely young girls seemed as though it had never been—as grass that withereth, as the flower that fadeth, as the dew that is no longer there. They saw him no longer through glamorous eyes as a heartbreaker; but as a man, even quite ordinary, a little old to be jilting girls; handsome of course, but having no great charm for them. They concluded, "Rossie wouldn't go with him, why should we?" That was the one thing. The other was perhaps more important. Who knows? Or perhaps both belonged together.

However that may be, he now began to develop, belatedly, some dormant traits of character. He knew clearly what had happened in his life. He came to himself. And be it said to his credit he was utterly ashamed of himself. What kind of name had he made for himself? He was passing through the test that comes to every human being when he must measure himself as he is to the measure he was meant to be—the man he could have been. He was weighed in the balances and found wanting. He was humiliated and deeply ashamed as his disastrous failure stared him in the face— ashamed before God and his fellow men. And in the loneliness of his abject failure the emptiness of his life appalled him. He had meant no harm, not intentional harm, that is. A girl interested him—for a while—then she no longer interested him. It had been as simple as that for him. Now the enormity of his wrongdoing deluged him in shame.

However, as always when one comes to the Red Sea place and no longer knows which way to go or where, if that heart turns, as the children of Israel did, to God, then the grace of God can and does bestir itself in the heart, and people are unable to understand the workings only as they see results. Thus it was with Jesse Wilson. After sufficient humility and self-abasement he made a marvelous turn about-face. He developed interests outside of himself. He became interested in things instead of only the personalities of lovely girls. Therefore, his spiritual life and usefulness increased so that soon, very soon compared to the years he had wasted, his past frivolity was no longer talked about and seemed even to be forgotten. He came to himself so thoroughly that he used all his personal graces, of which he had many, to the glory of God and in the interest of his church. Frivolity had died in his heart. Like the prodigal of old, he came to himself! He had seen the picture of himself as he was becoming and he did not like it. He was created anew in the image of God.

* * *

Immediately preceding the commencement activities a simple and very beautiful wedding occurred in the college chapel. Jesse Wilson and the dean of women, Verle Martin, were married. With the marriage they dedicated all their lives and talents to the Lord, to whom they belonged.

Protection, Kansas.

MY AIM

I have to live with myself, and so,
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.

I don't want to keep on a closet shelf,
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man that I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
And here in the struggle for fame and pelf,
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster, and bluff, and empty show.

I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so
Whatever happens, I want to be
Self-respecting and conscience free!

—Unknown

PROMPT PEOPLE

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through with it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between. It it wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now!—The Lutheran.

PEOPLE ON THE MOVE

BY HAROLD S. BENDER

The young people's Bible meeting topic for September 1 is entitled, "Migrations of Early Mennonites." This article is printed as material supplementary to what appears under the discussion of the topic in the August number of the Monitor and in the "Program Builder." It is composed of Bro. Bender's Foreword to the book, "For Conscience Sake," by Sanford C. Yoder. The title was supplied by the editor. The entire book provides much helpful material to those who are interested in studying the subject of Mennonite migrations. Bro. H. S. Bender is Dean of the Biblical Seminary of Goshen College.

In the long perspective of the four centuries that have passed since their beginnings in Switzerland and Holland, the Mennonites have often seemed to be a people without a country, wanderers upon the face of the earth, having no abiding city, seeking a City whose builder and maker is God. As the generations have passed, they have sojourned here and there, sometimes scarcely a generation at one place, sometimes for long periods, and some of them have now become integral parts of national groups after long years of permanent residence. Perhaps on the whole, however, the members of no religious or social group have seemed so much to be pilgrims and strangers on the earth rather than partakers of the life and culture of the men and nations among whom they have lived.

Perhaps it was better so. In the long perspective of the past four centuries, it now seems to many of us moderns, that much of the record of human society has been a failure, that all too often men have set up a social order and practiced a way of life that was not creative and value-building, but repressive and destructive of the better things. We can see better now, also, that in the history of men and movements since the Reformation there have been some who have had a clearer vision and nobler purpose than the mass of men who participated naively and often unthinkingly in the existing social machinery and shared the meager values of the age.

These clear-visioned high-seeking souls purposed to build the City of God on earth. But the world would not let them, even though that world itself often professed to be also building the City of God. How different that city as it was seen by a Conrad Grebel, a a Pilgram Marpeck, a Jacob Hutter, and a Menno Simons, from the one projected by an Augustine and an Aquinas, or even by a Luther, a Zwingli, and a Calvin. It was to be a City in which a living Christ should dwell, a Christ of love and service, around whom should gather men of His spirit and purpose, among whom hatred and violence should be unknown.

Men have sometimes laughed, even scoffed, at these simple souls, who thought in their simplicity that it should be possible to create a fellowship of saints "without spot or wrinkle" in the midst of an evil world. But it is such scoffers and laughers who have always taken the heart out of men, and have gone on leading the world into successive systems of greed, hatred, and war, sometimes in the name of prosperity, sometimes in the name of patriotism, and sometimes in the name of religion. Perhaps it was inevitable that a world that would not live after the fashion of the Son of God should hate those who in their sincerity sought to make His fashion their own, and who purposed to follow the way of life intended by Him who spoke the Sermon on the Mount.

And so the history of the Mennonites in the past four hundred years has as often as not been a history of men, women, and children "on the move," fleeing one city to find a refuge in another, leaving one land to seek a better. Alfons Paquet, a contemporary German Quaker writer, viewing the flight of the Mennonites from Russia in 1929, called them a "people on the move," **"Volk unterwegs,"** a people endlessly moving, **"Ewige Wanderung."**

It is not that the Mennonites do not love the soil or have no sense of home and homeland. Nor is it that they have not loved the men and women of the lands in which they have lived, or that they were unwilling to stay and carry on even under difficult circumstances. It was the hostile world around them which would not tolerate them, which forced them to go, which was unwilling to let them stay and maintain a faith and a spirit which was a challenge to its own system. And so the Anabaptist-Mennonites of the sixteenth century and after, whether Swiss Brethren, Dutch Mennonites, Austrian Hutterites, or German Anabaptists, literally had no continuing city. The Hutterite story is one of a search for refuge, from the Tyrol and Austria to Moravia, then to Hungary, then to Transylvania, then to Wallachia, to Russia, and finally to Dakota and to Alberta. The Swiss Brethren went from Basel, Berne, and Zurich to Alsace, to the Palatinate, to Baden, to Hesse, to Waldeck, to Holland, to Galicia, to Volhynia, to Pennsylvania. The Dutch Mennonites made their way to Crefeld, to Hamburg, to Danzig, to the Vistula Delta and to East Prussia, to South Russia, to Turkestan and to the banks of the Amur, to Kansas, Nebraska, Dakota, and Minnesota, to Manitoba, to Mexico, to Brazil, and Paraguay. In the past century and a quarter, thousands of Mennonites have found a home in the favored and tolerant commonwealths of the United States and Canada. Fortunate they are, these two-thirds of the four hundred thousand Mennonites in the world today, who can enjoy the liberty of Anglo-Saxon democratic institutions, and who seem now to have come to the end of their wandering. Whether in these new lands of liberty they may not face more subtle dangers of assimilation, more threatening ultimately to their way of life than the outright animosity of the hostile society of old Europe, remains to be seen.

LEAD ON—I FOLLOW

White Captain of my soul, lead on;
I follow Thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave;
Where righteous ones can scarce endure
The siren call, help me be pure;
Where vows grow dim, and men dare do
What once they scorned, help me be true!

—Robert Freeman.

The story of the Mennonite wanderings is rarely a pleasant story to tell and to read, for it is often pathetic and even tragic, but it is always inspiring and challenging. The Mennonites have not been the only ones in the world in the past four hundred years who have had to live "for conscience' sake," but they at least have tried to live under the authority of conscience, taught by the Holy Scriptures and the Spirit of God. They have not always succeeded, and there is often a dark lining to the bright story of their living faith in conflict with an evil world order. They have at times been frustrated in their purposes, or have found inadequate expression for their great passion to follow Christ. At times also they have lost their sense of mission, and have been content to live unto themselves, instead of living unto all men. But they have learned self-reliance, endurance, industry, and toil, they have learned to co-operate and to build out of nothing, and for these very virtues they have often been sought by those who could profit by their virtues and their achievements. Even in the sixteenth and seventeenth centuries, in periods of sore persecution, princes and barons faced the wrath of their own ecclesiastics to secure Mennonite farmers to develop their land. Among such were the King of Poland, the Elector Palatine, the King of Prussia, Empress Catherine of Russia. And in more recent times the Canadian Pacific Railway and the government of Paraguay have followed their example. Sometimes in return for economic and civic concessions which made life tolerable, the Mennonites promised to withhold their testimony from the society in which they lived, pledging themselves to do no propaganda among "unbelievers." They became the "quiet in the land," **"Die Stillen im Lande,"** in marked contrast to other nonconformist groups who were activists. Even today quiet passivity is more characteristic of the mass of Mennonites than active participation in the life of the age. But it was no less a person than Kagawa, who out of his passionate longing for a better world, and out of his study of church history, came to the conclusion that what the world needs today is more "Anabaptists" who have tried to build a world of love and good will and mutual aid, after the manner of Christ instead of the world of economic exploitation and military conquest which Christianity has all too much sanctioned.

The conventional histories of the Mennonites have given us the general outline and many interesting details of the story of the Anabaptist-Mennonite movement, but so far no one has given us an interpretative appreciation of the whole migratory movement in the light of its entire background, and in relation to the whole of Mennonite history and faith. In his clearly and sympathetically written monograph, "For Conscience' Sake," the author has made a contribution toward this larger interpretative task. He has pictured in warm colors the recent postwar migrations of Mennonites who have had to flee home and country for conscience' sake. At least 50,000 human beings have been involved in these new migrations. Half of them have found in Canada a new homeland of liberty, progress, and hope, while the other half have made their way into the Hispanic culture area of the new world, into Mexico, Brazil and Paraguay, into an altogether different background.

We shall watch with eager concern and sympathetic participation the careers of these two new plantings of Mennonitism, and we shall find Sanford Yoder's book of real help in understanding the way that they must follow in the coming years. Canada, Mexico, Paraguay and Brazil appreciate the economic contribution which these new accessions to their population are making, and in return for which they have granted unusual privileges. Whether they will likewise appreciate the faith and the conscience which is the ultimate cause of this economic contribution is another question. If they do not they and we may sometime again see Mennonites "on the move" for conscience' sake.

Goshen, Ind.

HE MISSED THE TRAIN AND FOUND THE SAVIOUR

It was nearly nine o'clock in the morning. The train, due 8:50 A.M., had stopped at the pretty little wayside station, taken up the passengers, and steamed away again. The stationmaster, who had grown gray in the service of the company, was settling down again after the momentary excitement for an hour's quiet, and turning to the luxuriant little garden which bloomed out a grateful return for all the labor he bestowed upon it.

A hasty step then was heard, and a gentleman with face red hot, and with temper apparently heated to the same point, came hurrying up. His haste and excitement had nearly robbed him of the power of speech, but he contrived to bluster forth a storm of invectives against the bus driver, who had neglected to call for him, and had thus caused him to miss the train. "And I would rather have given twenty-five dollars than have been late this morning. I do not know what is to be done."

Of course, there was only one reasonable thing to be done in such circumstances, and that was to wait quietly for the next train, which would pass at ten; but the poor fellow had not cooled down sufficiently to do anything quietly just then.

The stationmaster was kind and obliging; he was used to dealing with such cases, and had found, as he said, that "it was best to leave them to themselves pretty much; they generally come round all the sooner."

So he waited patiently until the gentleman began to slacken the speed at which he was pacing to and fro along the platform.

"There's a comfortable waiting room inside, if you would like to sit down, sir," he then ventured to say. The stranger turned and followed him into the pleasant little room, shaded by the climbing roses outside, and with an air of thorough cleanliness. A round table stood in the middle of the room with a supply of tracts—blessed little messengers of God to the wandering and weary. Well-chosen and attractive they were; and the gentleman began to turn them over, glad of some occupation for his restlessness. He chose one and seated himself to read it, and the stationmaster turned to his little garden.

SHALL HE FIND FAITH

What shall He find when He cometh
  Suddenly piercing the skies?
Calling His own to meet Him,
  Bidding His dead arise?
For surely the Bridegroom cometh,
  Cometh—at dawn, or at even:
Cometh—Today it may be!
  Cometh—in clouds from heaven.
Cometh—at dawn, or at even:
  Cometh—To-day it may be!

He will find eyes that watch not;
  Lamps burning faint and dim;
Hearts that His own heart broke for,
  Caring so little for Him!
The world, that He suffered and died for
  Gone mad in its race for fame
And men that He laid down His life for
  Denying His Holy name.

He will find singing, and sighing;
  Laughs with a sob underneath;
He will find selling, and buying,
  Fighting, and feasting and death;
Marrying, and given in marriage,
  Laughter and music and mirth;
Nevertheless, when He cometh,
  "Shall He find faith on the earth?"

Help us, oh, help us, dear Master,
  To watch for Thee day by day—
Surely Thy footsteps already
  Echo not far away!—
Oh, when Thou comest, dear Master,
  Breaking in on earth's sorrow and mirth
In the hearts Thou art teaching to trust Thee
  Thou shalt "find faith on the earth!"

—The Midnight Cry

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"He's keeping wonderfully quiet," he thought to himself. Then, looking at the great clock, he saw the hands pointing to near train time. Some passengers began to arrive, and the ticket office was opened for the coming train. The gentleman was seated in the same place, bending over the tract, which was of some length, and so completely absorbed in its contents that he was forgetting the time.

"The train's in sight, sir," said the stationmaster. "The train!" he exclaimed, jumping up like one just waking. "Will you sell me this tract? I want to read it again." "Take it, and welcome, sir; the kind lady who supplies me with them will be delighted that you should." "Thank you and her"; and in another minute he was in the train.

A month after this the stationmaster was on the platform. As the train stopped a gentleman leaped out before him, and held out his hand saying, "Do you remember me?" "I do, sir. You are the gentleman that missed the train a few weeks back, and was so troubled about it."

"I need not have been. I missed the train that morning, but I found the Saviour. Oh, what a tract that was! I had been so busy about business that I did not allow myself time to think about God, or to read about Him; but I could not get over the solemn question it asked. I wish I had time to tell you all the particulars, but say to the lady who gave you that tract, that it has led me to Jesus, and I am buying all I can and giving them away, wholesale. I never knew what happiness was before."

The steam-whistle ended the interview, and there was joy in the heart of the old stationmaster as he stood watching the train move slowly away and saw the beaming, joyous look of one of its passengers—a new creature in Christ Jesus."—Our Hope.

FOR THE MOTHER'S CORNER

By Anna May Garber

"It's about the Little Jetts and it's out of the Bible too," said a four-year old the other day.

"Read about the Little Jetts" are pleading words almost every day.

We have read Bible storybooks but this past year we have found great pleasure and profit in reading portions of Scripture arranged in proper story sequence by Wade C. Smith in "The Little Jetts Bible" (Volume II), which is taken from the New Testament. As soon as we are through Volume II we want to start in Volume I which gives selections from the Old Testament.

I like the children to become acquainted with the verses of the Bible as they are printed in the King James Authorized Version. I fear too much of our Bible teaching consists of predigested comments on and about the Scriptures or stories with a lot of probabilities mixed in to sustain interest. But interest never lags in the Little Jetts New Testament which we have been reading. "Mother, read more," is always the cry. And why? The meaning of the verses is acted out by the Little Jetts and the truth from the Scriptures enters the realm of the child's understanding. After the four younger children and I have had a lesson, I see the older children reach for the book to see what our lesson was about.

It is surprising how Mr. Smith with no training in art has been able to portray the meaning of the verses. Not only the events of the stories are acted but the feelings of the heart—love, hate, joy, sadness, praise, worship, pride, humility, shame, honor, fear, and many others—are exhibited by the little men and women in such a way that lessons from the Word of God are brought right into our lives.

Editorials

The Word of God as the Standard of the Church

The need of standards is recognized in every avenue of life. For instance, there are standards as to weights and measures and money. The merchant must give the right length for every yard of goods that he sells and give sixteen ounces for every pound of commodities that he passes out over his counter. And if he is to do fair business he must give one hundred cents in goods or change for every dollar which he handles in trading.

But these earthly standards vary in different countries, as the traveler soon learns. He may have to weigh his letters by grams instead of ounces and count his money in terms of shillings or francs instead of dollars as he travels into and through strange lands. These changing standards are confusing but relatively unimportant, for it matters little how these things are done, providing there is some way of handling them satisfactorily. The traveler gets to his destination just the same, whether he measures distance by miles or kilometers.

The world also changes its moral and religious standards according to time and place. What were once considered proper moral codes are now often discarded as being outmoded. What are considered good religious beliefs and practices in one country may not even be known about in inland regions of Africa or Asia. Or what are accepted standards of life and conduct in America may be rejected in Russia, or vice versa. Or the moral and religious standards of the intellectuals in Western countries may be rejected by the intelligentsia in the Orient.

In the face of all this it is both cheering and satisfying for the Christian to know that he has an unchanging and eternal standard of faith and life in the revealed Word of God—the Bible. To this the psalmist has given testimony in these words: "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). The Prophet Isaiah stated the same great truth by contrast: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8). The Apostle Peter reaffirmed this truth in I Pet. 1:24, 25. In the Word, then, we have something that is both unerring and unfailing as our standard or rule of faith and life.

This Word is inerrant and unfailing because it is inspired of God as Paul states in II Tim. 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It points us to the triune God as the Rock upon which we build our faith. It shows us the true standard of faith and life in the Ten Commandments, whose principles are eternal and whose precepts can never be repealed. It shows us our sin as we fail to live up to those standards in belief and practice. This Word in grace also points us to the cross of Christ where we may find forgiveness for our sins and power to live a holy life. This brings us fullness of joy and peace that passes understanding. Paul states it in this way: "And as many as walk according to this rule, peace be on them, and mercy" (Gal. 6:16).

It is our task as Christians not only to accept and live according to this standard but to hold it up to a needy world. Through the Prophet Isaiah the Lord has challenged us to do this: "Prepare the way of the people; cast up, cast up the highway: gather out the stones; lift up a standard for the people" (Isa. 62:10).

This is the standard around which we should rally in our fight against sin and Satan. The prophet says: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). The apostle tells us that in our battle against the forces of evil we should use "the sword of the Spirit, which is the word of God" (Eph. 6:17). The Word also is the standard, chart and compass, which will lead us all through the journey of life until we reach the haven of eternal deliverance. Let us then be faithful in holding up the standard of the Gospel to all people, both by word and life. It is what this changing, distressed, and harassed world needs.

Church Schools and Church School Day

As schools begin all over the country at this time of the year they make a tremendous impact upon our children and young people and homes. There are many commendable things in our American school system, but during the course of years many things have crept into the public schools that have worked spiritual harm to our young people. To counteract some of these evil influences our church schools have been established, the first one having been founded over fifty years ago. Others came on the scene later, until we have three schools giving college work and quite a number of additional ones giving high-school work. Of more recent time Christian day schools, in which grade school work is given, have been springing up in many sections of the church. Twenty-seven Christian day schools are listed in the 1946 Mennonite Yearbook, seven of which give some high-school courses.

The church school movement has reached a place of great importance in our church program, both general and local. It has been recognized largely, but it needs continued emphasis as well as clarification. Significant in this connection was a meeting held at Laurelville Mennonite Campground, August 17, designated as "The First General Conference of Church School Leaders" in which problems relating to the work of our church schools were discussed by leaders in this field of work. We hope that much good will come of this and succeeding meetings of this nature.

Our winter Bible schools also should be remembered as filling an important place in our church school system. On August 19 a meeting was held at Laurelville in the interests of this work. Many people who cannot give enough time to go to regular church schools receive great help from the short-term winter Bible schools which are held in many sections of the church. The Yearbook lists twenty-one such schools as having been held during the winter of 1944-45, in which the combined day and evening attendance was given at 1491. This gives some idea of the scope and importance of this phase of our church school work. It should have the widest possible encouragement and support.

To help to emphasize the importance of the church school movement in the Mennonite Church the Mennonite Board of Education has designated Sunday, September 1, as Church School Day. The Secretary of the Board, Bro. C. F. Yake, has sent out the following announcement explanatory of the purpose of

(Continued on page 288)

OUR HOME CIRCLE

INFLUENCE

BY CLARA LEHMAN HERSHBERGER

He was a most unpretentious Man—this Stranger from Galilee. He went about quietly, turning water into wine to relieve an embarrassing situation at a wedding; speaking words of comfort to distressed souls; raising the dead; casting out devils; commanding angry seas to be calm; and lovingly entreating men to believe in Him and the salvation which He brought.

There were tense moments in His brief ministry too, of course. There was the casting out of money-changers in the Temple. There were times when He openly rebuked and defied the surly Pharisees; there was His cruel death on the cross. But not once did the Master forcefully project Himself into public life merely to achieve recognition. More often He charged His beneficiaries to refrain from speaking of Him at all.

And yet this lowly Man whose picture never appeared in a newspaper, who never matriculated at a university, took twelve little-known men of vastly different characteristics and laid the indestructible foundation of the Christian Church. It was He who could look into the eyes of a dying thief and make him fit for Paradise. It was He who gave our church fathers courage to bear the most inhuman persecution for their conscience sake. It was He who could make a Christ-intoxicated man out of Paul. It is He who today moves men's hearts and makes them willing to share cattle and carloads of wheat with the starving millions throughout the world.

Surely Christ's influence in the world was the peak—the apotheosis, or highest form, of influence in the world—for He alone can convict men of sin and inspire them to live above the base things on a plane that is wholly inaccessible without Him.

In a much less degree, though still in a very real sense, everyone is potentially an influence in the world. Kings, philosophers, slaves—all must leave their impress for either good or evil. Even the derelicts who haunt Chicago's "Skid Row" once had possibilities of being an influence in life. So each one of us, whether we realize it or not, is weaving a pattern which, in its sum total, constitutes our influence on the world.

Do you remember how you felt as a child and as an adolescent? Do you remember with any amount of clearness how deeply you were impressed by adults whom you admired? I almost lament the fact that we have no means by which each of us who has reached that envied state of "adulthood" can be taken back to our childhood occasionally. We forget so soon; and as we grow older we look back and see life—not as we saw it then, but as we see it through the light of experience and greater wisdom. The passing of years should make us wiser, but it tends also to make us less sympathetic and more impatient with the heartaches of youth.

Perhaps if we could go back to the days when we had heroes and upheld people whom we thought ideal, we would realize more fully how much influence we exert on our children or our Sunday-school pupils or the boys and girls who live around us. This is important for much of our adult life hinges on the influence of our childhood.

Recently in a leading newspaper a mother wrote, frantically deploring the fact that outside influences are drawing her children away from moral standards. She related how her children gulp down crime stories and ardently read movie ads that picture indecent exposure of women or show men pointing smoking pistols. They turn on the radio the minute they get home and listen breathlessly to gangster serials. And many of the so-called better programs are so filled with smutty jokes that she is embarrassed to have them listen.

Then she adds: "Parents are powerless before this flood of immodesty, vulgarity, and crime. What chance do we have against this pressure of outside influences? . . ." The columnist agreed.

This is a picture of the home without Christ. We have been so busy doing things in order to give our youth "advantages" that we have little time left to prepare them to use these advantages wisely. Children must be given nobler incentives than those they pick up in the movies, on radio programs, and in magazines.

A Sunday-school teacher who had never had any particular compunction about attending motion pictures, though she had chosen discreetly those she did attend, related this experience.

One evening when she was being ushered down the aisle of the local theater, a girlish voice said audibly,

"Oh, there's my Sunday-school teacher."

The teacher saw in the semidarkness one of the members of her class. She had seen members of her class there before, but somehow it was a most embarrassing experience to be pointed out that way. She thought seriously about it and finally decided that she had no business there. She felt that she could not afford to risk losing her influence on her Sunday-school girls.

"You know," she added as a further testimony, "I arrived at this decision for the sake of the girls, but I find that I myself have grown far richer for having done it."

There are some things in life which we feel that we can do without any serious injury to ourselves, but we have a greater responsibility than that to the world. We are wholly accountable for the influence we exert upon others. It takes character and an unselfish spirit to refuse to participate in anything which would be a hindrance to a weaker brother. It makes no difference whether the offence be, as in this case, the movies, or whether it be raising tobacco, or a slavish pursuit after wealth, or an over-concern for personal appearance, or pride, or a seeking after honor.

We ought to be living before your youth and the unbelieving world the abundant life, a life devoid of self and prejudices, yet firm in its convictions. In the Christian life there can be no room for quarrelsomeness. There can be no hoarding of wealth while men are suffering. And may I say this a little more loudly — there ought to be less gossiping. After all, is there one among us who has no faults? Is there one who has a right to trample under-foot the reputation of another? In place of these negative qualities we should substitute the positive qualities that cause men to want to know Christ.

The Christian home offers a tremendous challenge for good influence upon the world. Over and over again, men have paid just tribute to the hospitality and the spirit of the Christian home. I sometimes wonder if we aren't losing some of our testimony. It seems to me that worldly customs and standards accepted by society have crept in upon us. Today our meals must all be carefully "planned." A good manager, of course, does plan meals according to the needs of the family, but I speak now of such things as our tendencies to serve meals in courses, to display elegant linens, silverware, and china.

True, these things are lovely, but when we begin to sacrifice the more essential elements in hospitality for them, we make a mistake. It isn't the meals we remember about our visits with our friends. It is rather the fellowship we share with them.

There was a time, now largely recorded only in stories, when friends could "drop in" for meals, and all enjoyed together the simple fare the hostess had prepared for her family. I doubt whether we would be that unpretentious now. Today we might rather hide the mush kettle quickly and prepare an elaborate meal. In the process, one could become so upset that the entire fellowship

* * *

HOME

I never look to see how high its walls
Or count the pane in windows; all I care
Is how the sunshine through the casement falls,
And if it speaks of comfort everywhere.
I study colors, since they play their part;
I put the chairs for friendliness; what more
Can any woman do? Housewifely art
Is bringing beauty to a dingy floor
And comfort to a room where friends may rest;
Is putting self into an empty shell
And making it a citadel and nest
Where happiness and love and peace may dwell.

—Rena Stotenburgh Travais

would be lost to us. This was not the spirit of the early Christians—and to lose that spirit is to lose something most vital to our influence.

Some of us do not realize until it is too late, how much influence our home life has upon children—and sadly enough, some people never realize it at all. I am thinking of such a home.

It was a family of four sons, a devout Christian mother and at least a nominal Christian father. From sunup until sundown the boys were taught to work. Every moment, every day they toiled, grasping here and there for all the money they could make —accumulating wealth, becoming rich.

The father was unscrupulous. He didn't mind being just a little dishonest now and then if it meant money in his pocket. He thought he was clever to be able to get away with an occasional drink. When the mother protested at questionable practices which she witnessed about the home, the father laughed with the boys, thinking he was being a good pal to them. Several times he openly justified the younger boys in petty thefts. Little did he realize that the boys merely winked at his foolishness. They had no respect for him.

There was no time for reading. Reading was a waste of time. There was no time for music or spiritual refreshment. They left school as soon as they possibly could. Today the boys are grown. They have not only been lost to the church, but their names have been involved in repeated scandals. The father blames the neighbors, the schools, the teachers, the boys' associates—but never himself. Somehow he cannot see that his own indiscreet ways were a major influence in their lives.

If we could go back to our own childhood and feel just as we did then, when life was very real and important to us, we might be a little more thoughtful, a little less critical, firmer in dealing with influences that are leading youth astray, and certainly more like the Master in all things.

Jesus never tried to be influential. He, of all people, was least concerned about the kind of impression He was making—so concerned was He about the needs of the suffering. That is the secret to the truly influential life. It is the life that knows no self—only others. Scottdale, Pa.

DISCIPLINE IN THE HOME

BY RAYMOND M. WENGER

Why?

"I am the child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world."

What a challenge to each parent!

Over 6000 babies daily is the birth record of the United States alone. These are normal, unspoiled babies who look to their parents to train them to live lives that will be happy, useful, and deeply satisfying.

The home should be, as I believe God intended, the primary agency for the discipline of children. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

With all our love and all our good intentions, I believe we as parents do not work as earnestly and as efficiently as we should at the most important job in the world. When the home fails, the church, the school, and the state must try to do what the home should have and could have done much easier and better.

No home in which there are children can hope to be free from the need of discipline. Children do not know how to act, regardless of how well-trained their parents may be. They may learn a lot by observation, but there will still be many things which they must be taught—habits must be formed; ideas must be instilled; attitudes need to be cultivated; some actions should be encouraged, perhaps even demanded; others need to be discouraged or forbidden.

When?

When should discipline begin? There is a saying, "Never too old to learn." In reverse it is truer, "Never too young to learn." "Human material is easy to shape at birth and young childhood. If I can control until the twelfth year I am confident of changing radically the behavior patterns and personality of any child. Between twelve and fifteen years I am less confident of profound change, and beyond fifteen I am sure nothing really fundamental can be accomplished" (Hohman). The child is under parental influence every day until it is sent to school. These are the most impressionable years and the ones in which right habits should be established. "The clay will be hard tomorrow, we must shape it then today."

How?

We usually think of discipline as meaning to control, to regulate, to chasten. True, it means exactly these things, but it means much more. If home discipline goes no further than this it falls far short of what God intended. The parents who think their children will not disobey or do anything wrong because they know they will be punished, and likewise the parents who are afraid to punish for fear of "breaking his will" or "spoiling his personality" have failed to learn the true meaning of discipline. They fail to give their children the outlook they need in order to live the richest and fullest lives to make themselves and others happy.

The Bible says that parents should guide, train, nurture. Children must see why wrong is wrong—they should be good because they love the good, rather than because they fear evil consequences. The aim of discipline should be to give rather than to get. Too many parents think they have done their duty when they require obedience. It is not the wise plan to say to the child, "You must do this because I say so." Rather the aim is not so much to command obedience as to mold character; not so much to make the child do as to teach him how to do; not to fetter the child but to free it. Harmful behavior should never be allowed to pay. Behavior that builds character should always be made to bring reward as far as we are able. "Punish moderately, justly, and only where tendencies will mean a personal handicap. For a really well-trained child, spanking should rarely if ever be necessary. Satisfactions have not been allowed to come in the past from behavior against which parents fix their disapproval, so the parents' disapproval alone has gained force enough to discourage bad behavior. But if headstrongness cannot be eliminated otherwise I most assuredly would use spanking" (Hohman).

Keep at the task of discipline—don't grow lax and allow problems to creep in. Teach line upon line and precept upon precept.

Be reasonable in what you ask your children to do. Don't shower your children with too many commands. Request with courtesy as you would a grown person and with evident expectation of being obeyed.

Be consistent, for consistency is one of the foundation stones in the whole management of children. Don't forbid and finally permit. For how can we expect obedience of a child who is confused by prohibition of an act one moment and indulgence for the same the next, or by laughter at a "cute" act one time and punishment the next time? Every child's failure is in part the parent's failure.

Companionship with our children will go a long way in directing interests and conduct of the child and solving discipline problems. As an illustration: A certain child was becoming a real problem, she wouldn't work, took no interest in the home, was sulky, talked disrespectfully to parents, and was a real problem child. The parents tried punishing in various ways with no results. Then they offered rewards for good conduct, but still there was no marked change. Finally the mother set aside a certain period in the day when she read to the child, talked with her in a companionable way, took walks with her; and in a few days' time all the problems had cleared up. The child was a happy, busy child, offering to help with the home tasks instead of being compelled to do so, and was interested in doing the right instead of the wrong.

Above everything else the influence that goes farthest in shaping conduct comes from our own lives. Are we living exemplary lives before our children? Do we manifest a deep trust in God? Do we give Him first place in our hearts and lives? We must allow Him to direct our lives and our home, else it will indeed be a failure. "Except the Lord build the house, they labour in vain that build it."

Scottdale, Pa.

Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—Cudworth.

CHRISTIAN LIFE

CHARACTERISTICS OF THE HOLY LIFE

BY RUBY P. MARTIN

Salvation and holiness are inseparable. If one is saved, he must be holy, for our God has said, "Be ye holy; for I am holy." Holiness means to shine in the image of the Maker. "As he which hath called you is holy, so be ye holy in all manner of conversation." Men may differ as to some of the things pertaining to holiness and how the Christian can or may attain it, but there is no difference among God's followers as to the qualities or characteristics of the holy life.

A Holy Life Is a Sinless Life. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin" (I Jno. 1:7). "Whosoever abideth in him sinneth not" (I Jno. 3:6). Even though the child of God desires to do God's will and is obedient at heart, he sometimes manifests imperfections and will stumble in his service for the Lord, but that is far different from presumptuous sin, and God has made provision for it. I Jno. 2:1. But, He knows when men sin willfully or when they have careless regard for Him and His Word, and then He looks upon these transgressors differently and allows punishment as a result. "To him that knoweth to do good, and doeth it not, to him it is sin."

The Holy Life Is a Godly Life. The Christian should live "soberly, righteously, and godly, in this present world." To live godly is to recognize God in all things and to give Him praise and glory for all these things. In the natural life, children resemble parents, or some other relative, or brothers and sisters may resemble one another. This may be true not only in appearance but also in daily acts and ways of living. Just so, if one lives in God and with Him, so shall he shine in His image and shall bear the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

The Holy Life Is a Spirit-filled Life. The Holy Spirit will reign in the life of the Christian, and He will manifest Himself daily. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Someone has said, "They who are Spirit-filled and Spirit-led meet the Bible requirements of a spiritual life."

The Holy Life Is a Consecrated Life. "Yield yourselves unto God" (Rom. 6:13). "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." After the Christian has forsaken the world with its sinful lusts, he lives for God only and spends his time and life for the advancement of God's cause and kingdom here on earth.

The Holy Life Is an Obedient Life. "To obey is better than sacrifice" (I Sam. 15:22). "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). "Obey my voice, and I will be your God, and ye shall be my people" (Jer. 7:23). The Bible nowhere holds out the hope that the Holy Spirit dwells anywhere but in the obedient heart. Obedience comes as a result of consecration. The child of God, consecrated to the service of God, gives absolute obedience to Him and the church. "To obey God in some things, and not in others, shows an unsound heart. Childlike obedience moves toward every command of God, as the needle points where the loadstone draws" (T. Watson).

The Holy Life Is a Life of Love. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3:14). Far too often the Christian fails to live up to the ideals held forth in this verse. Love is perhaps the highest attribute of Christian character. It is closely associated with obedience, and it is one of the tests of true discipleship. "God is love," and all who follow Him must bear this mark, because John said, "He that loveth not, knoweth not God." Jeremy Taylor said, "Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old, the new, and the great commandment, and all the commandments, for it is the fulfilling of the law. It does the work of all the other graces without any instrument but its own immediate virtue."

PRAYER

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?
For so the whole round earth is in every way
Bound by gold chains about the feet of God.

—Alfred Tennyson.

"If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God, the love to thy neighbor is begotten, and by the love to thy neighbor, thy love to God is nourished."

The Holy Life Is a Pure Life. Purity is a quality that belongs to God. The Christian's ideals, his speech, his thoughts, his social relations and his conduct, his aims in life, his business methods, his faith and Christian service, his all things, should be subjected to this command: "Keep thyself pure."

The Holy Life Is a Prayer Life. "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:17, 18). "Men ought always to pray, and not to faint." The Christian has the assurance that God is ready to answer every petition of faith offered to Him on the prayer conditions found in the Scriptures. If we pray according to His will, He heareth us. The Bible teaches much concerning the prayer life and shows how the Christian can measure himself by this standard. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Prayer covers the whole of a man's life. There is no thought, feeling, yearning, or desire, however low, trifling, or vulgar we may deem it, which, if it affects our real interest or happiness, we may not lay before God and be sure of His sympathy. His nature is such that our often coming does not tire Him. The whole burden of the whole life of every man may be rolled on to God and not weary Him, though it has wearied the man" (H. W. Beecher).

The Holy Life Is a Worshipful Life. All men are worshipers. The Christian worships the true God. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24). True worship brings honor and glory to God and beautifies the soul of man. More and more one becomes like the God he worships; therefore, the Christian grows and shines in the image of his Maker. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

The Holy Life Is a Righteous Life. "God hath made man upright." When man is born again he is restored to this uprightness and "created in righteousness and true holiness," for "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12).

The Holy Life Is a Life of Peace. Jesus said, "My peace I leave with you," to His disciples before He left them, but this promise is also granted to His followers today. "Great peace have they which love thy law: and nothing shall offend them." This, too, is a verse which Christians sometimes forget is in the Bible. The true Christian has a great peace "which passeth all understanding." He can look into God's face and know that he is free from sin and shame. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

The Holy Life Is a Happy Life. Happiness belongs to the sanctified life. There is a real satisfaction, a joy unspeakable, a deep pleasure in the Christian experiences which cannot be understood by those out in the world. There may be trials and temptations in the Christian's life, but always he has the encouraging words of Jesus, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "Rejoice in the Lord alway: and again I say, Rejoice." "If ye know these things, happy are ye if ye do them."

The Holy Life Is a Hopeful Life. "Christ in you, the hope of glory" (Col. 1:27). Hope, to be worth anything, must be founded on assurance. Has the Christian that hope? Has he made his calling and election sure? Has he the faith which overcomes? Surely he can answer, "Yes." The Christian faith is the foundation of the Christian hope. It is the "substance of things hoped for, the evidence of things not seen." It assures of an eternal existence in glory.

Do not look upon the **holy life** as a matter of Christian duty, but consider it a privilege which only a true child of God may have. Do not think it impossible to attain, for it is possible to do all things through Christ who gives sufficient strength. The **holy life** is the only life that leads to an eternity with the only true and living God. Therefore, "Be ye holy; for I am holy."

Minot, N. Dak.

A SCRIPTURE STUDY IN THE RUDIMENTS OF CHRISTIAN GROWTH

I. Life for the Soul

BY OMAR G. MILLER

This is the first of a series of two articles on this subject. Next month Bro. Miller will discuss "Activities Good for the Soul." The author is one of the ministers of the Bethel congregation near Canby, Oregon.

The spiritual life of the Christian believer as a new creature in Christ begins with a spiritual union with God. To each one who has come to Christ is committed a personal responsibility in the welfare and growth of his own spiritual being. There is that which God does for us, and there is something we must do for ourselves if we would reach full maturity in Christian living and growth. There are numerous Scriptures and many angles from which Christian growth can be studied, but let us notice in particular the very practical instruction of the Epistle to the Colossians.

I. **The miracle of grace.**—Col. 2:1-19.

The rules of spiritual living are effective only to those who "through the faith of the operation of God" have been raised to newness of life. By the quickening process of salvation the miracle of "Christ in you, the hope of glory" becomes a living reality. To such the power of God can become a reality in the daily life. They are joined in the vital spiritual oneness with Christ in His body, the Church. They have the nourishment of God ministered to them and through them. They are knit together in the Body of Christ, increasing with the increase of God!

Once having received Christ, it is necessary to "walk in him," that is, we live and act in vital union with Him, having the roots of our being firmly planted in Him, and continually building ourselves up in Him. These are progressive steps: we walk in a new way, "root" into new sources of life, and build up a new character, thus fulfilling the divine design in our life.

The unfolding life of a Christian is not brought about so that his human powers may be developed, but that the God-given abilities may through the power of God become effective instruments under the will of God in His service. The training and development of the Christian worker is not to manifest the marvels of the human creature and the natural glory with which God has endowed men. But the new creature in Christ is to be trained for full compliance with the operation of the power of God in these "earthen vessels," that the effectual working of God may be evident in all Christian activity. II Cor. 4. And it should be the desirable end of every Christian life, not to have it said that he wrought mightily for God, but that he was used of God.

2. **Walking in the new way.**—Col. 3:1-4.

Those lifted into the new realm of living must first step forth seeking those things which are above the temporal things of earth. The fullness of the Christian life is not attained by the careless and the indifferent. Those preoccupied in the secular things of the world miss the things of God. Things eternal are not tossed to indolent passers-by. Wisdom and truth for the way of life will be found in the Scripture, in sermons, in teachings, in testimonies—they will be found everywhere by those looking for them.

Next, the affections must be set on things above. One might, perchance, step forth intending to seek the things above and turn back again if the affections of the heart are not right. This religion of Jesus Christ is a thing of the heart too. We must love Him—and the things of the spiritual realm—over and above the things on the earth. Our affections must be loyal, and can only be kept so by our "setting" them where they belong. There are things to do to "set" the affections. One might each morning set the trend of his affections in the right direction by remembering the goodness of God in Christ Jesus. A definite period of communion with God before or after rising should be observed. This period should include a quiet waiting before God in silence. And each evening we should review the desires of the heart for the day, and if necessary confess to God wherein the heart has strayed from its true love and affections during that day. Living a day at a time will help keep the heart from desiring earthly goals.

3. **A clean life.**—Col. 3:5-14.

But there is more. Our affections are to continue steadfastly in right things, but there are inclinations which we must eliminate. Uncleanness, unholy desire, greed, all such earthward inclinations must be mortified—exterminated. By mortifying the inclinations we put a stop to the desires of the lower nature before they involve us in sin. A few moments each day can be used to examine self for wrong inclinations. This examination is made practical by carefully heeding the teaching of the Word of God, for it is the Word of God that discerns the thoughts and intents, or purposes, of the heart. God has grace for correction. And there is no way of blessing except in full obedience to that which God has taught.

Having brought the inner life into order, we find also that we must "put off" things which appear outwardly. We are to rid ourselves of every kind of sin—angry outbreaks, ill will, evil speaking, foul-mouthed abuse—so that these things may never soil our lips. And having stripped off the old self with its doings, we are not to lie to each other, the new self now being renewed in knowledge so as to become like Him.

With the affections in order, the wrong inclinations destroyed, and having rid ourselves of sin, we are now ready to work on something constructive, to do some building. We are to work upon this new man, renewed in the knowledge of God. To this new creature Christ is all and in all, and he is to be molded after the image and mind of the Lord Jesus Christ. Only sincere, self-denying, and courageous discipleship will do now. Therefore, the chosen of God, "holy and beloved," shall put on tenderheartedness, kindness, lowliness of mind, meekness, and long-suffering. Being clothed with these things we become able to bear with one another, ready to forgive where there are grievances. The buffetings of the "daily grind" will become endurable to the one who has these spiritual qualities. And we now can make all these things safe and secure by the perfect bond—charity. We must pray for, think of, adopt, and adapt love unto our lives. Put it on!

4. **Spiritual benefits realized.**—Col. 3:15-17.

Now—and for the first time in the Christian experience—the soul is ready to "let." Many have failed because they have hoped in the illusion of just "letting God." The order of the Scripture in this Epistle to the Colossians is clear and with purpose. It was not accidentally given in the above order, or just to make nice reading. It is a practical prescription, a successful way of advancing in the Christian way of life and growing in grace. The condition in which we may "let God" is reached after we definitely commit ourselves to seeking things above and set our affections upon them, after eliminating wrong inclinations, after putting off sin, and after putting on the things of God. Then God can continue His work in our being. And we can let Him work His will through our life.

And when we have fulfilled the above instructions, we are ready to let the peace of

God rule. For without the first things in order there can be no settled peace in any human heart. And now also the Word of Christ may dwell in us, "richly in all wisdom," and remain as a rich treasure in our heart. We thus become perfectly equipped for every good work which God may assign to us.

The practical question might arise as to what shall be done by those who have not reached the full measure of the standard. Shall the beginner stand idle until he can be brought unto perfection?

In the first place, it is not necessary for anyone to linger a long while in the imperfect state. The convert may at once be helped to submit and commit his will and affections under the will of God. And there are things in Christian service which provide fitting and appropriate exercise for each and every age and state of development. The young person may have his inner life in order but still would not be ready for advanced responsibility. He is entitled to a period of normal development before being given too much responsibility in public service. The present trend of prematurely exploiting the youth of the church could well be counterbalanced by a little more emphasis on the value of normal everyday life. For those many youth living a good life outside the circle and glare of publicity are also commendable.

In the second place, the soul making its struggle for the better life is not left alone. In the body of Christ provision is made in fitting us together in the true fellowship, so that every individual need is supplied and we are edified, built up, together in the church, and may increase with the increase of God.

So having put ourselves in the way of receiving the abundant life we become ready for activity. In this Scripture the Apostle Paul concludes briefly. We are to teach, not only in official appointments, but in giving by word of mouth the simple Gospel truths to those whom we meet daily. Thus we should be engaged in "admonishing one another," encouraging our friends and fellows, urging them to a closer walk, to a greater effort, and to faithfulness. Many hungry hearts daily hope for a word from a trusted friend. And happy is he who has found the worth of constant helpfulness in the daily "lesser" ways, the little opportunities, of life. In word, and in deed, and in everything we are to live as unto Him.

Canby, Oreg.

A LOST OPPORTUNITY

(Continued from page 258)

plained. "He had malaria and wasn't able to work much, so he got behind with his rent and had to give up his room. He left his address with Neley, so he could have his mail sent to him."

Miss Willoby was due at the art school that afternoon, but that had suddenly become a small matter to her. The address Neley gave her was on the opposite side of the town, and it was two o'clock when she found the place. A woman, whose manner proclaimed her to be the mistress of the house opened the door for her.

"What can I do for you?" she said, with an impertinent stare.

"There is a young Mr. Parton here, I think," Miss Willoby began; "at least, I was told that he is living here."

"Well, he is an' he ain't," the woman returned, opening back the door and motioning her caller to a seat. "He's been living here six weeks or more, but he died yesterday."

"Oh! that can't be!" Miss Willoby exclaimed excitedly.

"Well, it was sudden. He had a sort o' low fever; but he was up an' down. He died settin' up in his chair. He did not seem to have any friends but the doctor. He said he'd stand good for the funeral. I s'pose you'd like to see him." She led the way into the parlor, and, opening the shutters, turned back the white covering. Could it be that this cold, wasted face was the winsome, sunny one she had looked into a hundred times? Oh, for one day, for one hour, of that time back again! Oh! for an opportunity to say the words she had meant to say! She turned and walked from the room. At the door she paused.

"Is there anything I can do?" she faltered.

"No, it is too late," the woman returned, and as Miss Willoby descended the steps, she found herself repeating, "Yes, it is too late!"—The Outlook.

SEPTEMBER

Sweet is the voice that calls
From babbling waterfalls
In meadows where the downy seeds are flying;
And soft the breezes blow,
And eddying come and go
In faded gardens where the rose is dying.

Among the stubbled corn
The blithe quail pipes at morn,
The merry partridge drums in hidden places,
And glittering insects gleam,
Above the reedy stream,
Where busy spiders spin their filmy laces.

At eve, cool shadows fall
Across the garden wall,
And on the clustered grapes to purple turning;
And pearly vapors lie
Along the eastern sky,
Where the broad harvest moon is redly burning.

Ah, soon on field and hill
The mind shall whistle chill,
And patriarch swallows call their flocks together,
To fly from frost and snow,
And seek for lands where blow
The fairer blossoms of a balmier weather.

The cricket chirps all day,
"O fairest summer, stay!"
The squirrel eyes askance the chestnuts browning;
The wild fowl fly afar
Above the foamy bar,
And hasten southward ere the skies are frowning.

Now comes a fragrant breeze,
Through the dark cedar trees,
And round about my temples fondly lingers,
In gentle playfulness
Like to the soft caress
Bestowed in happier days by loving fingers.

Yet, though a sense of grief
Comes with the falling leaf,
And memory makes the summer doubly pleasant,
In all my autumn dreams
A future summer gleams,
Passing the fairest glories of the present!

—Selected.

QUOTATIONS

It is claimed by some that alcohol is a food. If so, it is a poisoned food.—Dr. Frederick Peterson.

Alcohol is a poison in every sense of the word, and threatens to ruin us morally, mentally and physically.—Professor Brouardel, Medical Temperance Revue.

The expert who takes alcohol ceases to be an expert, because the most minute dose of alcohol affects the highest levels of the brain, the part of the brain with which we reason and judge.—Professor Welsh, Sydney University.

Take two tennis or chess players of equal ability; give one a glass of beer, and he can easily be defeated by the other one.—Dr. Howard Kelley, Johns Hopkins University.

A quantity of alcohol contained in an ounce of whisky or a bottle of beer is sufficient to lower the ability of the driver or pedestrian to use the street safely.—National Safety Council.

At least 60% of all traffic fatalities are traceable to the use of alcohol.—Judge Harry H. Porter.

Let drink alone absolutely. He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such risks. I do not drink.—William Howard Taft.

I still feel that Prohibition is the greatest experiment yet made to benefit man.—Thomas A. Edison.

Liquor may have its defenders, but no defense.—Abraham Lincoln.

THE TONIC OF BIG THINGS

The measure of a life is thoughts. Our life becomes great or small according to the thoughts which occupy it. A visitor in the studio of a great painter noticed some sparkling and costly gems on the easel. Inquiring why they were there, the painter explained. He said, "I need them to tone up my eyes. When I am working in pigments, insensibly sense of color becomes weakened, and by having these pure colors before me to gaze on, the sense of color is brought up again."

How true it is that we become like that which we habitually contemplate. How necessary, then, that we seek after that which is highest and best.

If we seek first the kingdom of God we have no need to worry about material things, for we have God's promise that all these things shall be added unto us. It was when Jesus was telling this to His disciples that He admonished them to lay up treasurers in heaven, because where the treasure is there will the heart be also.—East and West.

MISSIONS

THE BIBLE AND MISSIONS

BY BEATRICE HALLMAN

We are glad for this interesting and informative article by one of our missionaries in Argentina.

An English colporteur has made this significant statement, "Many years of experience have proved that no more effective means exists for the advancement of the Gospel of the Lord Jesus Christ than by the circulation of the Scriptures and their explanation with personal witness of salvation from sin." Over and over again we marvel how wonderfully God has used His written Word, without other human instrument than the Christian worker who has placed it, to the definite salvation of many readers here in Argentina.

Through consecrated workers of the British and Foreign Bible Society, and of the American Bible Society, continuous Bible work has been carried on in the cafés and in business and public offices, as well as in colleges and among university students, in Buenos Aires, Montevideo, La Plata, etc., with many definite conversions as a result. Many free copies in many languages have also been distributed among the unemployed. Again it was proved that when the Word was read and put into practice many found the Lord as their Saviour.

Probably the first recorded instance of successful Bible work is found in the eighth chapter of Acts. There we read that the Ethiopian went on his way rejoicing after the study and explanation of the Word which had been obtained from the unknown Bibleman under the all-seeing eye of the Lord. In Bolivia, according to Bro. J. W. Shank's book, "South America, an Open Door," the first messenger who brought the Gospel was a colporteur named José Mongardino of the American Bible Society. "He had been warned not to cross the border between Argentina and Bolivia, but he dared to do this, selling out his entire stock of Bibles. A priest declared that he would never escape from Bolivia alive. Later he was murdered on a lonely road by some cut-throats who had been hired by the priests. His burial in the public cemetery was refused and he was laid to rest outside of the wall by the side of a murderer and a suicide."

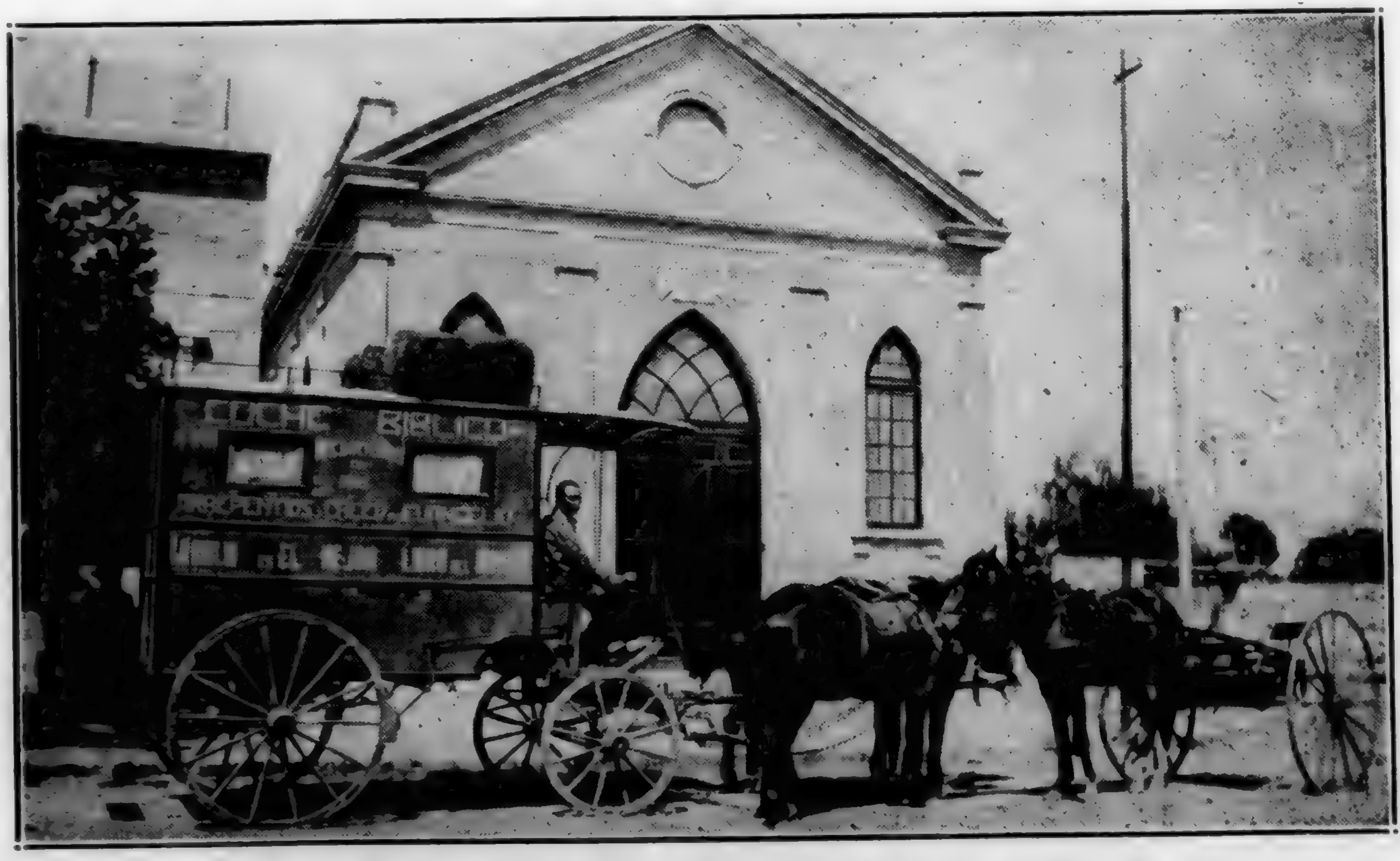
"Years afterward this grave was visited by two other famous colporteurs of South America, Andrew M. Milne, and Francisco Penzotti. These men bared their heads at the spot and consecrated their lives anew to the work of carrying the Gospel to the lost of these lands. They made a journey to all the countries of South America selling Bibles and Testaments. . . . Penzotti was finally imprisoned for selling Bibles and preaching, having to remain for eight months in a foul cell among criminals until he was finally released upon the continued efforts of his friends and through diplomatic demands" (J.W.S.). Francisco Penzotti's son, Dr. Pablo Penzotti of Buenos Aires, who is about to retire as head of the American Bible Society of the River Plate District, has carried on nobly his father's work of presenting the Scriptures "in season and out of season."

"In Ecuador religious fanaticism prevented the entrance of the Gospel until very late. As late as 1896, President Alfaro, having had a chance to read a Bible, became interested in its message and was later instrumental in establishing religious liberty by constitutional enactment. Through similar influence (reading of the Bible) Dr. Wood of the Methodist Mission in Buenos Aires was asked to organize in Ecuador a system of normal schools with Protestants as teachers. But, Alfano was soon overthrown by the Catholic party, and the country was left in a more wretched condition than ever. Very little work has been done in Ecuador up to the present time."

"In Venezuela Milne and Penzotti, Sr., opened the work by selling 2660 copies of the Scriptures in thirteen cities. In spite of this favorable start, work in this country has been very hard and trying because of climatic difficulties and fanatical opposition."

Because of this seed-sowing of God's Word through extensive colportage work and evangelistic touring, the establishing of churches has been made easier. In our own Mennonite Mission district much of the groundwork had been done by the Bible societies and Bible coaches. "One sows, another reaps, but 'tis God who gives the increase." Brother Zagami, one of our National ministers who is now with the Lord, was converted through reading a New Testament. His home was in the city of San Luis, the capital of the province of the same name. An Italian by birth, he was a notoriously evil-living man. One day he fell ill and was sent to a hospital in Buenos Aires. During his convalescence he attended an open-air meeting where he received an evangelical publication in which a free copy of the New Testament was offered. He sent for the "book," and during the study of that New Testament he was converted. On his return to San Luis he began to lead an exemplary life, and some time later began selling Bibles for the British and Foreign Bible Society. He joined the Mennonite Church, and our Mission used him as an evangelist and pastor, in which work he was most faithful until receiving the heavenly summons.

R. Randell Chaplin, in his travelogue, "Sowing by Many Waters," as a British and Foreign Bible Society worker relates the following encouraging cases: "During a Bible trip to Mendoza, Argentina, I traveled with a young Anglo-Argentinian commercial traveler who told me that he had long studied the Bible and discussed it with well-known Christians. He said that he earnestly desired to believe it to be the Word of God, but could not do so. I urged him to continue his study and to be willing to obey it at all costs. Following further talks in Buenos Aires I was glad to hear him finally declare himself to be a convinced believer, after he had been willing to forgive an old enemy. In Montevideo, Uruguay, I visited the English manager of a British bank, who informed me that he was formerly a Roman Catholic, but that after the death of his young wife, he had lost all faith in God. On telling him of the divine consolation received after a death in our family, he listened with interest and bought a Bible. On my next visit I rejoiced to hear that after studying the Book he had become a believer in the Lord Jesus Christ, and that he had also found consola-



Type of Coach Used in the Early Days of Bible Evangelism

tion. . . . In Rio De Janiero, Brazil, I knew a well-known native minister who was converted through reading a Bible which he had bought out of curiosity after hearing that the Roman Catholic Church had forbidden it to be read."

Doña María de Fernández, of the Mennonite congregation in Tres Lomas, Argentina, was converted while reading a New Testament purchased from a humble slow-of-speech colporteur. She learned to know the Lord, alone, out there on her poor farm many miles from town. She prayed as she read the New Testament, and the Holy Spirit revealed to her the richer and deeper truths of sanctification, holy living, and separation from the world. Her three children and husband are now also converted.

Doña Juliana, another faithful member of the same congregation, always enjoyed reading a good book. One day a neighbor offered to loan her a book which was big enough to keep her in reading material the whole winter. When she got the book she thought that it could be read in a short time. It was the Bible. The days slipped into weeks and the weeks into months, but still Doña Juliana had not mastered that book. She determined to buy one for herself. Great was her joy, after a number of inquiries, to locate our then new Mennonite Mission in Tres Lomas where Brother Swartzentruber sold her the Bible. Her conversion was genuine. Later she served as a conscientious Sunday-school teacher until recently when she moved with her family to Buenos Aires where she attends our city mission there.

If space would permit we could tell of the many changed homes where our Bible readers have so faithfully read the Bible month after month. Sometimes the reaping has been almost immediate, in other cases the harvest came after long years of unwearied reading of His Word, seasoned well with prayer for guidance and conviction. Instances in which the reading of the Bible, or a portion of it, has been instrumental in the conversion of the reader are legion. Just a few cases are mentioned here with the hope that young and old alike will be more enthused in circulating the Word of God, and in adding to it their personal testimony for the benefit of an unsaved friend or neighbor. May this also awaken a greater prayer interest on the part of our church members at home in this peculiarly difficult field of Spanish America. Argentina is the new home of many races, including even English-speaking peoples. Of these mixed masses, Dr. C. Inwood, after extensive travels among the mission fields of the world, declared that Spanish America is the hardest spiritual field he knew.

Alsina 80, Trenque Lauquen, F.C.O., Buenos Aires, Argentina.

MENNONITE RELIEF IN CHINA

III. Problems and Needs of China

BY JOHN A. HOSTETLER

The present condition in China has been described as "Confused, troubled, explosive, and seemingly insoluble." Without question, the problem of relief and rehabilitation is a gigantic task. An important fact to remember is that China has for thousands of years been a land of peasants. Men and women with strong attachment to the soil work from dawn to dusk. China's immediate need may be roughly comparable to the needs of the entire European area. The nature of China's need, however, is somewhat different. Chinese economy has an element of self-sufficiency, and a large per cent of China's people are farmers. On the other hand, there is the problem of transportation, inflation, and extreme poverty.

"Relief" in this discussion means immediate aid—supplies such as food, clothing, shelter, and medical service, which are needed to sustain life. Rehabilitation refers to seeds, hardware, tools, machines, and raw materials. Rehabilitation is necessary to put railroads and highways into use, restore agriculture, and put mines and factories into operation, so that the people who have been uprooted and displaced can reconstruct and produce for themselves.

The greatest need during the emergency period will be for relief provisions. However, we must also help China to help herself. China will need to produce her own food and manufacture her own clothing as much as possible. Nothing but a long-range relief ministry will produce permanent benefits to the Chinese people. Relief activity is needed which will render permanent values and create opportunity for self-responsibility. This is clearly illustrated in a letter from a relief worker.[1] "Refugees are not always inspired by high ideals, and when food, shelter, and clothing are provided without cost, the incentive is to a life of indolence. In one U.N.R.R.A. camp the refugees felt no responsibility to work themselves. Food was running low and when fresh supplies came no help could be found to unload the cars. One sympathizes with the camp command who ordered that no meals would be served until the refugees provided work gangs to unload provisions." We hope that in facing the needs of China our relief program will be under the direction of the Holy Spirit and will have a lasting value for the years to come.

Transportation

The transportation problem in China has been described as "the weakest link in China's economy." The Honan famine in 1942, according to reliable information, was attributed largely to inadequate transportation facilities. Interior methods of travel and transport are largely by water, cart, beast, and the human back.

In 1937 China proper had approximately 7,000 miles of railway, which was far from adequate. Since the Japanese invasion many of these railroads have been destroyed and serious deterioration has resulted. New equipment needed includes locomotives, cars, and rails. Repair and rehabilitation of transportation facilities are necessary in order to speed distribution of relief supplies to the far interior. J. D. Graber, Relief Commissioner in 1943, has the following to say regarding travel conditions:

> We had a good first-class compartment from Paochi eastward to Sian, where we changed to somewhat inferior equipment. We thought this would be the only change to Loyang and had settled down for a crowded, cold night in our compartment with half a dozen other passengers. But at 8:00 P.M. we were suddenly told, "All change." Outside, the cold wind was driving dust and sand that stung the face like sleet. We found our new train with difficulty in the pitch darkness down among the switches alongside a dripping water tank. It was the most ragged equipment you could imagine. The cars literally hung in tatters, and all night long in complete blackout the train jolted and jerked as it inched along. This section of the track was within artillery range of the Japanese north of the Yellow River and trains had frequently been shelled. So they were risking no good equipment. Passengers could be replaced more easily than railway cars.

It is estimated that 50 per cent of China's emergency relief supplies will need to be transported by waterways. Rivers, of which about 9,000 miles are navigable by steamboat, are the chief means of reaching the inlands. Rivers and canals furnish perhaps the cheapest means of transportation. Many of the fleets and steamboats are confiscated or destroyed during the war. In order to speed relief shipments it will be necessary to improve the present waterway transportation facilities.

Providing and maintaining an adequate supply of vehicles in China is a major problem. It is believed that China had about 5,000 trucks in 1944, but most of them were in poor condition and in need of repair. The present supply of trucks is much too small and many are idle because of fuel shortage. During the war many trucks used charcoal, alcohol, and vegetable oil for fuel. In addition, China needs spare parts, tools, and tires. Particularly scarce are trained mechanics and repair shops. Fuel shortage has been a serious problem. Land transportation is slow and inefficient, especially where hairpin turns, and mountains are involved.

Inflation

The people of China are struggling against tremendous odds. The masses, largely composed of peasants, look at inflation as an inevitable consequence of war. The cost of living has greatly increased since the beginning of the Sino-Japanese war in 1937.

For several years China's imports from other countries were meager, since ports and railroads were controlled by the Japanese. The acute shortage of essential commodities necessary for life has sent prices skyrocketing. "For instance, the price of a pair of shoes in 1937 was $6.00. Now it is $1500.00. The price of a bowl of rice was 2 cents; now it is $6.50. The purchase price of a sack of flour is several sacks of paper money."[2] It is estimated that overall prices have multiplied by 250 times since the war. The rate of exchange at this writing is about 1000 Chinese dollars for one American dollar. At the present time, however, relief agencies are able to obtain a rate considerably better through international banking facilities.

The salaried groups, including schoolteachers, soldiers, and government workers, have been hardest hit by the inflation. Thousands of people who depended on the small town industry for a living now find themselves in a relief camp or refugee movement. Had it not been for the effort of the government to control the prices of rice and basic foods, many more people, including government workers, would have died of starvation.

Food Shortages

Disasters such as drought, famines, and floods occur frequently in China, but the present war has caused further suffering and major famines throughout large sections of the country. The provinces of Honan and Kwangtung have had a general famine for two or three years. Thousands of people left their homes in search of food. People ate bark, and rice was sold by the grain. In the city of Toishan (Kwangtung province) it is said, 40 per cent of the population had died of starvation in the first eight months of 1943.

Photo by Clayton Beyler

Refugees Returning to Their Home in the Yellow River Flooded Area in China

There are several causes for the serious food shortage in China. Farmers lost their tools and implements, and many left their farms altogether when the Japanese invaded the rich farming country. Food imports from overseas or near-by countries were impossible because of military blockade. Food distribution within China, and especially to the people of Free China, was also prevented. When the Japanese invaded the eastern part of China, many people flocked into Free China, thus adding to the already critical food situation.

A serious problem affecting food production in China is the overflowing Yellow River. A serious flood occurred as a result of military operations and covered over 13,000 square miles of productive farm land in the provinces of Honan, Anhwei, and Kiangsu. Besides hampering the agricultural industry, the flood caused serious disorder in the waterway system of the Huai River and various canals.

It is believed that before the war the Chinese were producing about 90 per cent of their food needs. Large imports will be necessary to alleviate the hunger in cities and areas where people have relied upon imported food. The estimated import requirements for occupied China are 3,271,000 tons, according to a 1945 report.[4] In addition it is hoped that China will increase her production and experience a general agricultural recovery. People in need of food may be classified as (1) "general masses," those in need of daily rations; (2) "vulnerable groups," including babies, children, and nursing mothers. Food highly desirable for import requirements are wheat, beans, rice, milk powder, meat soup powder, and cod liver oil.

Shelter and Clothing

Since 80 per cent of China's people live in rural areas and build their houses of bamboo, brick, earth, and other local materials, there is no immediate need for imported housing facilities. China's steel production is meager, and imports such as nails, tools, and hardware are needed. The chief housing need is temporary shelter for refugees and repair of partially destroyed homes. Refugee housing is a major problem and is essential at waterways and highway intersections where migrating people tend to cluster. "According to estimates drawn up by the Ministry of Social Affairs, no less than 46,889,461 persons, or 9,377,890 families have been rendered homeless by the war. It is expected that at least half that number will need to be assisted in respect of housing."[5]

Next to food requirements, China is desperately in need of clothing. Millions have been exposed to cold and weather because of the scarcity of raw cotton, yarn, and textiles. For most Chinese, no fabric of any kind is available except cotton. The yearly per capita consumption of cotton in China is below 3 pounds; in the United States it is approximately 11 pounds. Scarcity and price inflation make it almost impossible to obtain replacements for worn-out clothing. China's textile industry has had considerable setbacks when we consider that almost all of the country's spindles were in Occupied China. It is estimated that one-fourth of the spinning industry was destroyed as a result of the war. Conditions became worse because of the stoppage of raw materials and food shortage. Assuming that the Chinese textile industry will recover, in addition, it will be necessary to import large relief shipments of cotton, spindles, and machinery. Chinese authorities say that "by the end of the war, everyone in China will need two outfits, one for summer, and a padded outfit for winter. In addition, almost 7 million padded quilts are required for those whose suffering is especially acute. Finished garments will not have to be provided, merely cotton cloth, raw cotton, and in some instances, simple sewing equipment. Summer and winter clothing, shoes, and bedding are all made from raw cotton or cotton cloth."[6]

Other Needs

When the Japanese invaded the coastal area of China, millions of people fled from their homes. Many, including farmers and village dwellers, went only short distances, and returned to their homes after the battle. Others, particularly city people, wandered from place to place and sought refuge in western China. There were large migrations to the west, totaling millions, as early as 1937-38. Invasions, floods, and droughts produced new groups of refugees. The multitudes who followed the large migrations in search of home and livelihood are destitute. Refugee movements were largely composed of young people and orphans, and a large per cent are males.

Problems confronting the returning refugees are housing, food, employment, and social welfare. The immediate need is for transient camps, emergency shelters, and feeding stations, particularly in the larger cities. Some general principles in rehabilitation of displaced people are: (1) Care should be taken not to move persons who are already satisfactorily placed; (2) one should guard against the impression that people are required to return to their place of origin; (3) it should be an orderly and gradual process; (4) people should be encouraged to go where work is available rather than return where they have no means of livelihood.[7]

China's health problem has scarcely received attention. The average Chinese is far too poor to afford any kind of professional

(Continued on page 278)

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXI. Forgiveness (Concluded)

BY THE BIBLE STUDY EDITOR

"Forgive us our debts, as we forgive our debtors." This prayer is repeated more frequently than perhaps any other. It is often a selfish and insincere prayer. Those who pray it should bear in mind that it asks forgiveness of God for great transgression against Him and His Word. Unless there is forgiveness from God there is no hope of salvation. But when this prayer is made to God, it implies that there is also a spirit of forgiving on the part of those who desire forgiveness for themselves. The prayer is insincere if the one who prays it is not in a spirit to forgive others their trespasses, or their debts.

The nature of this prayer was illustrated by the Lord in the parable of the unforgiving steward. It was the purpose of the steward to repay his master for all the funds that he had squandered, but he found that the debt was too great ever to be repaid. The Master understood the condition and freely forgave all of the debt. This servant had not asked that the debt be forgiven; he asked for patience and time in which to repay the indebtedness. In order that compensation, or punishment for the debt might be obtained, the family of the man was to be sold and he to be thrust into prison. This was but justice. But the man who was forgiven was not forgiving, and because of it he was delivered to the tormentors until the whole debt was paid. There arose a conflict between forgiveness and the demands of justice.

Justice and Forgiveness

Is it unchristian to contract a debt? or, is it inconsistent with Christian principles to obligate others in indebtedness? Should one never borrow or lend, and thus create a condition of indebtedness? Jesus taught: "give to him that asketh thee, and from him that would borrow of thee, turn not thou away." If one should ask of his brother, or borrow aught of him, should such an one expect that the debt should not be repaid, and the brother forgive the debt? Such an act and attitude would be unjust, even according to the Scripture. Under the law a thing borrowed was expected to be returned. Lev. 6:1-7; Ex. 22:25; Ezek. 18:8; etc. The parable of the talents seems to be an act of placing obligations on servants and expecting a faithful return of the entrusted funds. Lending or borrowing does not seem to be a sin amongst men, but the practices of extortion, fraud, and covetousness are sins. I Cor. 6:9-11.

Justice is fulfilled when one meets his **lawful obligations,** particularly such as are made by personal contracts in good faith. "Owe no man any thing, but to love one another." Honesty is one of the Christian virtues. Rom. 13:8-14. Must one expect that all of his indebtednesses should be forgiven by a brother who prays, "Forgive us our debts, as we forgive our debtors"? Or must one forgive all debts before he can expect the Lord to forgive his sins? Righteousness, justice, and equity demand that we should fulfill every financial obligation fully, and acknowledge every obligation in a righteous manner. For the sin of a debt is not in having an obligation, but in failing to acknowledge it and meeting it in a faithful and righteous manner. Both the laws of God and man require such an attitude toward indebtedness.

The forgiveness of a debt is based upon love and mercy. Forgiveness was not instituted in order to thwart justice. Christianity is not a method of escaping obligattions and defrauding justice between men. It is rather a new life that feels in a new sense every obligation that a man may have toward his fellow men. "If I have taken anything from any man by false accusation, I restore him fourfold." Christian love will repay and add to that which one owes to another. Many a debt has been canceled or forgiven where love entered into the relationship between two persons. For love is stronger than justice. Many an obligation has been forgiven when the spirit of mercy was manifested in a Christlike manner.

One who seeks forgiveness should be forgiving. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). The "gift offerings" of the altar were the whole burnt offering and the peace offering, both being offerings of thanksgiving, and not obligatory ones such as the sin offering or trespass offering. One who appreciates the forgiveness and peace with God, should seek the same forgiveness and peace with his fellows. One may find that the offended brother is unreasonable and will not be reconciled on the basis of justice. There are many who would demand the "other cheek," or the "second mile," but peace with man and peace with God is worth all that it costs, for the result is love and good will. Love is greater than justice, for it is Godlike. God's love did more than justice for us that we might be reconciled to Him.

Those who seek justice may also expect justice. The spirit of the law was justice. "Agree with thine adversary quickly, whiles thou art in the way with him" (Matt. 5:25, 26). Justice retaliates, and the prison may be the result of a spirit of demanding justice. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you again" (Matt. 7:1, 2). Whether seeking forgiveness or offering forgiveness, the end of it is love and good will; it is the spirit of suffering wrong rather than doing wrong. It is the life that bears the burden and pays the debt rather than that which inflicts suffering for the sake of one's selfish interests. The justice of God toward sinners is that He paid the debt by the giving of His Son; the judgment of our sins is by the death of His Son. Upon the debt being paid He grants us forgiveness. But our debts to God and to others can never be paid by our own efforts, nor can the debts of others toward us be paid by mere gifts. Love toward others will win their love to us, and their love to us will win our love toward them.

It is the love of God, through His payment of our debts and the forgiveness of our sins, that has wrought love in our hearts and gratitude for His grace. If love on the part of God toward us is the most effective power to win our love and confidence, the same is true regarding our relations with our fellow men. Mercy, forgiveness, patience and forbearance, even when justice demands the infliction of penalties, will effect a reconciliation and peace which no form of justice can ever accomplish. It is the death of Christ that has paid all of our debts, and we may freely forgive those for whom Christ died.

The Cultivation of Forgiveness

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; if he repent, forgive him. And if he trespass against thee seven times a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, **Increase our faith"** (Luke 17:3-5). The Lord referred to the increase of faith as the increase of a mustard seed, and the strength of that faith such as would remove the sycamine tree into the sea. This evidently referred to the circumstance of forgiving an offending brother. One of the hardest experiences of life seems to be that of forgiveness. With some it requires the exercise of a faith that would transplant a sycamine tree into the sea. But the Lord said it was possible. In fact, it is essential that men forgive each other. And the increase of a faith that will accomplish that forgiveness is also possible.

Some of the records of the Gospel are not altogether in order chronologically, but the discourses of Jesus are not recorded in a disconnected manner. On a number of occasions Jesus taught the disciples regarding offenses and forgiveness. The terms "trespass" and "offense" were used in the same sense. Forgiveness was to be extended to the offender seven times a day, if there was repentance and a desire for forgiveness. Peter was informed that a brother should be forgiven seventy times seven. Matt. 18:22.

Jesus also taught the power of faith "as a grain of mustard seed." Such a faith could wither the fig tree, pluck up a sycamine tree and plant it in the midst of the sea, or remove a mountain and cast it into the sea. But, could faith be increased? This was the question of the disciples, or apostles. Luke 17:5. This question elicited the explanation concerning the master and the servants. The explanation of this parable, if it may thus be construed, is that of **when the servant is rewarded for his service.** Is the servant's task completed when he has wrought in the field and fed the cattle? Does the master then reward him by giving him his meal? Jesus said that the master must first be served. There is a personal service for the master, as well as the menial task of caring for the master's fields and cattle. When all is completed the servant receives his reward, and it is the glad reward of a personal service from the master.

Many people are efficient in their tasks in life. But the fields and cattle are of a material character, free from the feelings of love or the emotions of passion. There is much work in the midst of Christian association and service that is of a similar character. While it is the work of the Lord, it does not partake of the personal nature of fellowship with Christ as does that service which is directly a contact with fellow Christians, where offenses and trespasses are constantly contacted. Jesus is concerned with the love and ministry which may be extended in those who are His own brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The service which we may perform for our brethren becomes the personal service to our Lord Jesus Christ. The servant of the Lord should include in his ministry the fellowship of his brethren, as well as the service to the field and cattle of the Lord.

The trespass offering of the law was a most holy offering, although it was related to the sin offering. Differing from the sin offering, the blood was sprinkled round about upon the altar. Compare Lev. 7:2 and Lev. 4. In the latter chapter, the sin offering blood was only touched on the horns of the altar, or sprinkled before the veil seven times, and the rest of it is poured under the altar. In the former, or trespass offering, the blood is all sprinkled round about upon the altar. The blood of this offering is used in a similar manner as that of the whole burnt offering and the peace offering, both of which were sweet savour offerings unto the Lord. In this respect, the forgiveness of offenses is a likeness to the personal service in which God has His share and in which He delights as much as in the whole burnt offering, which is a type of the offering up of His own beloved Son.

The labor of the servant is climaxed by his personal service to his lord. The forgiveness of one's debtors is of such a personal nature. If there should be one service in Christian life that partakes of the nature of the character and work of our Lord it is that of forgiveness. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Forgiving people their sins was a frequent thing in the Lord's ministry. Sins and trespasses of men against man constitute also sin and trespass against God. It was no particular sin that the Lord forgave men, for He said, "Thy **sins** be forgiven thee."

James suggests that "In many things we offend all," or, we all offend in many things, or "stumble," or "make mistakes," (according to various versions). This would imply that all of us have had many sins forgiven by our Lord. We also have many sins to forgive when we forgive our fellow men. But we are inclined to measure the degree of offense, or the magnitude of a debt, and hold men to the charge of a sin or trespass according to our conception of the offense and become unforgiving toward some offenses and forgiving toward other sins. Our forgiveness of others should imply a full forgiveness, regardless of the nature of the transgression. That is the nature of Christ's forgiveness, and that spirit of forgiving men is the spirit that ministers to the pleasure of our Master.

Would we then increase in faith, the faith that is able to forgive seven times a day, or seventy times seven? The increase of this faith can only come by doing the service first. The spirit of forgiveness can only develop by the practice of forgiveness. One cannot pray, "Lord bless me with a forgiving spirit to the degree of seventy times seven." One day of forgiving seven times, will bring the blessing of forgiving seven days, seven times seven, and this will bring the blessing of forgiving seventy days. The joy and power of such a faith will follow the service—the service to Christ our Master, who delights in the feast of forgiveness ministered by His servants.

Let us then serve our Master first. He will afterward permit the feasting of His servants. Nor should we postpone this ministry of our Lord to the time of another life or world. "Afterwards thou shalt eat and drink." The blessing of forgiveness comes to the servant who has been faithful in forgiving.

Too often men have said that forgiving a man his offenses only encourages him in his sins. Does the manifestation of love result in an increase of hatred? Not so according to the Scriptures. The increase of the grace of forgiving men will bring the feast of love which will bless both the forgiver and the forgiven one, and will be also a great joy to our Lord who gives the grace of love to those who accept the new life of Christ through the Spirit.

The Effectiveness of Forgiveness

The world of today has laid the foundations for the greatest upheaval of the wrath of man that it has ever known. Nations have borrowed from their citizens in incredible sums. Debts will be laid upon unborn generations. Will coming generations acknowledge this obligation in which they have had no part? Nations have laid upon other nations the obligations of debts which seem impossible ever to repay, and they continue to add to the impoverished peoples of other countries debts which may never be repaid. What will be the result of such burdens of a financial character? No one can say what the end will bring, for the nations are not all actuated by a Christian spirit, and the world is in no mood to manifest love or mercy. The demand of man is justice and equity. This may seem right in the eyes of men. But justice to all men would mean the judgment of God visited upon all who have offended and done wrong, who have shown the spirit of hatred and have shared in the destruction of life and property. Justice and judgment, says the world; and the Lord says, "With what measure ye mete, it shall be measured unto you." This does not apply only to the followers of Christ, nor alone to the people of Israel under the law. This is a law of God to all men.

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." "Blessed are they which are persecuted for righteousness' sake: . . . Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:10, 11). For such there is a great reward in heaven. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh **his sun** to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:44, 45). The goodness of God is the only thing that will lead men to repentance. Love and mercy alone will win the confidence and good will and love of those who are enemies. Forgiving men their sins will have its effect to heap coals of fire, to win love, and to recompense kindness and love in return for that which was shown them. This spirit does not enter into the realm of international policies, but it has never been tried: but wherever that spirit has been shown it has been rewarded with blessing.

The blessing of God will always rest upon those who pray and live that wonderful statement in prayer taught by our Lord. "Forgive us our debts, as we forgive our debtors."

If God sends thee a cross, take it up and follow Him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not.—Quarles.

I account it one of the greatest demonstrations of real friendship, that a friend can really endeavor to have his friend advanced in honor, in reputation, in opinion or wit or learning, before himself.—Jeremy Taylor.

EDUCATIONAL

A BUILDING PROGRAM FOR HESSTON COLLEGE

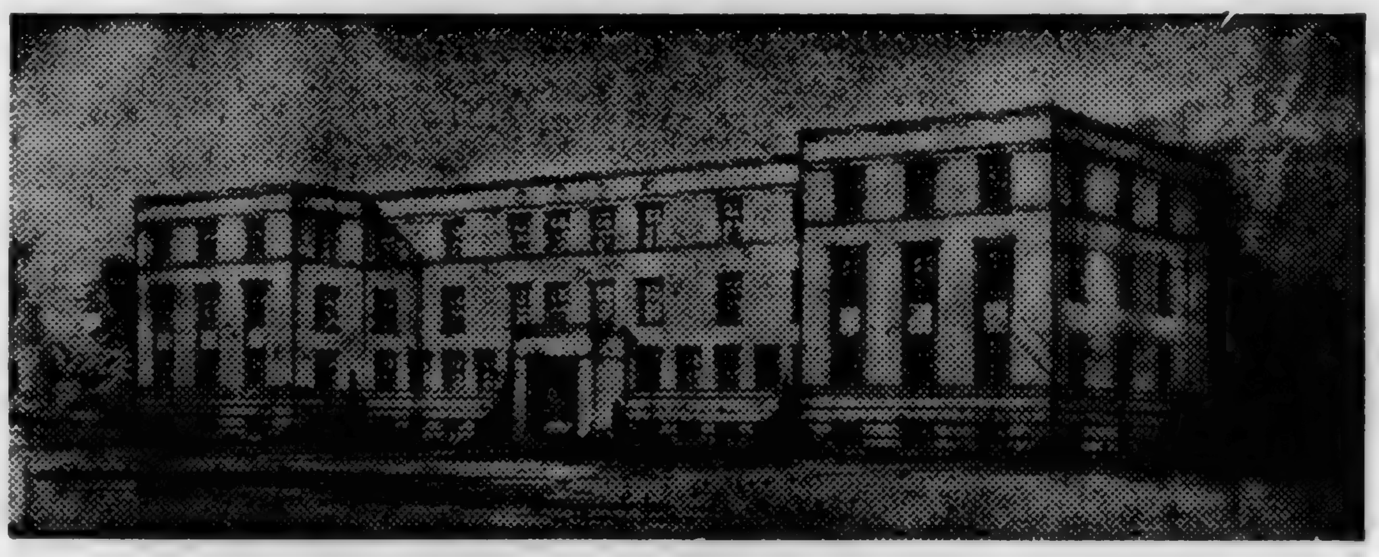
BY MILO KAUFFMAN

As President of Hesston College Bro. Kauffman writes authoritatively of the building needs and plans of the institution of which he is the head.

From my office this morning I can hear the sound of hammers and saws as the carpenters work on the new auditorium-gymnasium. The basement has been excavated, the footings are run, and the forms for the basement walls are nearly completed. Yes, the work has actually begun. The building will not be ready by the time school starts this fall, but it should be ready shortly after. "The Lord hath done great things for us: whereof we are glad."

Since 1932 Hesston College has had a gradual and healthful growth. The enrollment of regular students has grown from sixty-five to over two hundred and fifty. The teaching force has grown from half a dozen to a dozen and a half. Several buildings have been added, but none of them major buildings. Eighty acres of land have been added to the original eighty-acre farm, giving us a quarter section of farm land. The debt of around $40,000 was liquidated; and nearly $75,000 has been solicited for building purposes. With the expansion of the student body and the material plant, a constant effort has been put forth for the spiritual growth of our students.

About 1943 it became evident that if the trends in enrollment continued, Hesston College would soon have to have more buildings or begin turning young people away. Study began as to what type of building was needed most. It was hard to decide because we were crowded in the dormitories, in the study hall, in the classrooms, and in the dining hall. If more dormitory room was provided, the classrooms, study hall, and dining hall would be overcrowded. Yet, there was little point in increasing the study hall and classrooms if we had no place for the students to stay. It seemed logical to plan a dormitory. The permission of the Board of Education was secured to begin the solicitation of funds. It was hoped that by the spring of 1946, work of construction could begin. It was estimated that in these times the dormitory that would meet our needs would cost around $125,000 under present conditions. Nearly half this amount has been raised for the dormitory.



Proposed Girls' Dormitory for Hesston College

An architect was engaged who drew up plans for the proposed dormitory.

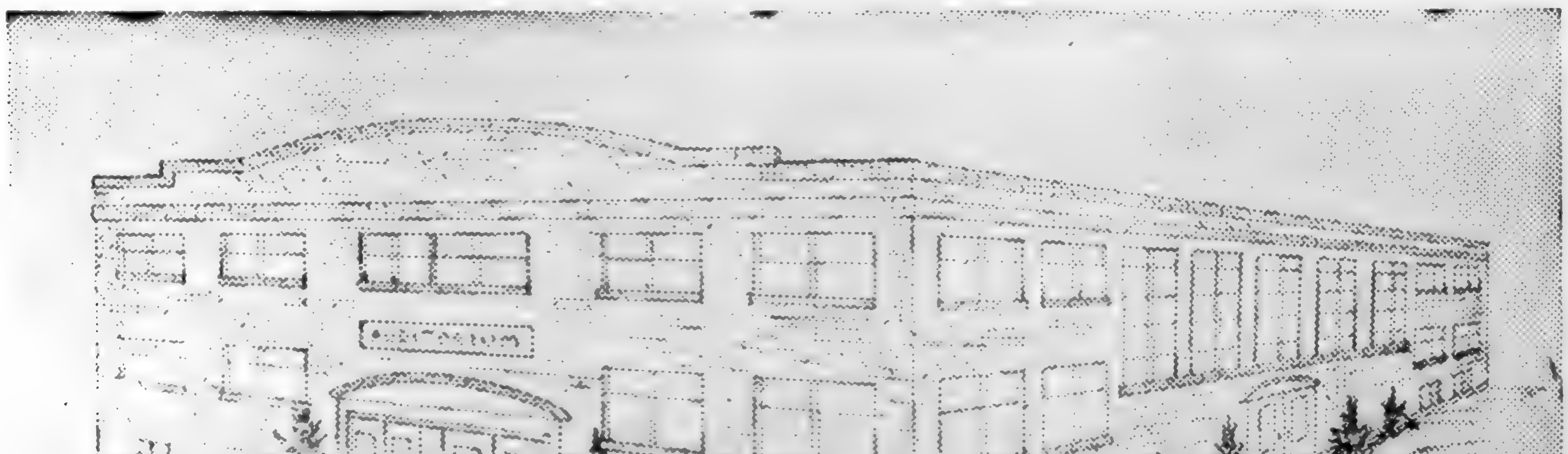
The latter part of 1945, through the goodness of God, we were successful in securing three government houses, each made to house six families. From these we secured considerable plumbing, fixtures, and good lumber. We planned that these materials should be used in the new dormitory.

Toward the middle of the school year it began to look doubtful whether materials could be secured for the new dormitory. What were we to do? We could build temporary buildings with the materials we had, but this would mean a lot of expense without permanent advantage. We began to study for some way to build something that could meet the present housing emergency and yet be of permanent value to us in solving our building problems. The need of a larger auditorium has been felt keenly for years. At commencement time large numbers cannot attend because of lack of room. Our old gymnasium also was entirely inadequate for our physical education program. It was suggested that from the materials from the buildings that had been secured, an auditorium-gymnasium might be built without great cost. The present gymnasium could then be converted into housing for boys. This plan appealed to many. An appeal was made for funds, and in a short time around $15,000 had been subscribed, mostly cash. This was the estimated cost of the building as planned at first. It was to be a frame building, adding brick veneer later.

As it became more evident that the dormitory could not be built this year, the idea of a full basement for kitchen and dining hall under the auditorium seemed wise. The dining hall had been greatly overcrowded the last three years. We had been wondering how we would feed a larger student body in 1946-47. This would mean, however, that the expense of the building would nearly be doubled. It was finally decided to build a full basement.

Many obstacles presented themselves, but God seemed to be leading, and He can remove all obstacles. Nails could not be secured in any surrounding towns. Friends in Nebraska and Kansas City found the nails for us. Some felt we could not secure a permit, but friends were praying, and the permit was granted. More lumber was needed, but lumber yards were empty. A good brother who has a lumber mill in the west offered to furnish the lumber if we had a rating. About two weeks after he received the order, one large car of lumber was on the way, and has since been unloaded. The invoice for the second was received today. The wire for the forms seemed impossible to get. We needed two or three hundred pounds. A search was made in Wichita and Newton, but no wire was found. This too was made a matter of prayer. We have been getting the wire as it is needed. We still are short, but are confident that what is needed will be forthcoming.

It had appeared that brick could not be



Drawing of the proposed auditorium-gymnasium for Hesston College secured this summer. We have been told that by the time we will be ready for brick for this building, we can secure it. The question now comes before the building committee. Should the building be bricked now and thus save the expense of putting siding on this summer and brick later?

Even though we do get this building this year, we must look forward to the construction of the new dormitory as soon as possible. It is hoped that that may be done next summer. This will mean a great deal of faith, prayer, work, and generous giving. However, if this is the will of the Lord for us, and we faithfully follow His leading, it can be done.

When the dormitory is completed, the building problem of Hesston College still will not be solved. We must then look to the solution of a serious library and study hall problem, as well as to more room for classes and laboratories.

I hear someone ask, Why all this building now? There are several reasons. In the first place, we are trying to take care of 250-300 students with practically the same facilities that were used thirty years ago for half that number. In the second place, there are scores of other young people who will be coming to Hesston College. More and more parents are seeing that they cannot have their children attend the public high schools. States are passing laws demanding young people to attend school until sixteen years of age. This means at least two years of high school for most of them.

In answering the above question, let us notice a few facts:

1. The church has spent less than $100,000 for buildings at Hesston. The bulk of this was spent the first ten years of the school's history. Not one major building has been constructed in the last twenty-five years.

2. In the past twenty-five years the student body has increased considerably. It could be ten per cent larger this year if we had adequate buildings.

3. We should have these buildings now. Two months before the opening of school all available rooms were taken. Our solicitors could not encourage young people to attend this year. Dozens who should be here cannot. The reason? Lack of room.

4. In 1945-46 there were nearly two girls for every boy in our student body. The boys were in camp or deferred on farms. Many of these want to be back as soon as they are permitted to do so. Many will be enrolling during this school year. Where shall we put them if we do not have the new dormitory?

5. The dining hall has been overcrowded the past three years. It will be more so this year. If we are to have a larger student body, we must have a larger dining hall. This will be included in the new auditorium-gymnasium.

6. During the past two years around $75,000 was subscribed for these buildings. This next eight months should see that figure greatly increased.

7. Hesston College is definitely limited in its service because it has not adequate rooming and boarding facilities. The proposed new buildings will enhance the usefulness of Hesston College.

8. Many friends and former students see this great need at Hesston and are enthusiastic about it. They contributed liberally last year and plan to do so again this year.

Hesston College has a big program before her. Sometimes, looking at it from the human standpoint, we feel the task is well nigh impossible. But then we see the marvelous way in which God is working and realize it is His work. He will see it through. The prayers of our many friends and supporters are counting. We solicit the prayers of all who read this message. We must not fail our young people who want to prepare themselves for service. In the recent past a number of our former students have been called to the Gospel ministry or have answered the call to foreign missions. One of last year's students wrote me, in essence, "I plan to be back next year to prepare myself for the work of the church."

We have been praying that the needed funds will come in for this new building. God is answering those prayers. Yesterday's mail brought a $100 check from an interested brother and sister a thousand miles away. Another brother handed me a check for $25. A day or two before, a check of $100 was received through the mails, a brother gave me $30, and another gave $25. God knows the need and puts it on the hearts of His children to give.

The work we are undertaking at Hesston can be carried out only as God directs and blesses, and only as you friends and servants of the Lord remember the work in your prayers, and as you are willing to give to make it possible.

I want to express publicly our hearty thanks for the wonderful way our friends have supported our work in the past years. May God bless and reward you for it. We want to continue to carry on the work here to the honor of God, so that you need never regret having helped along with the work, and so that giving to Hesston College is giving to the Lord.

Hesston, Kans.

THE RELIGIOUS PROGRAM OF GOSHEN COLLEGE

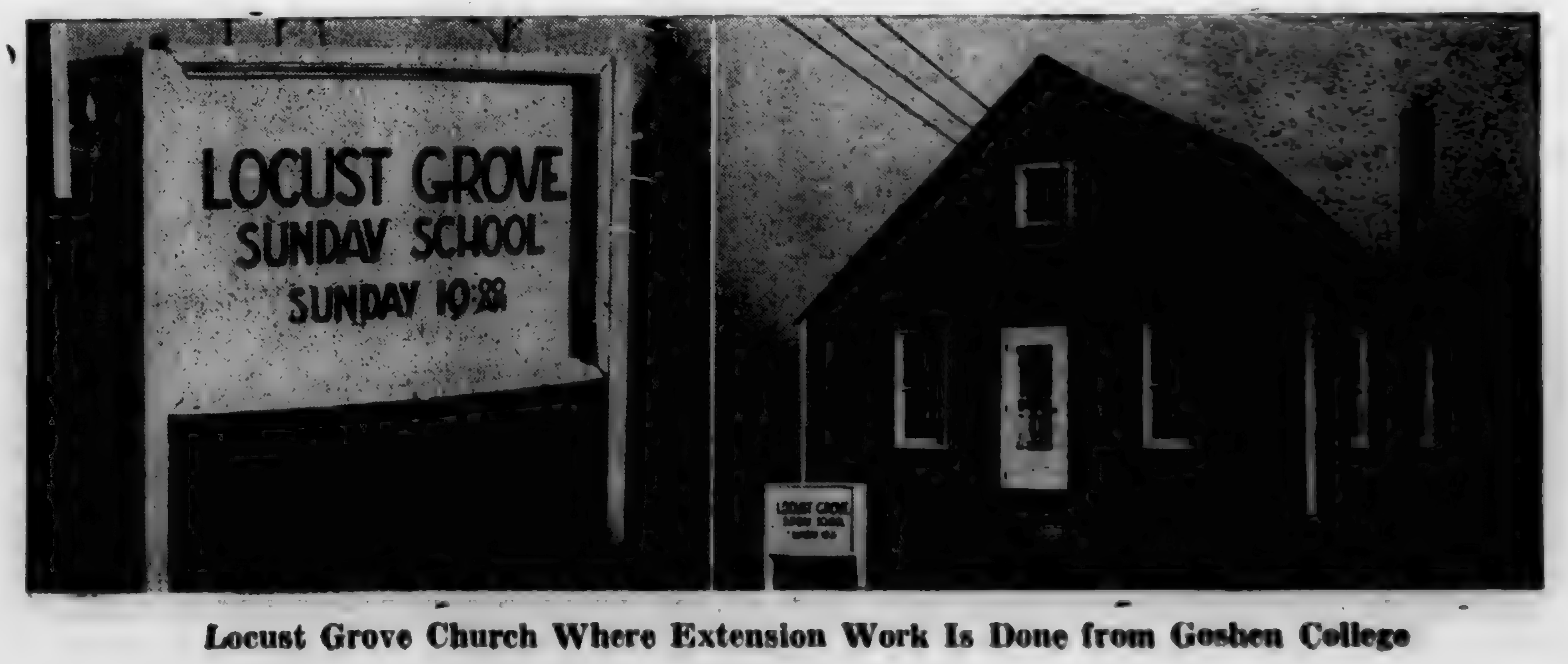
BY PAUL MININGER

One of the essentials in a church school is a strong program of Christian life and activity. Bro. Mininger, Professor of Practical Theology of Goshen College, gives us a comprehensive picture of the religious program of this institution.

Goshen College is owned and operated by the Mennonite Church. It was brought into existence for the purpose of promoting the faith of the church and preparing a capable leadership for the church. Unless the college is carrying out this purpose it has no reason to expect the church to support it. It is the earnest concern of the faculty that the entire program of Goshen College should contribute to the development of Christian character in its students. However, there are certain procedures which are carried on for the specific purpose of developing their religious life. It seems proper that the church should be familiar with the religious program of the college and know what is being done to realize this important purpose.

Course Offerings in the Curriculum.

A college carries on its educational program through the offering of courses in the curriculum. Goshen College has the conviction that the study of the Bible should hold an important place in the student's life while he is in college. All students are required to have six hours of credit from the Bible Department in order to graduate. The present catalogue lists sixty-nine course offerings in the Biblical Seminary. Many of these courses are available to liberal arts students as well as to those who are preparing for full-time Christian work. These courses are taught by men who are loyal to the Word of God and who are devoting their lives to teaching it to young people. It is the purpose of the Bible Department to maintain a high standard of work among the students and to stimulate their faith through a study of the Word of God and systematic study of Christian truth. Every effort is made to help them form habits of independent study and to guide them in the spiritual application of the truth to their own lives.



Locust Grove Church Where Extension Work Is Done from Goshen College

Devotional Activities.

The spiritual life of Christians is developed not only through systematic study but also through regular periods of devotion and worship. The college provides a daily chapel service which the students are required to attend. This service is primarily a period in which faculty and students meet together to worship. The Thursday chapel period is conducted by the students, and attendance is not required. On Thursday evening immediately after supper the students meet in their respective dormitories for a period of prayer and devotion. Early Wednesday morning a group of students meets together for a prayer meeting. At various times groups of students organize themselves into small voluntary prayer groups where they have opportunity to fellowship together in prayer. The faculty meet together frequently for prayer on behalf of their own spiritual needs and the needs of the college. Efforts are made to promote private devotions among the students. Each student is supplied with a copy of a devotional booklet, "The Upper Room." Shortly after the beginning of the school year, an entire week is set apart for evangelistic and revival meetings. Through public addresses and small group prayer meetings, the entire school is led into a deeper consecration. Many students are influenced through these activities. Quite frequently a student will report that for the first time he has come to enjoy his prayer life or has learned how to pray.

Student Religious Organizations.

In order to provide a medium through which some of the religious activities can be carried on, there are various student organizations. The major student organization on the campus is the Young People's Christian Association. It is made up of the men's organization, the Y.M.C.A., and the women's organization, the Y.W.C.A. Membership in these organizations is voluntary, but most students become members and participate in the activities. The work of the organization is carried on through committees, among which are the following: Devotional Committee, which provides for the Thursday devotional periods; Mission Committee, which keeps missionary information before the students, collects funds for missionary purposes, and provides mission study classes or a missionary conference; Church and School Relations Committee, which keeps before the students the work of the church, promotes the unique principles of the church, and in other ways keeps the students in close touch with the church and Schools; Extension Committee, which provides many opportunities for practical work.

The Christian Worker's Band is made up of those students who are especially interested in participating vitally in the work of the church. Many of them are preparing for full-time service in the church and others are prayerfully considering the possibility of such service. This group meets weekly and considers methods of Christian work and such problems as arise in the lives of students who are preparing for such work.

The Foreign Missions Fellowship is composed of students who are volunteering for foreign missionary work or who have a special interest in studying the foreign field.

The Peace Society is composed of students and faculty who are interested in studying the principle of nonresistance and the problems growing out of the application of this principle to our modern life. The society provides monthly programs which are open to all students.

The Mennonite Historical Society is also made up of students and faculty who are interested in promoting the study of the history of the Mennonite Church. This organization publishes "The Mennonite Quarterly Review." It also brings to the campus special speakers upon current developments in the field of Mennonite history. The Mennonite Historical Society has done much to develop an appreciation of the historic faith of the church on the part of students and faculty.

The Seminary Fellowship is made up of all students who are registered in the Biblical Seminary. They meet together biweekly for fellowship and discussion of mutual concerns and problems.

Practical Christian Work.

In order for Christian experience to develop normally there must also be opportunity to participate in some form of Christian activity. This opportunity is given in the daily life of students and faculty as they live together on the college campus. There are always opportunities to behave as Christians in the relationships of college life. However, the college is interested in providing special opportunities in which students can give a Christian witness to others. Many students are given experience in participating in some practical Christian work. Students are used as regular teachers or workers in the Sunday school at the College Church and at the North Goshen Church. Two mission Sunday schools are operated by the Y.P.C.A. Many students are used in teaching, in speaking, and in visitation work in connection with the work at East Goshen and Locust Grove. Each Sunday afternoon a group of five or six students visits in needy homes in the city of Goshen. The Extension Committee also provides a weekly service at the county jail where five or six students are given an opportunity to sing, speak, and testify for Jesus Christ. During the past year five students participated in teaching the Bible to boys and girls in ten public schools of Elkhart County, Indiana. Other students are used in distributing religious literature such as "The Way," "Youth's Christian Companion," etc., in the city of Goshen. At various times students have been used in making a religious survey of various parts of the city. Gospel teams are sent out into the churches of the constituency. This has proved to be a valuable experience to students and it gives to them a greater appreciation of the church and its problems. Most students who wish to do so are given opportunities to participate in a variety of Christian activities while they are at Goshen College.

Participation in the Life of the Church.

One of the dangers that confronts students is that they may lose their contact with the church while they are in college. They are usually away from their home churches, and the college program is so full that they sometimes lose their contact with the home church. Even the religious activities of the college are no substitute for the students' participation in the life of a normal Mennonite congregation. Furthermore, the consciousness of membership in the church needs to be stimulated by a continuous interaction of the church and the college.

The College congregation makes provision in its program for students. They attend the Sunday school and the Sunday morning worship service of the congregation. They co-operate with the Sunday school and church in contributing to the financial needs of the church. The young people's Bible meeting on Sunday evening is planned with the needs of students in mind. The church and college join in a Sunday vesper service once each month. Other special meetings in which the college and the local congregation co-operate are the annual week of evangelistic meetings, the Christian Life Conference, and the Missionary Conference. At these meetings, as well as at other times during the year, there are brought to the campus leaders of the church who by their messages and their presence keep students and faculty aware of their connection with the church.

Counseling Students.

One of the purposes of the college is to meet the personal needs of students. In the personnel service, the counseling of students fills an important place. Whether counseling students about educational, personal, or vocational problems, there is constant recognition given to the necessity of proper spiritual orientation. The counselors believe that the resources of the Christian faith are essential to the Christian solution of students' problems. One person is designated as religious counselor and he interests himself in the specifically religious problems of students. However, all the members of the faculty do religious counseling as they have opportunity, and there is no attempt made to limit this responsibility to only one person or department.

Interaction of Students and Faculty.

Perhaps the greatest religious influence is exerted at the points where faculty and students interact in the various relationships of the college campus. The personal influence of the individual faculty member is an important part of the religious program of the college. As he meets his classes, talks informally with students, shares with them in the intimate contacts of the closely knit college community, he is influencing them religiously. The members of the faculty are aware of this responsibility, but they are also humble when they face their inability to be ideal patterns for students to imitate.

The Christian Atmosphere.

It is impossible to isolate all the forces which contribute to the religious life of students at Goshen College. There is an intangible influence which is difficult to describe but which is felt by students soon after they come to the campus. They call it "the Christian atmosphere." It includes all the above influences, together with the Christian interpretation which teachers give in all courses in the curriculum, the traditions and standards of the college, and the sum total of the attitudes and ideals of the faculty and students. The church which the college represents, the homes from which students come, the alumni of the college, and the expectations and hopes of the church—all contribute to the quality of that influence which is here called "atmosphere." The interests, concern, and prayers of the church make a contribution that is very essential to a wholesome Christian atmosphere at Goshen College.

Conclusion.

There is no dependence upon any one type of activity to promote the religious life of students. It is a responsibility which must be shared by all those who have a part in making Goshen College what it is today and what it should be tomorrow. The Board of Education and the faculty are constantly seeking to clarify their religious objectives and to intelligently examine the religious program with a view to making all the resources in the college environment contribute to the development of the Christian faith and life of Goshen College students. In this effort the counsel and prayers of the church are solicited.

Goshen, Ind.

A SIDE ROOM IN THE MENNONITE WAY OF LIFE

V

BY IRA D. LANDIS

The side room this month has to do with the education movement in Lancaster Conference, the largest and one of the oldest in the Mennonite Church.

Christopher Dock was in the Skippack schoolroom in 1714 and Benjamin Eby of Hammer Creek in the Ebytown (Kitchener) schoolroom by 1813, but Lancaster had no early outstanding schoolteachers known to us as such. The Lancastrian system of education was not named after Lancaster County. Joseph Lancaster, an English Quaker schoolmaster, was the originator of this system in the early part of the nineteenth century.

The 1731 law permitting our ancestors to hold property specifically says that "they purchased small pieces of land in Pennsylvania and erected churches . . . school houses and alms houses thereon and enclosed burying grounds."[1] The first public school in their midst was that of Conrad Beissel at the Ephrata Cloisters soon after 1720. Whereas they may have conducted primary schools in their church dwellings, such actual information is not extant. When Abbeyville was purchased in 1750 and Brubaker's in 1792 no such reference occurs.

However, when the Millersville log church was built in Lancaster township, Evans claims a schoolhouse at the same time was built adjoining. One such built at Landisville (under one roof), 1790 or earlier, and the Christian Herr house of 1719, are still well preserved.

Abraham Brubaker's schoolhouse east of his home in Indiantown[2], David Groff's at Groffdale, and Benjamin Long's near Oregon, were three such in the second half of the eighteenth century that were used in educating the children of the community. One in Paradise is established by this reference: "I do engage to give land opposite **my schoolhouse** to the Mennonist Society gratis forever for the purpose of building on it a house of worship for said society. As witness my hand and seal, the 26th day of September, 1806. David Witmer."

One of the earliest notes on actual school work was left by Bentz Hochstetter (grandson of Pioneer Jacob of Engleside): "On April 2, 1767" he, a pupil at seven in Manor township, had mastered "German script—large and small German alphabet." (That is better than high-school graduates can do today.)[4]

The three school-church houses in Manheim township (1813, 1814),[3] the one at Erb in Warwick (now Penn)[2] and the one at Bowmansville,[2] both in 1794 were a few of probably many instances of the economical method used by our forefathers in solving the educational needs of their generation.

After the Pennsylvania Public School law of Governor George Wolf was passed in 1834 and public schools were championed by Thaddeus Stevens, and after observing the merits of Mennonite and other denominational schools in Lancaster county, the Mennonites acceded slowly and reluctantly to the demands of the state. The Scotch-Irish townships resigned this right first, Manheim township only by 1847, and Brecknock after 1850. They then urged that the school be next door to the church. This is still true at Bosslers, Chestnut Hill, Hammer Creek, Hersheys, Metzlers, Rissers, Stumptown, and Weaverland.

Our fathers seemed to think the situation not too bad and to be endured, but gradually its evils began surpassing its advantages. The first parochial schools of this era in our midst were the two-room Locust Grove School in 1939, the one-room schools at Willow Street in 1940, Millersville Orphanage and West Fallowfield in 1941, and two since.

Before Eastern Mennonite School became a reality in the Shenandoah Valley of Virginia, in 1916 John B. Senger and I. B. Good were interested in sponsoring such a project in Lancaster county. After the Eastern Mennonite School was started it drew strongly in finance, teaching personnel, and pupils from Lancaster Conference. In 1923 when an appeal was made to the Lancaster Bishop Board for a Bible school at one of the local churches it met a two-way opposition and this continued for years. Its advocates were not discouraged, for they believed with President Lincoln: "No good plan will be frustrated by taking time," and with Senator Wheeler: "There is always time to do right."

The minutes of the April 8, 1938, Conference at Rohrerstown had these items regarding Conference approval of the Bible school:

"We favor short term Bible school work in this conference district. The arrangement for the courses and instructors shall be taken care of by a committee appointed by the Board of Bishops.

"The above resolution was passed and a committee appointed for this work."[5]

A six week's Bible school was opened in the old Ephrata church building that winter and continued thus for four years. Many availed themselves of this arm of Christian education. Especially were the evening classes well attended. J. Paul Graybill was the principal of the school. John E. Lapp was one of the instructors the first year. The remainder were from the Lancaster Conference body.

The First Class to Graduate from Four Years of Work at Lancaster Mennonite School

This was the first step. To the Rohrerstown Spring Conference of 1940 for the next step the following petition[6] was sent:

March, 1940

To the Board of Bishops of Lancaster Conference.

Dear Brethren: Greetings of love.

We hereby appeal to you to give active consideration to the matter of establishing a Mennonite high school within the Conference.

We believe this step is urgent for the following reasons:

1. Children are required to remain in school until seventeen years of age.
2. As ministers and parents we have heard many complaints about the moral conditions in our modern high schools.
3. Evolution is taught in practically all our public high schools.
4. Many of the extracurricular activities of our public schools are not at all in harmony with the teachings of Scripture and the practices of the church.
5. To be instructed and guided by our brethren, as teachers ought to help safeguard our young people who must grow up in an apostate and pleasure-loving world."

Signed:

Henry F. Garber
G. Parke Book
Floyd S. Graybill
Sem Eby
John R. Kraybill
Ira D. Landis
Clarence E. Lutz
John H. Mellinger
Milton Brackbill
James H. Hess
B. Charles Hostetter
Elmer G. Martin
Clayton L. Keener
Jacob T. Harnish
John H. Gochnauer

What these brethren had in mind was well voiced by Nelson E. Kauffman at the Lancaster Mennonite School, July 4, 1946:

1. To give the young student an experimental knowledge of God as taught in the Scriptures, that he (or she) may have a dynamic faith. No truth is out of harmony with the truth of God.

2. That they may develop in life, with the redemptive force within, that which is consistent in Scripture, and be an asset to society.

3. To give direction, purpose, and vision to the young people, equipping to combat error and carry on the program of Christ.

4. To prepare youth to live successfully the life of obedience in a needy world.

5. To develop passionate devotedness and loyalty to the church—to make them glad they are not only Christians, but Mennonites.

6. To lead the young people to solve their problems, marry in the church, and establish Christian homes.

7. To give training and instruction that is better than the average in all spheres of knowledge and not inferior to the best.

With such noble objectives those responsible began to draft a constitution and by-laws after conference approval in the fall of 1940. On April 27, 1942, the Yeates School property in East Lampeter was purchased. With a board of Trustees and a personnel for teaching, a Mennonite high school in Lancaster Conference became reality.

This site was warranted from the Penns by Isaac Hendrickson, but patented to Joseph Boughwalter in 1719. Here he built a mill, giving to the Mill Stream, its name. It was in the Buckwalter name until William Hamilton in 1799 purchased it for a fulling mill. By 1842 Benjamin Eshleman converted it into a grist mill and added a saw mill. When it was destroyed by fire in 1850, he immediately rebuilt. In 1907 the Yeates School of Lancaster bought it from Eshleman's granddaughter.[7]

Catherine Yeates named the school after Jasper, her father, Justice of the Supreme Court of Pennsylvania. Its forerunner was opened by the assistant pastor of St. John's Episcopal Church in 1854. By 1870 they were located at Duke and Walnut Streets in Lancaster City. This was sold in 1903 for the offices of Dr. Theodore Appel. The Yeates Institute of Lancaster bought in 1907 this site. It had two buildings then, a two-story brick mansion and a brick mill. In 1922, after 66 years, the Yeates Episcopal School of Pennsylvania, its last name, closed its doors. It was twice leased as a private school, but in 1930 was finally sold to two private parties, who in turn in 1942 sold it to the Lancaster Mennonite Conference School.[7]

With J. Paul Graybill as principal, Noah G. Good as dean, and G. Parke Book, chairman of the board of twelve trustees, the school opened September, 1942, with 152 pupils, seventeen of whom graduated. There were 165, 143, and 196, for the years since.[8] The first full-fledged class has now passed its portals. School opens this September with a full enrollment and a capable staff of teachers.

On this 68-acre farm there is plenty of room for enlarging, and plans in the offing call for a large auditorium-dormitory building to be constructed, when sufficient funds and building materials are available. The progress of the school is remarkable, and it forebodes not only what will be an asset to our young people but also to the church. What might have been if the church had always continued the education of its youth? What will yet be, if the Christian homes assume their part of the instruction of the child and do not resign it in favor of the Sunday school, the school, and the church?[9]

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1. B. Frank Eshleman's "Annals," p. 236, 237.
2. "Mennonites in Lancaster County" series, past and future issues. Cf. also "Church Day Schools for Mennonite Youth," J. Paul Graybill, editor.
3. "Mennonite Background of the Present School System," Mennonite Historical Bulletin, June, 1943.
4. In private collection of Mrs. Hiram Hershey, Hamburg, Pennsylvania.
5. "Missionary Messenger," p. 16, April 24, 1938.
6. From original with the Secretary of the Bishop Board, Henry E. Lutz.
7. From County Histories by Evans and Ellis, Klein et al., and Deed Books of the Lancaster Court House, especially F17, 167; P18, 494; P35, 395; M12, 548; L28, 356; Y26, 489.
8 Cp. Lancaster Mennonite School Bulletins and current periodicals.
9. Cp. the Wierhof (Pfalz) High School in the land of Christian Neff.

Lititz, Pa.

MENNONITE RELIEF

(Continued from page 271)

medical service. Chinese medical work had only a meager beginning when the war broke out. Today China's need for hospitals, doctors, nurses, technicians, and trained personnel is appalling. At the present time there is one doctor to about 40,000 Chinese, and one hospital bed to 10,000 persons.[8] Herb doctors and traditional medicine practitioners outnumber by far the medical profession. Diseases most prevalent are malaria, tuberculosis, scurvy, typhus, skin ulcers, and various epidemics which come as a result of malnutrition. A large medical program during the emergency relief period is beyond hope. A health service during the postwar period will do much to alleviate the spread of epidemics and diseases among uprooted people. Adequate food supplies and normal diet are two important factors which lie at the root of China's health problem.

Regarding nutrition and dietary requirements we quote from a Chinese Authority.[9]

> The meagerness of the data available for China indicates that surveys and research work on a much larger scale than heretofore possible have to be undertaken before the problems of nutrition in China can be solved. It would be folly to try to legislate or to educate the entire population in regard to what and how much every Chinese must eat on the present available knowledge. Economic resources, distribution facilities, climatic factors, local customs and habits, all have to be considered before any advice can be given. This does not mean, however, that we should not immediately proceed with the solution of certain urgent problems such as relief of hunger and eradications of deficiency diseases.

The situation in suffering China presents to us both a challenge and a problem. Problems of disorganization, economy, and transportation present great difficulties to a program of relief and rehabilitation. The task involves more than merely supplying materials and transportation facilities. There is the problem of administration which requires much wisdom and strenuous effort. A carefully planned relief ministry with well-trained and properly constituted personnel is necessary to meet the needs and conditions which prevail in China.

For Further Reading.

In Guerrilla China, Report of China Defence League, Chungking.

China's Relief Needs, National Planning Association.

The Postwar Industrialization of China, National Planning Association.

The Amazing Chinese, Willis Lamott, Friendship Press.

China Suffers, Ernest M. Wampler, Elgin, Illinois.

Occasional items of interest occur in *"Contemporary China,"* a Reference Digest, 30 Rockefeller Plaza, N.Y.

"China, A Need and A Problem," an article in the *Gospel Herald,* June 2, 1944, by J. D. Graber.

China Sheet, monthly mimeographed bulletin. M.C.C .

Footnotes.

[1] S. F. Pannabecker.

[2] Editorial, *Mennonite Weekly Review,* Jan. 13, 1944.

[3] *China's Relief Needs,* p. 14.

[4] *Contemporary China,* March 5, 1945.

[5] *International Labour Review,* June 1944, p. 658 as quoted in *China's Relief Needs.* N.P.A.

[6] *China's Relief Needs,* p. 29, 30.

[7] *Contemporary China,* March 5, 1945.

[8] Ibid.

[9] "Problems of Nutrition and Dietary Requirements in China," an article in *The Chinese Medical Journal,* April-June, 1943, by J. Heng Linu, and C. K. Chu.

Akron, Pa.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

The Unit of **Mennonite History and Gospel Principles** will be completed during the month of September. The history of a people and the principles for which they stood is a helpful study. It is our wish that during this study our young people will have learned to appreciate more fully the church which has carried out in her teaching and practice these Gospel principles. In this last course for the month of September we shall have four topics.

1. **Migrations of Early Mennonites.** This was discussed in last month's issue.

2. **Nonresistance in Practice.** Here is a live issue at all times. We have had a special trial of the principle during the recent world war. But we are far from being relieved of the trials that come to those who practice these principles when many in the social and political world about us do not believe or practice nonresistance.

3. **American Settlements.** This is another study in Mennonite history, as its course leads to our own America. Many of us are descendants of these settlers who left their native shores in Europe and came to a land that was strange to them. We have grown up here and almost unconsciously we can say, "This is my own, my native land." Yet as we reflect we want to take into account that those who are the Redeemed of the Lord have "no continuing city" in this world. Our life is a pilgrimage. We seek a city to come—a country that is heavenly. But while we live here as pilgrims, it behooves us to shine as lights and to live for the good of the land in which we dwell. Although as pilgrims we may be called to refrain from many of the practices and ways of the land, we may still leave the impress of the goodness of God and win many of our fellow travelers in the journey of life to go with us.

4. **Separation from the World.** In the light of these truths we are going a different way than is the world. We are directed by a different leader. Our loyalties lie in a different person and in different principles than those adhered to by worldly people. So it is but natural that there is a separation. We desire that our vision of the way of righteousness may be perfectly clear, so that we do not mar our hope in the things of God.

5. **Confessions of Faith.** We shall consider in our study of Mennonite history a number of Mennonite confessions of faith. It is well that we have clearly defined convictions and, like our fathers in the faith, confess what we believe and unite with them in our interpretation of the Scriptures.

The last topic treated in this issue belongs to the month of October. It will introduce a new unit of study for the last quarter of the year 1946. It is the study of **The Great Commission.** This is the introductory topic to the general theme of **Evangelism,** in which we study both the principles and the activities that characterize the principles. An earnest, prayerful study of our duty to fulfill the Great Commission and of the activities in which we may be enabled to do so will be a means in God's hand to enrich our lives. May the Lord bless us in these studies.

NONRESISTANCE IN PRACTICE

Luke 6:27-36; Rom. 12:9-21

Topic for September 8

MOTTO

"Overcome evil with good."

MEDITATIONS ON THE TOPIC

I. **Nonresistance is a principle** belonging to a true Christian experience. When one believes in Jesus and has met the conditions of salvation, he is renewed in his nature by the Holy Spirit so that it becomes a normal experience to love others and to have a feeling of kindness and compassion for those who hate or mistreat us. This law of kindness has its kindling in a feeling of gratitude for the mercy which the Lord has shown toward one as a sinner. Its power lies in the presence of the Spirit of God within, enabling that feeling to move people to do good for evil and to refrain from fighting those who are doing injury to them.

Many are the kinds of opportunity to practice this law of nonresistance. Toward those who speak evil this law finds expression in words of gentleness and goodness, blessing for cursing. Toward those who defraud and take away what belongs to us it finds expression in refraining from taking legal action against them, even giving them more than they demand; it reveals a spirit of submission and willingness to satisfy. Toward those who do violence to one's person so that pain and affliction are felt it finds expression by a return of kindly words and in petitions to God in behalf of tormentors while submissiveness to suffering is manifested. When an enemy is down and cannot help himself, it is expressed by using the opportunity to do good and to relieve. "If thine enemy hunger, feed him; if he thirst give him drink." In time of general hatred against a national foe, it finds expression by a refusal to take up arms or to engage in any work that would further the destruction of enemies, and by bearing submissively whatever penalties people and rulers who are ignorant of such principles impose upon the faithful. It finds an expression in meekness under the fire of criticism and unjust accusation, as in the case of Jesus, who "as a sheep before her shearers is dumb, so he openeth not his mouth."

II. **The Text.—Luke 6:27-36.**—This passage suggests that a child of God should practice love, kindness, and compassion toward others after the pattern and spirit of the Highest.

Rom. 12:9-21.—This passage suggests the spirit of love, kindness, hope, and faith that deals sympathetically with brethren and all men, both poor and rich, so that honesty in dealing, nonresistance, and returning good for evil in time of trial may be made manifest.

OUTLINE STUDY

I. **The Practice of Doing Good for Evil.**

1. In the answer of the tongue.—Prov. 15:1; Tit. 2:9; Luke 6:28.
2. In meeting heated argument.—II Tim. 2:23-26.
3. In meeting law compulsions.—Matt. 5:40, 41.
4. In meeting violence and insult.—Matt. 5:39; Rom. 12:17, 19.
5. In case of an enemy's need.—Rom. 12:20, 21; Matt. 5:44.

II. **Peaceable Practices.**

1. As far as the Christian is concerned.—Rom. 12:18.
2. In relation to the understanding and feeling of others.—Rom. 14:19.
3. In relation to governments.—Tit. 3:1, 2; Rom. 13:7; I Tim. 2:1, 2.
4. In taking wrong in patience.—I Cor. 6:7; I Pet. 2:18-23.
5. When we suffer for righteousness.—I Pet. 2:19; 3:14-17.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Love."
2. How Christians Act in Vexing Times.
   a. When others revile.
   b. When someone smites.
   c. When someone takes our things.
   d. When people forget our kindness.

For Seniors

1. Nonresistance in the Use of the Tongue.
2. Nonresistance in Relation to Government.
3. Nonresistance Forbids the Use of Weapons of War.
4. Nonresistance a Guide in the Choice of a Vocation.

PERSONAL THOUGHT

Has the Spirit of Christ right of way in my heart so that I am abiding the tests and opportunities to give expression to heavenly love and kindness?

SEED THOUGHTS

While you are meditating a revenge, the devil is meditating a recruit.—Malherbe.

I have yet to meet a man who, in retrospect of life, finds satisfaction in an injury avenged or regret for an injury forgiven.—Sel.

If you remember injuries, you waste your soul in hate and hollow mockery; but if you forget injuries, you grow in grace and peace and joy.—Sel.

A more glorious victory cannot be gained over another man than this, that when injury began on his part, the kindness should begin on ours.—Tillotson.

Behold affronts and indignities which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affronts, which exaggerates everything, and pardons nothing, and above all, that devilish determination in resenting injuries.—Quesnel.

AMERICAN SETTLEMENTS

Topic for September 15

MOTTO

"Let your light so shine before men."

MEDITATIONS ON THE TOPIC

I. **Settlements in America.**—America became a place where persecuted religious bodies looked for **freedom to worship God** according to their own convictions. The Mennonites were among these people who sought freedom and who also had the spirit of courage to brave the dangers and hardships of pioneer life in order to secure this priceless treasure for their faith and to bring up their children in the same.

Some Mennonites came to America in a private way, but the main body who were organized into a church were first settled at Germantown, Pennsylvania, in 1683. They came from Holland and North Germany. A settlement from the Palatinate and of Swiss stock was made in Berks Co., Pennsylvania, in 1709. These settlements in the course of time formed the foundation for the Franconia Conference of Mennonites. Later came the Lancaster Conference settlements from which emigrants spread throughout the United States and Canada.

Then the Amish came from Germany, France, and Switzerland and settled in Pennsylvania. Later some came from Europe to Ohio, Ontario, Illinois, Iowa, and other states.

German Mennonites and Russian Mennonites with their distinctive history and experiences have added their quota to the Mennonite settlements that have been formed in America.

All told, the Mennonites of America have become more numerous than the Mennonites of Europe. Since World War II still more of the European Mennonites may come to North America. This area, in spite of its tendencies to decline, is yet a land of freedom to worship God.

II. **The Text.—Matt. 5:1-16.**—This passage is the beginning of the Sermon on the Mount in which Christ lays down principles upon which the lives of citizens of the kingdom of heaven are based. These principles characterized the purposes of the Mennonite settlers who came to America.

OUTLINE STUDY

I. **Earliest Settlements in America.**
1. New Amsterdam, New York, 1663.
2. Germantown, Pennsylvania, 1683.
3. Berks County, Pennsylvania, 1709-1754.
4. Pennsylvania, Indiana, Illinois, Iowa, 1815-61.
5. Dakota, Minnesota, Nebraska, Kansas 1873-80.

II. **Other Settlements.**
1. Skippack and Pequea, 1702, 1708.
2. Virginia, by 1750.
3. Ontario, 1788.
4. Ohio, 1799, 1819.
5. Illinois, 1833.
6. Iowa, 1839.
7. Indiana, 1843.
8. Nebraska, 1850, 1875.
9. Kansas, 1879.
10. Missouri, 1873, 1883.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Light."
2. Taking the Word of Life with Us Everywhere.
   - a. At home.
   - b. At school.
   - c. In the towns.
   - d. In our churches.
   - e. Among other neighborhoods.
   - f. Wherever we live and work.

For Seniors
1. Motives for Settlements.
2. Blessings in New Settlements.
3. The Strength of the Pioneer Churches.

PERSONAL THOUGHT

As the forefathers remained true to the Scriptures they maintained lasting foundations. As the present generation departs from the Scriptures, they lose the things that will make for stability in the coming generations.

SEED THOUGHTS

As early as the year 1644 Dutch Mennonite traders had found their way to New Amsterdam, now New York. And in 1663 a Dutchman named Cornelius Plockhoy established a colony on a small stream, the Horekill, which empties into Delaware Bay. Included in the colony were a number of Mennonites. Plockhoy was trying to create a Utopia, but he himself did not believe in full religious toleration; he excluded from his colony Catholics, Jews, "stiff-necked Quakers," and others. The English were then at war with the Dutch, and within a year or two they completely destroyed Plockhoy's "Utopia."—From **Glimpses of Mennonite History.**

What should concern us is to walk so close to the Lord that Satan cannot sow any more seeds of dissension in the Mennonite Church. —J. C. Wenger.

May it be our burden to see all these bodies brought together in unison with the whole Gospel in faith and life, reunited in organization upon a whole-Gospel foundation, conservative in faith, aggressive in action, committed to the program of winning the whole world for God. To this end may our prayers ascend and our efforts be put forth.—D. Kauffman.

SEPARATION FROM THE WORLD

II Cor. 6:14-18; I Jno. 2:15-17

Topic for September 22

MOTTO

"I have chosen you out of the world."

MEDITATIONS ON THE TOPIC

I. **Why Separation from the World.**—The world and her things are not of the Father. I Jno. 2:15. The prince of this world is Satan who has no sympathies with the plan of God in Christ for the redemption of men. It is out of all harmony with God and His purposes for any one who is a friend of Jesus and wishes to maintain fellowship with Him to be on friendly terms with the organized forces of Satan that are working at enmity with God. Jas. 4:4. "The whole world lieth in wickedness [the evil one]" (I John 5:19). In the light of these main issues it ought not to be difficult for the children of God to see clearly where they ought to stand in their relation to the world.

There is an issue, however, which is also distinctly defined in the plan of salvation. This plan reaches down into the world of human beings to those included in the world scheme of Satan, from which God chooses men for His kingdom. Jno. 15:19. This choosing is not done in an arbitrary manner without respect to the acceptance of the individual. There is an act of the will necessary. Jno. 3:16; Rev. 22:17. But it is this great work of rescuing men and winning them to Christ that defines our relation to men of the world. As far as it is in our power to reach the people of the world by the powers of the Gospel, so far we work with the people who are even entangled in the world scheme. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

With these issues clearly in view we see where we are to separate from every evil thing and from the organized forces of Satan whether they have to do with business, society, politics, or even religion. Satan dips into the religious circles and manipulates their organizations and conduct to work his plans against God and Christ to the overthrow of souls who are deceived. II Tim. 3:1-9; II Pet. 2:1-3.

II. **The Text.—II Cor. 6:14-18.**—Here the issues are clearly defined. One who is a child of righteousness has no fellowship with one who is given to a work of unrighteousness. The point of contamination is the **"yoke"** by which they are linked together in a common enterprise and organized into a unit of action.

I Jno. 2:15-17.—Here the central spirit of evil as made manifest by the world in its point of contact with men is defined. When we love the lust of the flesh, the lust of the eye, and the pride of life, in whatever form they may be manifest, we shall prove our love of God untrue.

OUTLINE STUDY

I. **Christ's Estimation of the World.**
1. Souls in it worth dying to save.—John 3:16-19.
2. Lusts in it to be hated and separated from.—I John 2:15-17.
   - a. Testified against.—John 7:7.
   - b. Disciples chosen out of it.—John 15: 18, 19.
   - c. Disciples not of it.—John 17:15, 16.
3. An organism under an evil leader.—John 14:30; cf. I John 5:19.
   - a. A usurper of the kingdoms of this world.—Matt. 4:9; Luke 4:5-7.
   - b. A kingdom of darkness or evil.—Col. 1:13; Eph. 6:12; 2:2.

II. **Necessity of Separation from the World.**
1. Because of an evil fellowship.—II Cor. 6:14-16.
2. Salvation dependent upon it.—II Cor. 6:17, 18; Rev. 18:4.
3. As a light and a salt we are different.—Phil. 2:15, 16; Matt. 5:13-16.
4. Friendliness to the world means enmity to God.—Jas. 4:4.
5. A blessed walk.—Psalm 1.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Fellowship."
2. The Safety of Separation.
   - a. From sinners' ways.
   - b. From evil words.
   - c. From disgraceful habits.
   - d. From filthy thoughts.
   - e. From vain pride.
   - f. From sinful pleasures.
3. The Blessings of Fellowship with God and Righteousness.
   - a. Receiving Jesus as our Friend and Saviour.
   - b. Keeping His commandments.

For Seniors
1. What Constitutes the World.
2. What Separation from the World Means.
3. The Benefits of True Separation.

PERSONAL THOUGHT

Are our affections clearly with the Lord? This will settle our problems in every issue of life.

SEED THOUGHTS

It may be hard to part with sinful companions, but it will be harder to go with them to eternal damnation.—Sel.

Fade, fade, each earthly joy;
  Jesus is mine.
Break ev'ry tender tie;
  Jesus is mine.
Dark is the wilderness,
Earth has no resting place,
Jesus alone can bless;
  Jesus is mine.

Tempt not my soul away;
Jesus is mine.
Here would I ever stay;
Jesus is mine.
Perishing things of clay,
Born but for one brief day,
Pass from my heart away;
Jesus is mine.

Farewell, ye dreams of night;
Jesus is mine.
Lost in this dawning bright;
Jesus is mine.
All that my soul has tried
Left but a dismal void;
Jesus has satisfied;
Jesus is mine.

Farewell, mortality;
Jesus is mine.
Welcome, eternity;
Jesus is mine.
Welcome, O loved and blest,
Welcome, sweet scenes of rest,
Welcome, my Saviour's breast;
Jesus is mine.

—Jane C. Bonar.

CONFESSIONS OF FAITH

Tit. 2:1-3:8.

Topic for September 29

MOTTO

"Fight the good fight of faith."

MEDITATIONS ON THE TOPIC

I. **Confessions of Faith.**—It is commendable to be ready to confess what one believes, either by word of mouth or by writing with an acknowledgment that the writing is an expression one accepts. In a time when there are many interpretations and perversions of the Scripture, it is specially helpful to write in words that explain our interpretation and make it plain to readers. Such writings were needful in the days of the Reformation. The early Anabaptists (Mennonites) prepared such confessions for the benefit of those who examined them as well as for the benefit of those who wanted to unite with the church. They were also an aid to a united standard by which the church could be guided in receiving people into church fellowship.

Church history has recorded a number of confessions of faith which were prepared by reformers and by those who were constrained to take their stand in face of strong persecutions and oppositions in their day. The Confession of 1632 was an effort to unity among the congregations of various places whose members believed in a similar interpretation of the Word.

In more recent times the Mennonite Church in America has adopted eighteen articles of faith as a kind of restatement in the light of present conditions in the religious world. These articles are called Christian Fundamentals. They are designed to answer those attacks that have been made against particular doctrines of the church. This was done at Garden City, Missouri, August 24, 25, 1921. This statement was not designed to set aside the Confession of Faith adopted by the brethren in Europe at Dort in 1632, but is only supplementary in the light of present conditions in the religious world.

II. **The Text.—Tit. 2:1-3:8.**—This passage gives direction to Titus as to the content of his preaching. It gives practical instruction concerning Christian living, as well as the fundamentals upon which the Christian life is based. Many "go to seed" on the **practices** of Christianity and lose sight of the foundations by which those practices are made possible in the individual character. Others "go to seed" on fundamentals and lose sight of the fruits that should accompany a true faith. **Paul teaches** a balanced doctrine, in which both faith and works receive proper emphasis.

OUTLINE STUDY

I. **The Written Word of God the Standard.**
  1. Given by inspiration of God.—II Tim. 3:15-17; II Pet. 1:20, 21.
  2. The Word to be preached.—II Tim. 2:15; 4:2.

II. **The New Testament as Authority in Christian Conduct.**
  1. A better covenant.—Heb. 8:6.
  2. Christ's teaching supersedes the law of Moses.—Matt. 5:27-48; 19:7-9; Acts 7:37.

III. **Anabaptist Confessions of Faith.**
  1. Seven articles of Schleitheim (1527).
  2. P. J. Twisck (1600) Martyrs' Mirror, 1938 Ed., pp. 373-410.
  3. Concept of Cologne (1591).
  4. Hans de Ris and Lubbert Gerrits (1610).
  5. Olive Branch (1627) Martyrs' Mirror, 1938 Ed., pp. 27-33.
  6. Jan Cents (1630) Martyrs' Mirror, pp. 33-38.
  7. Dordrecht (1632) Martyrs' Mirror, pp. 38-44; Glimpses, Appendix 3.
  8. Cornelius Ris (1766).
  9. Hutterian (1543).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Scriptures."
2. Our Faith.
   a. God's written Word.
   b. Christ's teachings.
   c. Jesus our Saviour.
   d. Jesus our Teacher.
   e. Keeping His commandments.

For Seniors
1. The Bible, the Standard of Faith and Practice.
2. The Value of a United Confession in Writing.
3. The Dordrecht Confession in Use Today.
4. Interesting Points of Comparison in Confessions.

PERSONAL THOUGHT

Do I have positive convictions on the teaching of the Word so that I am able to confess what I believe and prove by my works that my faith is genuine?

SEED THOUGHTS

But speak thou the things that become sound doctrine.—Tit. 2:1.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.—II Tim. 3:14-17.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—II Tim. 4:1-8.

THE GREAT COMMISSION

Matt. 28:18-20; Acts 1:1-11

Topic for October 6

MOTTO

"Preach the gospel to every creature."

MEDITATIONS ON THE TOPIC

I. **Christ's Plan for Evangelization.**—The world is lost. God's love for His fallen creature, man, prompted the gift of a Saviour. This Saviour was promised centuries before He actually came. In the interval God wrought with the peoples of earth by His revelation through the Jewish people and by means of types and shadows that served until the fullness of time, when people under the law who believed were redeemed, and the Gospel could be sent out as a completed plan. All nations are in the plan. It is a Gospel that will reach every one who hears and believes. The Son of God holds all authority for the judgment of a sin-cursed world. His judgment is suspended until the work of a Gospel day has been fulfilled. In this interval the program of evangelization is in operation by the command of the Son who said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world." Those who believe and receive the message will be saved. Those who refuse the message will meet the judgment unprepared and will suffer the wrath of God against sin. Mk. 16:16; Jno. 3:18.

Jesus, after His work of sacrifice for sin was completed and His commission was delivered, ascended to the right hand of God. He is there while His saved ones evangelize all the world. In due time, when God in His own power and wisdom sees fit, the Son will return to the earth to carry out the program according to previous plans for the judging of the world. Acts 17:31; 10:42. Those who have been faithful in preparing for the return of the Lord will welcome His coming as faithful servants (Matt. 24:42-51), but unfaithful ones will be fearful and will be punished according to their deserts.

II. **The Text.—Matt. 28:18-20.**—Jesus here laid before the disciples the great plan of His work over which the Father had given Him authority. He gives them their commission which becomes a perpetuated commission through teaching the evangelized "to observe all things" which have been commanded the apostles. Thus the work of evangelization continues in force to the end of the age, even after the work of the apostles has been finished by their death.

Acts 1:1-11.—Here Jesus reveals the empowering of the disciples for the fulfilling of His commission of witnessing to all the world. They are privileged to look forward to the time of His second coming, but do not know the exact time of that return.

OUTLINE STUDY

I. **The Authority of the Commission.**
  1. The One sent of the Father sends His disciples.—John 17:18; 20:21.
  2. He has all authority given unto Him.—Matt. 28:18; 11:27; John 5:20-27.
  3. The judgment will be based upon what men do with Him.—Acts 17:31; 10:42; John 12:47-50.

(Continued on page 284)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

JESUS AND SINCERITY OF SPEECH.—
Exodus 20:16; 23:1; Psalm 15:1-5; Proverbs 26:18-28; Matthew 5:33-37; 23:16-22; 26:69-75; Acts 4:13-21, 23

Lesson for September 8, 1946

Golden Text.—Wherefore putting away lying, speak every man truth with his neighbour.—Ephesians 4:25.

Exodus 20:16. Love covereth the multitude of sins. We all have enough defects that if our neighbors want to say anything derogatory of us they do not need to invent them. But my worst neighbor not only speaks of my known failings but adds to them and invents many other things besides. The one who loves me will not speak of my failings except in prayer to God, and to the slander of others he will give no heed. Life is hard enough for me without you making it harder by turning people against me with your slander. I can protect my property from a thief but there is no protection of a man's reputation from the slander of a lying tongue.

Psalm 15:1-5. "Swift to hear, slow to speak, slow to wrath." When the heart is true the lips will speak truth from the heart; and when the temper is controled you will not bite back at every dog that snaps at you. Having some business with a certain person a man asked an acquaintance as to how the other person's character was. The man replied that Mr. Blank was as good as his word. Later it turned out that the fellow failed to keep his word. The acquaintance was informed who then replied, "I did not lie to you. He is as good as his word, but his word is good-for-nothing." In the final analysis a man is no better than his word, and he who breaks his word destroys his reputation. Be slow to make promises, but much slower to break them when once they are made. To break your word is to call yourself a liar.

Proverbs 26:18-28. It is as sport to a fool to do mischief. And some of the things that men do in sport to each other are as insane as the acts of a Dyak who has gone berserk from eating hasheesh. People of good will never do or say anything as an act of sport or as a joke that might bring harm or discomfiture to another.

Talebearing is the added fuel that keeps strife from ceasing. And only those who delight in keeping the neighborhood in strife and confusion carry tales. He who robs me of my good name by bearing tales about me would do me no more harm if he stabbed me to the heart with a stiletto.

Seven is the number of completeness. Seven abominations implies that that man's heart has reached the limit in wickedness. The evil one has different names in the Word, as Satan, the adversary; as Apollyon, the destroyer; but the name most used is Devil, or the slanderer. And the last is the worst.

It is a law of the moral life that you can not speak disparagingly of another and continue to love him. You hate those whom you wrong. You must have hated them when you did it, and you hate them more after you have done it.

Matthew 5:33-37. Overemphasis in speech is an evidence of moral weakness in position or character.

Matthew 23:16-22. Even a fool, as long as he has the wit to keep silent, is accounted wise, but when he opens his mouth he proclaims to all and sundry that he is a fool. You may be a sophist and proclaim your smartness, but that does not prove you to be so.

Matthew 26:69-75. I do not recall ever reading any exposition on these verses in which Peter was not bitterly denounced as an awful sinner for denying his Lord and for cursing and swearing. I am not condoning what he did; but I want to know, if it was so wicked for him to do what he did, why it is not equally wicked for us when we do the same. By our words and by our works we frequently deny Him; and few indeed today are the men and women in America who do not curse and swear under much less provocation than Peter had. After Peter in a moment of weakness through fear had done so he wept bitterly; but we, like the harlot, wipe our mouths and say, "We have done no wickedness."

"The words of the wise are as goads, and as nails fastened by the masters of assemblies," in a sure place. Goads urge us forward and upward, and the nails help to secure us in the position to which we have attained. Do your words in your everyday speech urge me onward and upward? If not, they had better remain unsaid.

JESUS AND COVETOUSNESS.—Exodus 20:17; I Kings 21:1-16; Job 31:16-25, 28; Proverbs 11:23-28; Luke 12:13-21; 18:18-23; John 6:26, 27; I Timothy 6:6-8; Hebrews 13:5

Lesson for September 15, 1946

Golden Text.—He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.—Proverbs 11:28.

Exodus 20:17. Covetousness in its ordinary usage implies a strong desire to have more, even at the expense of others. As applied to materal wealth, it ends by the individual's resorting to all the tricks of the trade, including crime, to have another's property become his own; as applied to esteem of person or station it ends in slander and contumely. It is right to desire strongly the best gifts, if the aim is thereby to glorify God the more, but to desire anything for the purpose of self-aggrandizement; or if your gain is another's loss, thou lovest not thy brother and neighbor.

I Kings 21:1-16. Covetousness causeth a man to work evil to his neighbor; but it reacts to a greater evil to his own house. Evil desire ends in self-destruction, be it of men or nations.

Job 31:16-25. Goodness shares its blessings with others, and seeks oportunities to do so; covetousness robs the widow and the orphan. Study carefully this entire chapter to find out how a perfect man conducts himself; and then try to follow his example.

Proverbs 11:23, 24. He that desires only to do good fears no evil; but he that has evil desires and uses evil means to gain them has abundant reason to fear the retributive justice of a righteous God working in and through the world of men. My livestock has a minimum requirement for subsistence. If they get less than that they will die. If I give my horses more than that they will do my work; if I give my cows more than the minimum they will give me milk; if I give my hens more than that they will lay eggs, and all will bring me profit because I gave them more than a subsistence ration. The liberal soul shall be made fat. Only that which I have that I sow into the lives of others will come back to me with increase, and the more I sow the greater will be my returns. For that which I give of myself to others for their good and the glory of God will come back to me in blessing; while that which I withhold shall bring a curse upon my head.

Luke 12:13-21. We do not know any of the details of this inheritance, nor why one brother apparently got it all. We believe that the parents had reasons for disposing of their inheritance as they did. But we do know that the Master knew that the young man was covetous, which means that he wanted that which did not rightfully belong to him; and as a consequence we have all received a warning (though few heed it) against the selfishness that grabs rightly or wrongly just so that it may store up against a later day.

The purpose of producing more than I will need personally is to give to him that hath need. By so doing I will store where neither moth nor rust doth corrupt and where thieves do not break through and steal. But to store away just to have the selfish joy of knowing that my bins are full is folly and my indifference to the need of others will bring the curses of men and the woes of God upon me.

Luke 18:18-23. It is nothing unusual to hear Christians speak of the things that they had to give up at the time they turned to the Lord, and of the crosses they have to bear daily. Had the rich young ruler loved the Lord and the poor he would have done what the Lord asked him to do gladly and he would have done it spontaneously. The Master would not have had to tell him to do so. If I have the mind of Christ it will always be a joy (never a cross) to do the will of the Father.

John 6:26, 27. Dr. Thompson, for many years a missionary in Syria, asserted that, in his opinion, practically all the converts that he had seen in that country came to the Lord for the loaves and fishes. We do know that if to be a Christian meant the gratification of the flesh and the attainment of carnal ambitions without the necessity of being Christlike all would want to follow the Lord; but because to be a Christian means the overthrow of the carnal and the enthronement of the spiritual as it is in Christ, most will go back and walk no more with Him.

I Timothy 6:6-8. Satan has set many a trap and snare on the trail to earthly riches, and few are they who follow that trail that do not get caught by one or more of them. Only the highway to holiness is safe, and they who walk that way are not seeking earthly treasure or fame.

JESUS AND THE LAW OF THE STRANGER.—Exodus 22:21-23; Deut. 24:14, 15, 17-22; II Chronicles 6:32, 33; Matthew 25:31-45; Galatians 3:26-29; Hebrews 13:2

Lesson for September 22, 1946

Golden Text.—And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25:40.

Exodus 22:21-23. At the time of the giving of the law the Jews had experienced more than four centuries of living as strangers and sojourners in a land that was not theirs. Since then they have had many more centuries like it. Not only were they homeless, but also hated. They surely have learned by bitter experience by this time how they should not be treated. Noble souls, passing through such experiences, have their hearts made tender; and such would show the utmost sympathy and consideration to the stranger. Base souls would treat others worse than they had been treated. But GOD'S CHOSEN PEOPLE are the nobility of earth and are intended to demonstrate by their lives how God would have all mankind live.

But let us not forget that for at least three fourths of the time that Israel was in Egypt she was treated well and was given the best of the land in which to dwell. Truly she was to pass on the kindness she had received from the Egyptians, and let the cruelty die and be forgotten.

It is the law of the jungle that the strong eat the weak; but it is the law of godliness that the strong support and protect the weak. The world's meanest man would steal a bottle of milk from a baby and drink it himself. There always have been base men; but they who call themselves children of God should do as differently from them as God is and does differently from the devil.

Deuteronomy 24:14, 15. All mankind have the same Father, but some of us have forgotten it. Those who hold fresh in their hearts the sense of the Fatherhood of God and the brotherhood of man will treat all mankind as brothers; but those who lose the feeling of human brotherhood fatten themselves from the labor of those over whom they have temporary advantage. Do not forget that this is a world in which retributive justice rules, and as you treat others today some one will treat you or yours tomorrow. Blessings will return upon the head of him who hath pity on the poor.

II Chronicles 6:32, 33. We judge a people's religion and their God by their lives. If we live no better than the heathen our god is no better than theirs. But if we would magnify God so that all the nations of the earth would honor Him, we must exemplify Him in all that we are. Solomon wanted God glorified among the heathen. His prayer was right; his later example was wrong.

Matthew 25:31-45. We are not saved from our past sins by any works that we can do today. For the remission of the sins that are past only the blood of Christ can atone; but the faith that takes hold of the promises of God unto salvation, continues in that grace by living a life of good works. The penitent thief upon the cross was saved without good works, but if he had been taken down from the cross and left go free he could not have continued in the grace of God as a thief. We are not saved by faith without works, for faith without works is dead. But that has nothing to do with the past, but with the living present. Having accepted Christ as my Saviour, I am now to work out my salvation with fear and trembling, and that means to will and to do His good pleasure as long as I live. Only on these conditions can it be said that my salvation is nearer today than when I first believed.

This has nothing to do with political units. The Greek word translated here "nations" is "ethnos" which is frequently translated Gentiles, people, or heathen. There is no nation so bad that all would be damned to eternal flames, and no nation so good that the entire nation should receive the gift of life eternal. The reapers are the angels and they separate the wicked from the just, as the fisherman separates the good fish from the bad. And in the final analysis we are judged by our actions, which spring unconsciously and spontaneously from our lives. Those who are saved are not only forgiven, but their lives have also been purged from sin that they might serve the living and true God. Such naturally walk in the footsteps of Jesus and are greatly surprised when told that their good works are remembered before God. The unregenerate follow the way of the flesh and, thinking themselves better than many church members, are greatly surprised when told that they are unfit for the mansions in the skies. You say you are saved by grace; prove it by living a life of grace.

JESUS AND THE LAW OF LOVE.—Exodus 20:3-17; Psalm 119:33-40; Jeremiah 31:31-34; Matthew 5:38-48; 22:37-39; Mark 12:30, 31; Luke 10:25:37; Romans 8:2-4; Galatians 5:13-24

Lesson for September 29, 1946

Golden Text.—Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.—Romans 13:10.

Exodus 20:3-17. If every heart were filled with love for God and man, the words of the law would not have had to be written on tables of stone; they would then be written on the fleshy tables of the heart. But because love for God and man is sadly lacking in the heart of fallen man, he needs to be reminded that when he is tempted to do these things his heart has wandered away from that love that worketh no ill to his neighbor. Whether under the Old Covenant or the New moral laws of God are the same and can only be obeyed where there is love for God and the truth in the heart. Fear of punishment is a poor incentive to make a man good.

Psalm 119:33-40. In verse 32 of this psalm the psalmist avows that he will run in the way of the Lord's commandments if the Lord will enlarge his heart. This is the secret of all willing service. With such a heart the commandments of the Lord will be kept faithfully from the day they are learned as long as life shall last. Not only does God tell us what He wants us to do, but to the spiritual minded He makes clear the purpose in those commandments. I believe that all His commandments are for my good always, but it is very comforting to me to know that He is considerate enough of my fellowship that He explains to me the why of His commandments.

The natural inclination of the heart is towards the things that are of this life. It is well that we should daily pray with the psalmist that God would help us in getting and keeping our hearts inclined to the things of God. And our eyes are so prone to behold vanity, and we are so dead when it comes to walking in His ways. Here again we need to pray to God for help to keep our eyes from that which is evil, and to give us more life to do the things of God.

Jeremiah 31:31-34. According to Hebrews, chapter 8, this Scripture is fulfilled in the covenant under which we are today living and serving the Lord. The first covenant demanded obedience, under penalty, of a law which could only be kept by men with regenerated hearts and renewed minds. Under the New Covenant God made special provision for the spiritual transformation that made obedience to the will of God possible and a pleasure.

Matthew 5:38-48. As a schoolteacher I find some pupils who when they come to something that looks very difficult and perhaps beyond their ability, will not even try. Others will tackle the thing that cannot be done and do it. The same spirit is revealed by people in relation to the things of God. Lately I was told that a Bible teacher came to Lancaster, and among other things he said that the Sermon on the Mount was not intended for us, that we couldn't keep it if we tried, and that he for one would not even try. The last verse of this chapter in the Greek tense in which it is given implies that there is to be a continuous struggle for attainment. And may I add, there is growth as a result of the effort and more blessing in the struggle than the attainment of the goal itself. I shall be satisfied when I shall awake in His likeness; but there is constant joy in the struggle when I know that He stands by with loving approval. If I do not live on a higher plane than the ungodly, I am no better than they; and I by my works profess that my God is no help to me.

Matthew 22:37-39. I cannot love you or God just because I am commanded to do so. But if you are lovable it is easy. About you I do not know, but of Him I can say that He is altogether lovely. But I had to get acquainted with Him before I found that out. But when His love fills my life it is easy to love.

Luke 10:25-37. The Samaritan had love in his heart. How do I know? He proved it by what he did.

Romans 8:2-4. Only the law of the Spirit of life and love can make me free to live for God and to love with the love of God. He that is joined to the Lord is one Spirit, and in that union will bring forth fruit unto holiness. Herein are the potentialities of the life of grace.

PAUL'S BACKGROUND AND EARLY LIFE.—Acts 21:39; 22:3, 27, 28; 26:4, 5; Philippians 3:5-6

Lesson for October 6, 1946

Golden Text.—Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Acts 21:39. In the history of the world whenever the conditions required an extraordinary man God always produced the man. With the coming of Christ, God provided a forerunner in the person of John the Baptist; and now when the time has come in the life of the infant church when it is to carry the Gospel into all the world he provides Paul of Tarsus. Not every one can do the same work. My life experiences have prepared me for a work that I alone can do. The same is true of others.

Paul was a citizen of the city of Tarsus and also of the Roman nation. Some think that this implies two citizenships. I do not know; but I do know that although Paul claimed to be a citizen of Tarsus at the time that he was delivered from the Jewish mob, it would be perfectly natural for an officer to overlook the claim under the excitement of the moment. But when the captain suggested that Paul should be tried by scourging and he then claimed protection as a Roman citizen, conditions were different and the military quickly took notice of his claim. This citizenship stood Paul in good stead during all the years of his life. Did he reject this citizenship and claim only citizenship in the kingdom of God? Indeed not. He accepted it as a gift of God and used it whenever it furthered the glory of the Christ.

Tarsus was on the border line between the Occident and the Orient. In this university town Paul was brought up under conditions which gave to him a cosmopolitan vision such as would not be natural to gain elsewhere. To be a Jew with a sympathy and understanding of non-Jews was an unusual characteristic, yet one that was necessary in the apostle to the Gentiles.

Acts 22:3. At what age Saul came to Jerusalem we are not told, but he received his theological education at the feet of the Pharisaic Rabbin Gamaliel. The teacher was the greatest of his time, strict in doctrine but sympathetically minded towards those who might not agree with him. In this Saul before his conversion was different from his teacher.

Acts 22:27, 28. The Roman government was slow in granting citizenship to the people within its realm. It could be purchased as was done by the chief captain or it might be given for meritorious service rendered to the government. What the father or ancestor of Saul who first gained Roman citizenship did to merit it we do not know. Possibly, like Mordecai, he had done something for a government the Palestinian Jews hated with a terrible hatred.

Acts 26:4, 5. Saul calls himself the chief of sinners; and, because he did so, many people concluded that he must have been a wild young man. But this was not so. He claims at one time that he had always lived with a good conscience, which is far more than most of us can truthfully claim. Due to his teaching he persecuted the church of God, not because he hated God but because he believed that Jesus was an impostor Messiah and that His followers were enemies of the truth. From childhood this man was seeking to do the will of God with all his heart. His bitterest enemies would have to confess to that as far as his early years were concerned if they would tell the truth. But God knows the honest heart, and does not leave such a one in darkness. When no human being could change his spiritual perspective the light and the voice from heaven did so.

Philippians 3:5, 6. The child of godly parents has an advantage much every way over the one who is not so blessed. Heredity, plus godly training, counts up in the assets with which a young man goes out to face the world and succeed or fail, as the case may be. The equipment is never too elaborate; it may easily be too little. If that equipment makes you self-righteous it will be a hindrance to you, but if you take your proper place before God as a penitent sinner and thus find Christ those things will be a big help to you in the service of the Lord. Paul's love for God and strict adherence to the teachings of His Word were characteristics ingrained into him from childhood; and his knowledge of the Scriptures, learned first from his parents and then from his great teacher Gamaliel, came him in good stead in the work of spreading the gospel. I do not deny the necessity of the special revelation that God gave to Paul so that he had an understanding of the Scriptures so complete that none of the elders at Jerusalem could add thereto, but all these things were part and parcel of the man Saul whom God used as He has used none other in the history of the world.

YOUNG PEOPLE'S MEETING

(Continued from page 281)

II. **The Nature of the Commission.**

1. The Gospel is sent to every person of all nations.—Luke 24:47; Mark 16:15; Matt. 28:19.
2. The Gospel is sent by the instrumentality of believing men.—Matt. 28:16; II Cor. 5:17-20.
3. Gospel tidings—
   - a. A man appointed to judge the quick and dead.—Acts 10:42.
   - b. Forgiveness through faith in Him.—Acts 10:43.
   - c. Repentance included in the message.—Luke 24:47.
   - d. An inheritance in glory.—Acts 26:18; Eph. 1:11-14.
   - e. Obedience to be taught.—Matt. 28:20.
4. Duty of the messengers.—I Pet. 2:9; 4:10, 11; II Tim. 4:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Preach."
2. Jesus Sends Good Tidings.
   - a. A way of forgiveness.
   - b. A salvation from wrath.
   - c. An inheritance in glory.
   - d. Peace and joy in this life.
3. What We Must Do to Be Saved.
   - a. Repent.
   - b. Believe.
   - c. Confess.
   - d. Obey.

For Seniors

1. Christ Gives the Commission.
2. The Gospel Is Sent to All.
3. Men with the Message.

PERSONAL THOUGHT

Have we entered into the great plan of the Lord by personally receiving the Gospel and by fulfilling the commission that has been given to His church to fulfill? Then we may anticipate the glory awaiting the church when He comes again.

SEED THOUGHTS

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Proclaim to every people, tongue, and nation
That God, in whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

He comes again,—O Zion, ere Thou meet Him,
Make known to ev'ry heart His saving grace:
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face."

Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

—Mary A. Thomson.

THE SUNDAY SCHOOL CHORISTER AND HIS WORK

BY D. C. KAUFFMAN

The Sunday-school articles are arranged for in collaboration with Bro. J. J. Hostetler, Secretary of Sunday Schools of the Mennonite Commission for Christian Education and Young People's Work. We feel sure our readers will appreciate this helpful and challenging article on a subject which is not very often discussed.

It is almost time for Sunday school to begin. The superintendent has just taken his accustomed place in the front of the church. He is scanning the already assembled audience. Whom is he looking for? The chorister, to be sure. Now he sees him with songbook open to an appropriate hymn. How important it is that this first song be wisely chosen! Has he breathed a prayer that it may have the desired effect? It should call forth praise. It should inspire. It should make the congregation feel that they are in a sacred place. He has a second song ready in case it is desired or customary. This song is similar to the first—cheery, not slow and drawn out. It must enliven. It must make one want to worship.

It is now time to open the service. The superintendent, after a few opening remarks, calls for the songs. The chorister has his pitch pipe ready; he knows the key. He comes forward briskly, with confidence. He calls the number once, twice, perhaps a third time, because he realizes that a number of the older sisters and brethren are straining their ears to catch the number. He wants them to sing. He wants every one to sing. He has the first few words clearly in mind. He is sure of the tune. With his eyes on the audience and a clear audible voice he begins the song. The audience responds. How they do sing! Latecomers—we wish there were none—stand at the door. They cannot come in while the song is being sung. It is too sacred a time; there must be no confusion or commotion; words of praise are ascending to the Father. A very important part of the service has begun. Much depends upon this beginning.

We are now ready for the devotional period. It may be unison reading of some appropriate Scripture, or quoting of favorite passages from the Bible, or the usual manner of reading a Scripture lesson. What is the chorister doing during this time of devotion? His mind is carefully and prayerfully following the reading, because some song may be suggested. Prayer is offered. This too may bring to mind a suitable song. Some choristers have made a selection of songs for the entire service. This is commendable, but they cannot always be used, as we may observe. The song is called for. What has he chosen? The song which flashed in his mind (the working of the Holy Spirit) or the one which he selected to augment the lesson which is to follow? Which shall he use? Only a spiritual chorister can decide; all must be done in a moment's time. He leads the song with confidence. He expects it to answer a definite purpose, namely, as a good follow-up of the devotional period or to prepare the congregation for a discussion of the Sunday-school lesson. It may be that he has planned ahead for special music to be used at this time. This is a very good practice and adds interest to a Sunday-school service.

Classes are now convened, and the chorister is ready to enter into the discussion of the lesson in the class. He has studied it the past week. He had to, because he wanted to know the trend of the service and be able to make a better selection of songs. While sitting in the class there is still back in his subconscious mind his duty as chorister; he is open to promptings of the Spirit for the next suitable song. The lesson is discussed point by point. Certain things are emphasized. A number of songs have come to his mind. You see he knows his hymnal. He can even recall many of the pages which he wishes to turn to. What a wealth of spiritual knowledge is his! How fortunate for him if the church has purchased for their use hymnals that contain a subject index as well as one with index of Scripture texts, index of tunes, and an index of authors and composers. The Mennonite "Church Hymnal" can be highly recommended as such a book. This is a great aid to the chorister, for he cannot remember the pages of all the songs which he wishes to use. Many times songs on some particular theme or topic are wanted or perhaps those of a seasonal nature are desired; then it is that the index becomes a great convenience. We should like to suggest here that it is always advisable for the chorister to have several selections of songs ready for short-notice calls. It puts him in a precarious position to have a song called for and to have none ready. A wrong selection can kill the spirit of a meeting very easily.

Let us get back to our regular program. Classes are over. The superintendent calls for a song. The chorister has by now made his selection. He has his pitch pipe in hand or at least knows where he can find it quickly. Unless he is a chorister true to pitch, and few are, he must depend upon this little instrument. Songs must not be started too high or too low.

The singing of this song requires a little more effort on the part of the chorister. The congregation has grown tired; they have been thinking hard about the lesson. A slight relaxation is good. The song chosen is a familiar one, not difficult to sing. The chorister must not appear at all weary. He starts the song with a clear, full voice. The attack by the audience is not quite so good as before. He goes on with confidence, keeping time with the hand if necessary to gain the response desired. This song should not be too long, and may we suggest here that all stanzas of a song should be sung. It is scarcely ever permissible to sing only one or two stanzas. The author of any song has a story to tell or a theme which he is developing, and this should not be broken. Sing all the stanzas of the songs which you may select.

A short review has followed the lesson, and it is now time to close the Sunday-school hour. One more song will be called for. What shall it be? What would you suggest? The chorister must choose one. Do you think just any familiar hymn will do? Not at all! The chorister knows better. He wants a song that will make a fitting close, perhaps one that will invoke a blessing. The thoughts of the lesson may again suggest one. Let me say on behalf of the spiritual chorister that he will make the proper selection.

May we again drop a remark at this point. If the Sunday school is dismissed by standing for prayer, the congregation should be asked to stand before singing the song or immediately after, never between stanzas, as this breaks the continuity of the song. For example, if the audience were repeating Psalm 23 or some other familiar passage from the Bible just before prayer, we would not repeat or read to the last verse while seated and then call for the audience to rise for the last one. The same should hold true for spiritual songs.

We have now followed the chorister through one whole service of worship. We have observed technical points of procedure. His work is not an easy task. Will it be a repetition for the next Sunday? Let us see. The next Sunday is different. Last Sunday the weather was fair and cool. Today it is hot and humid, perhaps raining; or it has been a busy week in the harvest field for the farmer and he is tired; or the office man has had a tiresome week; or school activities were strenuous for the children; or housework was a drudgery for the mothers; or perhaps a calamity struck the community; or some sad situation arose; or many other circumstances, usual and unsual, came to pass. This makes the work of the chorister doubly hard. His selections must fit the occasion. They must be uplifting, cheerful. He must try harder than ever to draw out a response, to inspire a fervent desire to worship. Will you help him with your prayers and respond to his efforts? Many a care has been lightened by song, many a tense situation has been sung away, and many a song has brought sunshine on a cloudy day.

Do we appreciate the chorister and his efforts, or just take him for granted as another officer of the Sunday school? His position is not for show or a demonstration of ability. He should have a good personality and a deep spiritual experience. His work is not for a display of vocal talent, but as a leader of people. If he serves you well, commend him for his work and tell him you appreciate his efforts, and he will try to do even better.

West Liberty, Ohio.

When a man's heart opens to a friend he finds there room for two, and when he takes in the second, behold, the sky lifts, and the earth grows wider, and he finds there room for two more.—David Grayson.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

ARE WE FIT TO LIVE WITH?

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Do good unto all men, especially unto them who are of the household of faith.—Paul.

The world's problems today seem so huge and staggering that we as individuals often feel unrelated to their solution. Many of us recognize the gigantic enigma of the world situation, but too often we act as though we were on the outside. We forget that the gist of the world's problem really is—being fit to live with. This may seem oversimplified. Humanity is, after all, made up of single units. Paul declared, "Now abideth faith, hope, love, these three; and the greatest of these is **love.**" This love is an absolute condition of civilization's survival. It is the spirit of love, and good will, or else! This being fit to live with is a spiritual matter. The world is past the ability of statesmen to keep from chaos. We Christians had better watch our step! Hostility to all religion is growing apace. We must be more than merely good—we **must be good for something.** Nothing makes the impress today as does sincerity and genuine good will. Love is not merely a sentimental emotion, it acts; it is creative good will. Enemies may by its power be turned into friends.

Wheat to Europe

Canadian wheat feeds millions a day. More than a whole year's average crop was moved to Europe the past twelve months. Grain is pouring across the Atlantic at the rate of more than a million bushels a day. These shipments abroad are the second greatest in history. The flour from this wheat means nearly 60 million loaves a day. Actually, on account of a short crop, Canada delivered over 67 million bushels more than was raised. The bottom of the bins is in sight. However, the crop prospects are reassuring.

Likewise the U. S. is forecasting a huge production of wheat. This year's crop is estimated at 1,090,092,000 bushels of wheat, and 3,341,646,000 bushels of corn. Much of the reserve stock of grain, and much of the new crop will find its way into hungry stomachs in foreign lands. A sample is the following. Fiorello LaGuardia, the director general for U.N.R.R.A. reports thus: "Sixty ships are en route to China with food, 20 ships just discharged their cargo, and 13 ships more are standing by to unload." China received the largest share of U.N.R.R.A. relief. These bits of food are missionaries in advance of the coming of the spiritual heralds. It is written, "If thine enemy hunger, feed him." To do this makes us fit to live with.

"Seagoing Cowboys"

The Church of the Brethren started the **"heifer project."** There are now being shipped to Europe for relief about 30 shiploads of cattle and horses every month. That means that about 900 men are working aboard ship as livestock attendants—**"Seagoing Cowboys,"** they call them. These men have taken along in their bags articles of food, pins, needles, thread, and the like, to give to the needy; and the American Bible Society has been contributing Gospels in Italian, German, French, Polish, Croatian, Yugoslavian, and English. Thus the "cowboys" have become missionaries of the cross. They too have made us more fit to live with.

A Transformed Airport

Lately, an airport in Western Canada was secured for a strange purpose. This airport covers 649 choice acres and has 40 buildings, with paved roads and all modern conveniences. It is situated at Caron, about 20 miles west of Moose Jaw. It is on the main line of the C.P.R., and close to Highway No. 1. It is easy of access. This equipment cost more than a million dollars, and by what seems well nigh a miracle will be bought for about $50,000 by one of the great Bible schools of Canada. It is their object to turn this former aviation school, which existed to destroy men's lives, into an institution that exists to save men's lives.

The men interested and acting on this project intend to make possible the following schools:

1. Bible School.

Our experience in the past ten years at Briercrest Bible School training hundreds of young people, has shown us, that, without a doubt there is no quicker way than this to spread the Gospel at home and abroad. We believe we are on the verge of a great forward movement in Bible School activity. We have every facility for a great work in this respect at the airport.

2. Grade School.

The rising tide of juvenile delinquency is sounding a warning in the ears of every Christian man today. "Train up a child in the way he should go; and when he is old, he will not depart from it," said Solomon. A Christian boarding school is the solution to the problem. There is a golden opportunity here for the establishing of just such a school.

3. High School.

Many a lad has found life ruined at high school, particularly where he has had to leave home and go to the city. Strict discipline under the best Christian environment is needed in this age when young folks are "disobedient to parents, . . . heady, highminded, lovers of pleasures more than lovers of God." Hundreds are looking for just such a school as could be established here.

4. Business Course.

Everything a Christian does should be done to the glory of God. Commerce and industry attract many, and God requires His witnesses there as well as on the foreign field. But these young men need to put on the whole armor of God in order to withstand the wiles of the evil one. We have a thorough business training in mind for young men and women that will equip them mentally and spiritually to be good soldiers of Jesus Christ, "not slothful in business, fervent in spirit, serving the Lord."

5. Missionary Medical Institute.

This is another of the possibilities that under God we can visualize for the future. Should the population of the airport increase to at least 1,000, which it may easily do in the next few years, a hospital would be a necessity. This could be enlarged to take in outside patients, and enable us to furnish training for nurses and students for the mission field requiring a rudimentary medical training.

They feel it is an investment in youth, for time and eternity, that fires the imagination. This transformation will make its own impress upon foreign nations. It is one more evidence that we are "more fit to live with."

"Agree with Thine Adversary"

As a fitting climax, the idea of "being fit to live with" the editor trusts you will enjoy an adaption from Ross L. Holman, in **"Good Business."** If we are to be messengers of good will in far-away parts, we must be exemplars of the same spirit of good will in the homeland. Get ready for an inspiring treat:

"The last time I drew this bill to your attention you denied owing it. If this is the kind of skin game you are trying to play, I hope you enjoy it."

I read this pungent message on a statement I had just taken out of the mailbox. Was my face red! Not only that, but I could see red all the way to the man's place of business. This unflattering reference to my supposed delinquency concerned two bushels of clover seed, priced at twenty dollars. I had bought the seed two months before from the Bartell Seed Company, had it charged, and carried it away. Later in the same day I went back to the store and handed Mr. Bartell the money. Having a number of customers in his store at the time, he had neglected to credit my payment.

Now the matter was running into a stage of personalities and name calling. If this was the kind of racket Bartell wanted to play, I told myself, he stood to lose more than my patronage. My farm had used a lot of seed during the past few years, and this dealer had been the chief beneficiary. It would be expensive for him to lose so good a customer, but it wouldn't cost the customer a cent to lose the dealer. All I would have to do would be to switch to another one.

I quit trading with Bartell, but it didn't stop him from hounding me about the bill. Reminding him of the time, place, and circumstance did not register with him at all. To him my story looked like the baldest kind of subterfuge to get out of paying my honest obligation. Of course, I had made a serious mistake in not getting a receipt when I paid him, but it was too late to do anything about that.

As time passed, I began to take a different view of the situation. Although I wouldn't admit it at first, I was gradually forced to admit to myself that Bartell was probably honest in believing he had never been paid. Although I had paid the obligation, it stung my pride painfully to think that a man who stood as high in the community as Bartell believed me to be dishonest. This belief probably was shared by the clerks in the store, and possibly by others whom he might feel in honor bound to tell that I was a poor credit risk.

The matter was finally dropped. When we met on the street Bartell greeted me as though nothing had happened. It didn't make me feel any better, however, to think that every time he saw me he would identify me in his mind with a dishonest transaction. I began to question whether such an opinion of my integrity, even though mistaken, was worth the twenty dollars involved.

What complicated the situation further was the fact that money from farm operations was not coming easily at the time. A dollar looked as big to me as a cartwheel. The farmer was suffering enough economic injustice without having to pay his debts twice. Still, Bartell's appraisal of my character irked me to such an extent that finally I walked into his store and planked down another twenty dollars on the counter right under his nose.

"I am paying this," I told him, "with full knowledge that I do not owe it, but I want to clear out of your mind any idea that I value the money more than my integrity."

Bartell accepted the money, and thanked me profusely for "squaring the account." I wondered whether he believed what I told him on settling, or just felt that I was trying to save my financial reputation. I still did not trade with him.

Two years passed. At this time I was managing, in addition to my farm, a local farm co-operative. Farmers pooled their products, and I, the manager, had the responsibility of finding markets, collecting on sales, and distributing the proceeds.

Then I got "stuck" with a carload of strawberries that represented the products of six farmer members. I had induced them to bring in their berries to fill a carload shipment to an Eastern market. It represented a nice sale at a good price for the struggling farmers. After the car was loaded, there came a wire cancelling the order. The market to which I had intended to ship had collapsed, and the cancellation had left me and the co-operatives "holding the bag." Six trusting fellow farmers confidently awaited their strawberry checks.

There was a slim hope of closing out the berries locally in small lots and save the day for the co-operatives. Several merchants bought a few cases, but after combing the town, I still had over half a carload of berries on hand. The last merchant I interviewed said, "Why don't you try Bartell?"

Bartell! What did I have to do with him? But I was on the spot. My six trusting members were in no way to blame for my quarrel with Bartell. But, surely, Bartell had plenty of places to buy berries without taking my distress shipment!

I called in my reserve of courage and went to him as a supplicating seller instead of the cocky buyer I had been when I transferred my trade to another dealer a few years before. But when I explained my predicament, he said, "Certainly I can use them. I had thought of phoning some producer to fill my orders, but I'd just as soon have yours."

An eye-for-an-eye business policy had brought bitterness and loss of profitable business relations, but a simple truth stressed by the humble Galilean Teacher had proved to be a workable business policy. This fact was impressed on me with enormous emphasis as I carried Bartell's check back to my warehouse. When a man beats you out of your coat in a business transaction, it might be better to throw in your cloak also, and forget it. It takes a lot of courage to do this, but it is cheaper than a persistent enmity that is full of both economic and spiritual losses.

I had finished closing out the entire car of strawberries at a price even better than the Eastern order would have netted. But when I got back to my office with Bartell's check, I noted to my amazement that he had mistakenly made it thirty dollars more than the price he had agreed to pay!

Here was a chance to get back the twenty dollars I had unjustly paid, but the thought gave me nothing more than a fleeting satisfaction. Bartell had proved a friend in need, and this was no time to square off old grudges. I rushed to his store and felt the triumph of my life when I pointed out his mistake, and laid the thirty dollars down on the same counter that had received the twenty dollars of grudge money I had paid him two years before.

Bartell looked down at the three ten-dollar bills. Then he looked up at me with a big smile, and thrust out his hand. "Put 'er there!" he said heartily, "and keep the change. I'll make enough profit on those berries anyway!'

THE OLDEST CONFERENCE HOST TO GENERAL CONFERENCE

Behold, how good and how pleasant it is for brethren to dwell together in unity! Psalm 133:1.

The gracious invitation extended by the Franconia Conference to the Mennonite General Conference for the 1946 assembly marks a new era in Christian relationship. For many years this conference has been friendly and co-operative in many mutual endeavors. This marks just another one of these gestures which make for Christian unity and a more effective testimony.

This is the area of the first permanent Mennonite colony in America. The first church was Germantown, Pa., a suburb of Philadelphia and now a part of the city. Our knowledge of the movement which brought Mennonites to America, dates to 1682, when William Penn granted Jacob Telner, Jan Striepers, and Dirck Sipman, all Mennonites, each some 5000 acres of land somewhere in Pennsylvania, for a quite reasonable sum. They were responsible to settle quite a number on these lands. By June 11, 1863, passage was secured on the ship Concord (The name is suggestive). One hundred passengers came to America on this trip.

This area is the cradle of Mennonitism in America. To William Penn may be given the credit of making this area attractive to Mennonites. He traveled in Holland and Germany preaching. It is rather a significant paradox that nonresistant Mennonites should move into a state which was owned by a former Admiral of the British navy, the father of William Penn. King Charles II paid the crown debt in land to the Penn estate. Penn called it a **"holy experiment."** This effort was received with a fervent enthusiasm by our forbears. Thousands more would have left the Fatherland, if they would have had the means to do so. Those interested in Mennonite history will do well to stop at Germantown. A ten-cent fare will take them from the Philadelphia terminals right to the door of the oldest Mennonite Church in America, on Germantown Avenue. The well-kept graveyard, with the names of the old pioneers well carved on stone will awaken many thankful memories.

Today, there are some 38 regular congregations, and quite a few mission points under the direction of Franconia Conference, and the eastern district of the General Conference of North America. The membership of the Franconia Conference, which comprises most of these congregations is 4,596. The next oldest conference, the neighboring Lancaster Conference, has 13,290 members. So it is quite evidently a strong center of Mennonitism in America.

The place where General Conference is to be held is a town of about 4,000 inhabitants. It was called New Harbor post office in 1860; changed to Souder's in 1864; finally, in March, 1876, the name Souderton was adopted. It is located thirty miles north of Philadelphia.

Around this village grew a mission church, which was served by visiting ministers most of its early years, since 1879. The writer enjoyed listening to a different minister all of his twenty years, while resident in this place. Pleasant and inspiring memories constantly crowd upon us while writing. If space would permit these might be interesting to the forthcoming attendants of the conference. The present established pastors are both warm friends of the yesterdays, and today. Both are Moyers, Jacob and Elmer, a general name in this section of the state. The writer's mother—still living—is the one charter member of the church, when organized. She lives but a few doors from the church.

Those interested in history will find excellent historical data in the book by Bro. John C. Wenger, Goshen, Ind., "History of the Mennonites of the Franconia Conference." The author was born in these parts. This book will be worth reading before attending, and afterwards as well.

The writer entertains a warm spot in his heart for this district. Most of his relatives live in this area; this is the place where we had "two birthdays," the one on East Broad Street, the other on Chestnut Street, within one square of the church building, in front of the school building, a moment that changed "all of life."

May this gesture of co-operation, this example of Christian unity, never be regretted, but may it enhance the testimony of the Mennonite Church locally and elsewhere.

The books of men have their day and grow obsolete. God's Word is like Himself, the same yesterday, today, and forever.—R. Payne Smith.

THE CHURCH AND MEDICINE

By J. D. Graber

"When our daughter took her physical examination with our family doctor he examined her and found every thing O.K. He then said, 'Why do you want the physical examination?'

"Our daughter said, 'I intend to go into nurses' training this fall.'

"He said, 'I don't believe I'll recommend you as ready for that. You're too fine a girl to be ruined in nurses' training as they get it in the hospitals of today.'

"Our daughter was astounded to think he would not recommend her, but she quickly said, 'Oh, I'm planning to go to La Junta, Colorado, a hospital and nursing school of the Mennonite Church.'

"'That's entirely different, and I think you should go. I know you will enjoy it and be able to have a life of useful service,' was the doctor's reply.

"Now if the average doctor thinks the nursing profession should be turned down by girls of high character, I think the Mennonite Church needs hospitals to furnish a place to train our girls in their profession, and I feel it is **high time,** as many girls are going into other hospitals and many times are lost to the Church."

This is an excerpt of a letter recently received from a concerned mother. It adds weight to the urgency of the Church's program to enlarge her hospital and nursing school facilities. Healing and nursing are much a part of the Christian life, and yet they can be terribly prostituted. There is perhaps no greater sin than the perversion of a virtue. If love is used selfishly; if religion is used as a cloak of covetousness; if praise becomes mere flattery; if prayer is used to gain personal ends—these are illustrations. But if the ministry of healing is done with unclean hands and with a heart that is not motivated by the love of Christ, then it is at best a mere "profession"—an otherwise good activity debased for personal gain. The application is clear. The ministry of healing is a truly if not a uniquely Christian function. Only the Church can rightly engage in it.

Progress Report on New Hospital and School of Nursing

The Church has so far responded nobly to the invitation to give funds so that our hospital and nursing school facilities can be enlarged. In order to build up a fund of $400,000.00 by the end of 1946, our original schedule indicated that the Mennonite churches would need to give $245,000.00 during this 18-month period. In the report to the annual meeting of the Mennonite Board of Missions and Charities the figure as of May 28 showed that the amount left to be raised in our Mennonite churches until the end of 1946 was $61,464.06. Although the goal for this year is in sight, and although there is good reason to believe that it will be reached, the task is not yet done. Some areas of the church have not yet been solicited, while amounts raised in other places have not yet been sent in. Some areas will probably be visited by a personal representative, while all churches will be invited and urged to hold one more offering for this project. In this way the needed amount could easily be raised. The plans for the completion of the financial

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program for 1946 will be announced and circulated within the coming weeks.

Mennonite Medical and Nurses' Association

The number of doctors and nurses in the Mennonite Church is increasing rapidly. We are glad they are finding an ever-increasing place of usefulness within their own Church. An association of Mennonite doctors, as well as an association of nurses, has been formed for the purpose of fellowship and mutual assistance, but particularly to give facility for increased usefulness and service within the Church. Meetings of both these organizations were held at the time of the annual Mission Board meeting the first week of June. A beginning was made in the use of these organizations to advise the Mission Board on the medical and nursing school aspects of its work. The public program given by these associations was appreciated for the interest it commanded as well as for the spiritual concerns it reflected.

Medicine in its various aspects, has "arrived" in the Mennonite Church. We are thankful for our doctors and nurses. They can greatly strengthen the witness of their Church in the world of today. Our hospitals and nursing schools, far from being luxuries or even desirable adjuncts, belong to the very fabric of the Church's witness and life.

Elkhart, Ind.

"CHERITH"

"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith" (I Kings 17:3).

God's servants must be taught the value of the hidden life. The man who is to take a high place before his fellows must take a low place before his God. We must not be surprised if sometimes our Father says, "There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself by the brook—hide thyself in the Cherith of the sick chamber, or in the Cherith of bereavement, or in some solitude from which the crowds have ebbed away." Happy is he who can reply, "This Thy will, is also mine; I flee unto Thee to hide me. Hide me in the secret of Thy tabernacle, and beneath the covert of Thy wings."

Every saintly soul that would wield great power with men must win it in some hidden Cherith. Our Lord found His Cherith at Nazareth, and in the wilderness of Judea, amid the olives of Bethany, and the solitude of Gadara. None of us, therefore, can dispense with some Cherith where the sounds of human voices are exchanged for the waters of quietness which are fed from the Throne; and where we may taste the sweets and imbibe the power of a life hidden with Christ. —F. B. Meyer.

EDITORIAL

(Continued from page 263)

this day, and the Board has issued a circular giving suggestions as to its observance. The statement follows:

> Church School Day has been designated Sunday, September 1, by authorization of the Mennonite Board of Education as its meeting at Goshen in February. The purpose of observing this day is to emphasize the importance of our church schools and the great need of providing Christian education for our young people and also for our children. In view of the fact that public school opens about this time, and young people are about to enter college, the day is very appropriate. It is hoped that every congregation in our denomination will observe the day in its morning service, during Sunday school and church, and also in its evening service, young people's meeting and preaching. Where possible and practicable the whole day's program may be devoted to this very important subject.
>
> A special circular will be forthcoming in the interest of the observance of this day. There is also available a pamphlet giving special helps on various related subjects. A copy of this pamphlet may be secured by the pastor or someone authorized by him to request the same from C. F. Yake, Secretary, Mennonite Board of Education, Scottdale, Pa.

The Church school movement within our church is an important one, and we need to give it the attention that it deserves. In it is wrapped to a large degree the spiritual welfare of our children and young people. The future of the Mennonite Church is related to our church schools in a larger degree than we probably realize. We need to meet them in the best possible way that we know. We need the guidance of God in this movement as we do in all other phases of individual and church work. We trust that the observance of Church School Day will help us in meeting and solving the problems related to public and church schools.

"The Lord is faithful, who shall stablish you, and keep you from evil" (II Thess. 3:3).

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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This is the Church Where the Mennonite General Conference Was Held August 21-23, 1946. See Editorial on Page 296.

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JESUS SAVES AND SATISFIES

BY CORA M. BAER

MRS. HAYES sat in her pleasantly furnished living room enshrouded in sorrow. She walked vaguely to the window and gazed down the street. No, it wasn't Harold's step she had heard. Harold would never come back to her—never! Ever since the day, several months earlier, when there had been a knock at the door, and someone had brought the message of the tragic death of her son she had lived like one in a daze. She relived once more those moments that were so full of suffering when the cruel truth of the truck accident in which her son's life was snuffed out, burned itself into her bewildered consciousness. And as she sat like one recounting a terrifying dream, and yet all the while knowing that she would never awake and find it untrue, the doorbell rang.

It was the lady from across the street.

"Mrs. Hayes, the folks from the Mission are having prayer meeting at our house tonight. Won't you come over?" she invited.

And because she dreaded the long hours of the evening alone, she promised to be there. After her caller had gone she wondered just why she had consented, for prayer meetings had never meant much to her. Well, it wouldn't do any harm and it would help to fill in the long hours.

It wasn't long until the little girl from across the street came running over.

"They've come—the folks from the Mission. I'll walk over with you, it's pretty dark."

How she wished now she hadn't promised, but she was already starting across the street. How does one act at prayer meeting anyway? As she entered the living room there were about a dozen people sitting there. Most of them were unfamiliar to her.

The meeting started. The singing was perhaps not of the most harmonious, but they sang as if they believed what they were singing. She couldn't understand everything the speaker was saying from the Bible, but she got the impression that he loved the Book. For some reason or other she felt such an emptiness in her own life that she could do nothing but weep. She had heard people pray before, but not like that. This did not sound like the formal cant the minister had pronounced over the body of her son. These folks seemed to be talking to someone they knew and loved.

So Mrs. Hayes went home from the prayer meeting perhaps more bewildered than she had come. She did not go to bed for a long time. She thought back of the time when she had gone to church regularly. Everybody went in those days. Not everyone went to the old stone church on the corner, only those who could dress well and had plenty of money to pay the minister. And since she could do both she had gone. She was baptized and even taught a Sunday-school class, because others did it and it seemed the proper thing to do.

But tonight she had heard some terms that were strange to her. They had talked about being "saved" and "born again." She couldn't recall hearing those terms used by her minister. She began to wonder who were "lost" and what one had to do to be "born again." Well, she would ask Mrs. Burns in the morning; perhaps she could tell her.

At last she went to bed, but she could not sleep, for momentarily she became more conscious that she was lost. At length she fell into a fitful sleep only to dream that she was wandering about in a vast forest, so completely lost that she had no sense of direction. If only someone, anyone, could take her by the hand and lead her out. But it was growing darker and more bewildering as she wandered on. Oh, for someone to show her the way!

She awoke, and felt relieved to be in her own bed, but with returning consciousness she realized that she was still lost. Certainly not in a forest, but as surely lost. Oh, how she needed someone to show her the Way!

At last morning came. Mrs. Hayes tried to put the disturbing thoughts from her mind, as she busied herself about the housework, but somehow the sense of depression continued. At last she made her way across the street to Mrs. Burns. Mrs. Burns invited her in, and without any preliminaries she brought up the subject.

"How is a person saved?" she asked.

"Well, you've got to pray. I pray and pray about everything, and God answers my prayers," replied Mrs. Burns.

"Well, I pray too, but it doesn't seem to help," replied the troubled one. "I guess I just can't pray hard enough," she added sadly.

She did not realize how great a truth she had expressed. All her own doing could never bring her the peace she was longing for, even if that doing was something so essential as prayer.

So Mrs. Hayes wended her way sadly homeward. Several days later as she wandered about the house in a bewildered way there was a knock at the door. There stood a pleasant looking elderly man. In his one hand he carried a small valise and under his arm he had some books.

"I have come to show you the truth. I am one of Jehovah's Witnesses."

Perhaps he could show her the way to be saved, so she invited him in. She listened eagerly as he talked, but much of what he said she could not comprehend.

"But how can I be saved?" she put the question to him directly.

"Well, you must stay away from all organized churches, and read these books," he said evasively. Perhaps he was right, for the minister of the church where she had her membership never had told her how to be saved. Then he played a recording of some speech on the victrola he carried in his valise and left half a dozen books for her to read. So she put herself to a diligent study of the literature he had left. And the more she read, the more confused she became. Her hungry heart was still dissatisfied. Then Mrs. Burns had another prayer meeting in her home and invited her to come over. For some time she hesitated—perhaps she should stay away from the church people who came to Mrs. Burns' home. Mrs. Burns herself did not go to church very often, but she seemed to enjoy having meetings in her home.

So once more she made her way across the street to the meeting. Tonight as she listened to the prayers, and the songs, and the Word she was convinced that what these folks had was what she needed. When the leader of the meeting asked if there was anyone who would like to accept Christ, Mrs. Hayes knew what she should do. But Satan had also come to the meeting, and he whispered that she already was a member of a church and that there was nothing more she needed. And anyway these were just a handful of people, whereas the church of which she was a member outnumbered most churches of the city.

So Mrs. Hayes went home with an even greater burden on her heart. At times this spiritual burden, along with the deep loneliness for her son, threatened to drive away her reason. Her church membership brought her no peace, the books she had been reading only added to her confusion, and she had deliberately turned down the message that might have meant her salvation.

(Continued on page 293)

OCTOBER

It is a joy for me to sit
On dreamy summer eves,
When silently the timid moon
Kisses the sleeping leaves,
And all things through the fair hush'd earth
Love, rest—but nothing grieves.
But better I like old Autumn
With his hair toss'd to and fro,
Firm striding o'er the stubble fields
When the equinoctials blow.

When shrinkingly the sun creeps up
Through misty mornings cold,
And Robin on the orchard hedge
Sings cheerily and bold;
While heavily the frosted plum
Drops downwards on the mold;—
And as he passes, Autumn
Into earth's lap does throw
Brown apples gay in a game of play,
As the equinoctials blow.

When the spent year its carol sinks
Into a humble psalm,
Asks no more for the pleasure draught,
But for the cup of balm,
And all its storms and sunshine-bursts
Controls to one brave calm—
Then step by step walks Autumn,
With steady eyes that show
Nor grief nor fear, to the death of the year,
While the equinoctials blow.

—Dinah Mulock Craik.

CHRISTIAN MONITOR
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THE PACKAGE SURPRISE

BY ANNA WEAVER YODER

BUDDY GROSE was high up in the maple tree, just sitting and thinking. For once he was idle, and it was a grand feeling. His sister Mamie, having just finished the dinner dishes, called him from the back porch.

"Waddaya want?" he asked belligerently, expecting her to ask him to help with the dishes.

"I just wanted to know where you were," Mamie replied, swinging herself gracefully to a limb halfway up in the tree. "Where's Mom?"

"She went down to Hettie's, an' Pop's out hoein' the corn."

"Good. Now listen. You know in a little more'n three weeks is Mom's birthday. You know what? I'd like if we could do something for her. Surprise her, you know."

Buddy came down two limbs.

"Say, that'd be swell! But how could we do it, just you an' me?"

"I don't know for sure. That's what I've been waiting three days to talk to you about. Mom's always around an' we just can't hardly have any secrets."

"An' I wouldn't trust Pop in on this!"

"Neither would I—right away. In the first place, he wouldn't even let us try it."

"I'll say he wouldn't. But say, we can't go an' have a party without tellin' him!"

"Of course not. But maybe we don't have to have a party."

"Well how else could a body ever have a birthday surprise?"

"You remember last winter they had that package surprise for Mrs. Fendel?"

"Yep."

"We could do something like that. We could ask folks to give her presents, say, send them in the mail, and that day, then, she'd get a lot of packages from the mailman, and would she ever be surprised!"

"Swell! Who are we goin' to ask?"

"Well, of course, Hettie, and Mrs. Fendel—" these were the two nearest neighbors to the Groses.

"How about Grandma Grose, an' Grandpa Perrins?" Buddy wanted to know. "I believe they'd give her something."

"Sure. And Mamma's Aunt Hazel. She always gives us all such nice presents at Christmas time."

"And Aunt Emma and Uncle Barts. But say!" Buddy nearly broke a limb when the idea struck him. "How are we ever goin' to let the people know? We haven't got a telephone, an' they don't all of them, either."

"Well, I guess we have to write," Mamie replied, thoughtfully.

"Write letters! Why Mamie, then we'd have to tell Mom! We haven't got any paper or envelopes or stamps, an' we'd have to tell her what we want them for!"

"Have you any money of your own, Buddy?"

Buddy dug into his pocket, pulling out his chief worldly treasures. Among the collection of boy things he found two pennies.

"Uncle Bart gave me those the other Sunday, an' I didn't tell Mom; so I didn't put them into my bank," he explained.

"Good. I think I have four cents in my pocketbook upstairs. I've had them a long time."

"Six cents together. But what can we do with so little?"

"That's enough, Buddy! It will buy six post cards from the mailman, and we can write to six people, and they can tell others!"

Mamie was getting excited. The prospect of really doing something so nice for her mother was almost making her dizzy.

"I'll tell you what, let's get down to Hettie's an' get the cards from the mailman there, an' write them there, too," Buddy suggested. "Hettie'll keep it a secret, I'm sure."

"So am I. All right, let's do that, the first chance we get," Mamie agreed.

"Here comes Mom now," Buddy said, sighting his mother's sunbonnet above the cornstalks.

Mamie jumped down from the tree and ran to sweep the kitchen; but she found it hard, ever so hard, to act natural when her mother entered the shabby kitchen.

"Mamie, what have you been doing all the while I was gone?" she wanted to know. "You certainly should have had the kitchen swept before now."

"Well—a—I was out in the tree talkin' to Buddy a while—"

"Is Buddy up in that tree again? Why wasn't he out helping Pop?"

"Pop said he didn't need to help this afternoon, an' you were gone when he came in."

"Well, he might as well dig up the onions this afternoon." Mrs. Grose turned weary steps to the porch, called her son, and set him to work. Life for her was one solid round of work, with seemingly little recompense. This summer had been especially difficult; the baby wasn't well and she herself ached and pained more than she dared admit. The small truck farm yielded plentifully, but prices were down. There was the twice-a-week routine of gathering vegetables, preparing them for market, and going to market with them, besides all the regular duties of housewife and mother. Chester worked with her, of course, but he was born and reared in the city, and she knew he stuck to this trucking as long as he did just for her sake. Even his spiritual obligations were met in the same spirit—he went to church because she wanted it that way, and sometimes on a Sunday afternoon he'd read his small, fine-print Bible because she thought he ought to. Minerva was growing tired of having to be the force behind her husband's efforts. It even made her feel the whole family followed in their father's footsteps. There was Buddy, digging out the onions just because she told him to, and there was Mamie, scrubbing a tubful of carrots because she, Minerva, felt they must go to market to make a living. She felt that no one did anything well of his own accord; she had to think of it all. She was getting weary and began pitying herself, and before long discouragement stole over her spirit like a fog and hung there for days.

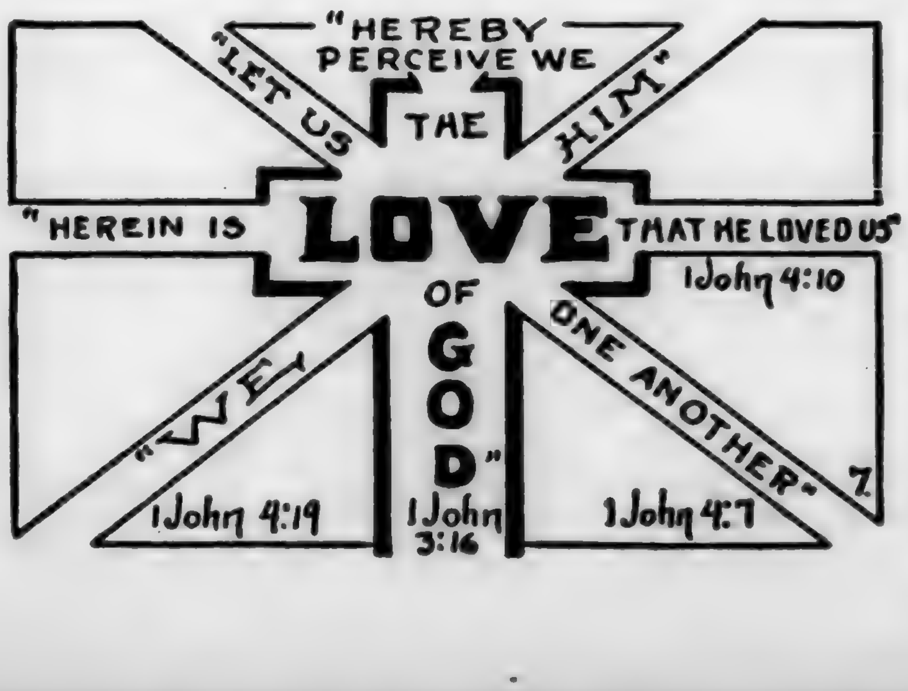
It was several days before Buddy and Mamie found the opportunity to tell Hettie their secret and ask her co-operation in carrying out their plan.

The old lady was amused. At first she felt inclined to tell them it couldn't be done, and then she remembered the faintness she had discovered on Minerva Grose's countenance only the day before, and she decided it could, yes, it **should** be done. So Hettie helped the children address and write the cards they purchased from the mailman, and promised to help keep their secret.

"But after a while you must tell your papa," she advised them.

"Oh, sure, we will; just before the big day," the children promised.

Mrs. Fendel laughed at them when they told her their plan and asked her to give their mother a present.



"You can't keep a secret," she teased. "You'll tell your mother long before her birthday. And your pop will tell her, too."

"But Pop won't know it until just the night before," Buddy explained; "We only hope he won't tell then."

"Yes, but you will yourselves! Just see if you don't!" Mrs. Fendel said.

On the way home with the basket of peaches they had been sent after, Buddy and Mamie discussed Mrs. Fendel's attitude.

"She never promised not to tell herself," Mamie recalled. "You know, I just don't trust her very far."

"She's a big tease," Buddy reminded his sister, "An' you can't tell too much what's on her mind."

In reality the days passed rapidly, but for Buddy and Mamie they dragged until the "big day." Minerva herself scarcely gave her coming anniversary any thought, and if Chester remembered, he said nothing. The children were really a bit anxious, for they had no way of knowing their cards were received or even recognized by their grown-up superiors. Mamie had a secret fear that the grandparents, uncles, aunts, and friends of her mother's might belittle or even ignore the invitation, since it came from mere children, for Mamie lived in the day when children were "kept in their place" by the grown-ups. But each night she prayed silently that God would make them mind and really send her mother lovely gifts. In her mind, at other times, she pictured a tableful of beautiful, glittering presents her mother would receive from her friends.

Minerva's birthday was on a Saturday, the day she and Chester left early in the morning for market. Mamie and Buddy were always left at home to care for the baby and do up the Saturday's work until their parents returned around noon. For several days before the "big day," the children watched the mail closely, half expecting the carrier to begin bringing presents quite early. But each day he came by with only the daily paper and an occasional letter or advertisement. On Friday evening Buddy helped Mamie with the supper dishes without being told. Their parents were shelling the last bushel of lima beans for the next day's market.

"Tonight we gotta tell Pop," whispered Buddy.

"I know it. If we don't tell him, maybe he won't even get her a present himself."

"I wish we had something to give her ourselves."

"So do I. But we don't, and I'm scared to ask Pop to get us something to give her," Mamie said softly.

"So'm I. Say, you tell him about it; you started this thing," Buddy said.

"Oh, I'm scared he'll be mad. You tell him, Buddy."

"Maybe we'll get a chance to say it together. We've gotta do it tonight for sure."

The dishes were done and the beans were shelled, and the Grose family was thinking next of bed, for the wee, early hours came all too soon Saturday mornings.

"Oh, I quite forgot," Minerva suddenly announced, "Hettie wanted me to come down for something this evening. Now I must run down there yet."

Mamie's heart pounded. Here was their chance to tell Pop! The children did not know that Hettie's message and request were planned with no other objective than to give them a perfect opportunity to reveal to their father their whole secret. Chester stretched his tired body across the front porch floor while he waited for her to return. Buddy and Mamie found him there and sat on the steps, each waiting for the other to start the story. The minutes passed on, neither child having the courage to begin, and then presently they heard their mother's footsteps on the road, and it was too late.

Mamie's first thought when she awoke the next morning was, "Today is the day. I hope she gets a lot of presents!"

She hurriedly dressed and ran downstairs. Her mother always left a note on the kitchen table, telling them what to do on Saturday mornings. This morning the note was as usual:

"Get four loaves of bread from the baker. Sweep and scrub kitchen, clean sitting room, scrub porches. For dinner, cook potatoes and warm green beans that are in the cellar. Take good care of Baby."

TO THE CHRYSANTHEMUM

Wan brightener of the fading year,
Chrysanthemum;
Rough teller of the winter near,
Chrysanthemum;
Gray low-hung skies and woodlands sere,
Wet leaf-strewn ways with thee appear,
Yet well I love to see thee here,
Chrysanthemum;
Yes, well I love to see thee here,
Chrysanthemum.

Thou comest when the rose is dead,
Chrysanthemum;
When pink and lily both have fled,
Chrysanthemum;
When hollyhocks droop low the head,
And dahlias litter path and bed,
Thou bloomest bright in all their stead,
Chrysanthemum;
And back recallest their beauty fled,
Chrysanthemum.

O loved not for thy sake alone,
Chrysanthemum;
Not for a beauty all thine own,
Chrysanthemum;
For fair blooms to the springtime known,
For bright hues to the summer shown,
For memories dear of flowerets flown,
Chrysanthemum;
I love thee, blossomer alone,
Chrysanthemum.

—William Cox Bennett.

This was one of the mornings that work went well. In spite of the ten summers already piled on her head, Mamie liked quite well to play, and on these market mornings she was often overcome by this temptation when neither parent was around. But this morning both children plunged into their tasks with an unusual zeal, and by ten-thirty, when the mailman came, most of the cleaning was done. Buddy saw him first, and shouted to Mamie, and she bounded out to the box to be there with her brother to help carry in the piles of packages. The carrier's Model-T crept noisily up the road and finally stopped at the Grose box.

"Good mornin', children," the mailman greeted amicably, handing Buddy the daily paper.

"Aren't there packages?" Mamie asked unbelievingly.

"Just the paper today. Expectin' somethin'?"

Tears welled up in Mamie's eyes while Buddy explained, "It's Mom's birthday, an' we thought she'd get a lot of presents."

"I see. Well, I'm sorry, but I don't have a thing—not even a letter," as he again peered into the back seat to make sure he hadn't overlooked a package, and then he drove away.

Mamie swallowed hard, but the tears were hot against her eyeballs. She blinked them back and tried to be brave. Buddy kicked a clump of grass and grunted. Neither said a word. It seemed to them the whole world suddenly changed color. It had been bright with anticipation until the mailman's final arrival; now it was gloomy. Disappointment so engulfed these children that resentment began welling up in their young hearts—resentment because adult superiors had seemingly ignored their childish plan for a real surprise for the one so dear to their hearts. If somebody big had asked them to do it, there'd have been dozens of packages in this morning's mail, but just because they, Buddy and Mamie, tried it, the big folks just laughed at them and ignored their plan.

Buddy finished scrubbing the walk out to the pump bed, and Mamie got the potatoes in and scraped them for dinner. There were still no words exchanged. Buddy didn't want to talk about it and Mamie knew she couldn't without crying. So they worked on in silence, and neither one heard Hettie until she stepped on the porch.

"I-yi-yi!" she beamed. "How clean it all is! You must have worked this morning!"

It was then that Mamie noticed that their dear neighbor carried a big cake, all wrapped in wax paper.

"O-oh! What is it? Is it for Mom?" And a wee bit of the sunshine returned to the little girl's eyes.

"Sure, sure," Hettie beamed some more and set the cake on the table. "Maybe we better put it away, though, so she won't see it right away when she comes in." And she removed the precious pastry to the sitting room table. "I just thought you'd want a cake for your Mom's birthday, and I knew you couldn't bake it. So I did it for you. I thought you'd like it for when she comes home."

"O-oh, how nice!" Mamie could see through the wax paper the chocolate lettering which spelled, "Happy Birthday, Mother," against the white icing. She wanted to touch it; it was so pretty, but she knew she mustn't.

Hettie was leaving now and saying, "I'll bring my present this evening, then I can see all the other presents, too."

"But, but," Mamie was afraid she was going to cry again—"There weren't any presents at all. Not even a card."

"Ach my! Well, she'll get them some other way." And Hettie was gone.

Mamie was sure there just wasn't any other way. There just wouldn't be any presents. She had felt it all the time. But she was so glad for the cake. Buddy thought, too, it made up for nearly everything. They decided they would wait until they were about finished with dinner before they'd get it and give it to Mom.

And then in just a little while Buddy came in and helped set the table, quick, for they were coming. He had spotted the horses, one gray and one brown, hitched to the big black market wagon, coming down below Hettie's house. Dinner was almost ready—that is, all that Mamie could do to it, when Chester and Minerva drove in.

Wrapped in her own feelings of utter disappointment and anticipation of the cake gift, Mamie failed to notice anything different about her mother than the usual tired expression and "glad-that-morning's-over" attitude as Minerva carried in a basketful of groceries, washed her hands, kissed the baby, and added her touch to the dinner.

"You did everything nicely this morning," she commended, and Mamie blinked again because another pair of hot tears was smarting her eyes. She had wanted this to be an exciting moment when they would have greeted Mom with armfuls of packages. You'd never guess this birthday was any different from any of the others she ever knew her mother to have!

By the time dinner was on the table Chester and Buddy had put the horses in the stable, fed them, and had washed at the pump. When he entered the kitchen Mamie noticed a queer twinkle in Pop's eyes, and an unnatural grin struggling around his mouth. He reached into a box and drew out a package.

"Come here, you two," he beckoned to Mamie and Buddy; "Here's your birthday present for Mom." He placed a hand of each astonished child on two corners of the package and told them to give it to their mother. Both were almost overwhelmed with astonishment as they handed the mysterious gift to their mother, and then they noticed tears in her eyes while they begged her to open it. Within the wrappings was a beautiful leather-bound copy of the "Church and Sunday School Hymnal," for which Minerva had wished many a year. Then while she was admiring it, Chester began telling of her surprise at market.

"The first thing, here comes Aunt Hazel with a big package. She walks right up to Mom an' says, 'Happy Birthday, Minerva!' And your Mom almost drops through the floor of the market house!" While he laughed over that Mamie wondered how anyone could go through a cement floor unless there was a hole!

"Were you really surprised?" Buddy asked his mother.

"Of course. Aunt Hazel never gave me a birthday present before. I don't think she even knew when my birthday was."

"What did she give you?" Mamie asked.

"Twelve cups and saucers to the set of dishes she started for me last Christmas."

"And that isn't all," Chester was eager to tell everything. "After a while, here comes Grandma and Grandpa Perrin with some presents, and then Uncle Barts, and pretty soon Aunt Emma and Mrs. Sutherland. Really, your Mom got more surprised every time someone came and handed her a present. And look at all the presents she got," he said, pointing to a good-sized carton he had on the porch.

"That was the best and smartest thing you youngsters ever did," he laughed, and walked in to the front parlor, and returned with another package.

"This is from my mother," he said, handing another gift to his wife.

"Where was this?" she asked.

"Behind a sofa pillow for a whole week," he chuckled. "You see Grandma got her dates mixed, and last Saturday when I stopped in there, she gave me this. That's the first I knew about this affair." He grinned at the children. "She and I both were sure they'd have to tell you before the day was here, but they sure did keep this a secret! Didn't even tell me, Minerva! Ha! Ha!"

When the birthday cake was brought in at the end of the meal the surprise was climaxed and the joy of the children was complete.

"Why didn't you tell Pop?" Minerva asked, after she recovered from the surprise.

Buddy and Mamie looked at each other.

"We were afraid he'd tell you, I guess," Buddy explained.

Afterwards, when Mamie was alone with her mother she confided: "We were more scared he'd be cross and not let us surprise you."

"Foolish dears," murmured Minerva, and then whispered a "Thank you!" prayer to her heavenly Father for her dear, thoughtful children and her loving husband.

When Hettie came later in the day, and Mrs. Fendel, too, they all had a big time together looking at the gifts and praising the children for their successful secret, and Hettie noticed triumphantly that the recent deeply etched lines of care on Minerva's face had completely disappeared, and there were gay little twinkles sparkling in her eyes again. And Mamie's confidence in the grownups was restored completely.

Bannock, Ohio.

"Fight the good fight of faith, lay hold on eternal life" (I Tim. 6:12).

JESUS SAVES AND SATISFIES

(Continued from page 290)

Then one afternoon the doorbell rang. At the door was Mrs. Burns and one of the plainly dressed girls from the Mission, who had been at prayer meeting. "This is Sister Marjorie, you met her at our house at the meeting," introduced Mrs. Burns.

She invited them eagerly into her richly furnished living room. After several minutes of pleasant conversation, they began to speak of spiritual things.

And without hesitation Mrs. Hayes voiced the desire of her heart, "I would like to be saved, can you tell me how?"

"From what would you like to be saved?" questioned Marjorie with a prayer for guidance.

"Why from my sins," replied the other in childlike simplicity. And then there arose before her such a mountain of sins that she suddenly seemed crushed beneath them, and bowing her head upon her hands she wept convulsively for some time.

"I can't stand it any more. Can't you tell me how to be saved?"

How Marjorie rejoiced that she had a message of hope to bring to this burdened one! So she opened her Bible to the third chapter of John and read to her the message of God's love. Then as simply as she knew how she pointed her to Calvary, where her sins had already been atoned for by Christ.

Mrs. Hayes sat like one transfixed as she realized the wonder of God's plan of salvation.

"Do you mean that I've just got to receive this like I would a gift?" she questioned.

"That's just what God's Word teaches," replied the other. "Don't you want to do it right now?"

"Why yes," she replied.

As they knelt Mrs. Hayes poured out her heart in prayer. Simply, in almost childish terms she told God of her burden of sin and the long years of deception when she had trusted in her own good works. And then her petition changed to thanksgiving as by simple faith she accepted Christ.

Marjorie's heart was full of thanksgiving as they arose from their knees, and Mrs. Hayes' face shone through her tears as she said in awed tones, "Now I'm saved. Now the burden is gone!"

There was a wistful expression on her face as she said, "But why didn't my minister tell me how to be saved before I was baptized? Why there were lots of us baptized that day and I guess none of us were saved, because he never said anything about it. And just think, I taught a Sunday-school class. I wonder what I taught them. I know I didn't teach them how to be saved, for I didn't know anything about it."

Marjorie walked toward the Mission with mingled feelings of joy and sadness. She rejoiced that another precious soul had turned to Christ and been accepted of Him. And she was sad as she thought of the tragedy of these wasted years, because someone who had posed as a minister of God had shunned to declare His whole counsel and faithfully preach Christ and Him crucified.

Meadville, Pa.

A SIDE ROOM IN THE MENNONITE WAY OF LIFE

VI. A Cradle of Religious Liberty

BY IRA D. LANDIS

The simple, pious folks who came to Pennsylvania from the Palatinate brought with them ideas of religious freedom which helped to shape the charters of state and nation in the new world, as Bro. Landis, minister-historian, shows in this article.

Our forefathers; with their Scriptural approach to the Bible; their implicit confidence in God, its Author; their appreciation of the merits of the blood of His dear Son, its chief Subject; and an assurance that the Holy Spirit, its Interpreter, would ever guide them; unqualifiedly pioneered in religion during the Reformation and since. Even though they found in the New Testament principles which they held almost alone, they tenaciously clung to them until the glory of the Lord was revealed, and the first permanent and largest backland settlement in Penn's Woods was a reality, a cradle of religious liberty!

"The Weaponless Christians," who had been granted exemption from military service by William of Orange of Holland in 1577, were not wanted in the place of their birth, the free and picturesque Switzerland; were harassed in the Palatinate and South Germany during the Thirty Years' War and suffered the most trying experiences on the battlegrounds of Europe in the years following; were shipped, beginning with 1710, across the briny deep and planted in the backlands of North Carolina and Pennsylvania.

Van Braght takes 700 pages of his exhaustive "Martyr's Mirror" to give us a faint picture of only seventy-six years of excruciating suffering. By life or death Switzerland expelled from her borders those "of whom the world was not worthy" (Heb. 11:38).

During the Thirty Years' War (1618-1648) in many parts of the Palatinate 75 per cent of the people died and 80 per cent of all worldly goods was destroyed. Yet thereafter, due to their unswerving industry and high degree of intelligence, our forebears turned this wilderness into a garden blossoming as a rose.

Again during the 1674-75 war between France and Holland, Louis XIV sent Turrene to devastate the Palatinate, and he performed a marvelous job. Noblemen to peasants were plundered; fields were laid waste; cattle were carried away; even clothing was torn from the wretched victims. Seven cities and nineteen villages were burning at one time.

Macaulay describes it: "The Commander announced to near half a million human beings that he granted them three days of grace and that within that time they must shift for themselves. Soon the roads and the fields, which then lay deep with snow, were blackened by innumerable multitudes of men, women, and children flying from their homes. . . . Meanwhile the work of destruction went on. The flames went up from every market place, every parish church, every county seat within the devoted province. The fields where corn was sowed were plowed up. The orchards were hewn down. No promise of a harvest was left on the fertile plains near what had been Frankenthal. Not a vine nor an almond tree was to be seen on the slopes of the sunny hills round what had been Heidelberg."

Following the Treaty of Ryswick (1697) the Catholics maintained that it was "an inconceivable mark of Divine favor, which they must ever keep sacred, that the Electorates of the Palatinate and Saxony have again fallen into their [Catholic] hands." They made an unsuccessful determined effort to exterminate Protestantism in the Palatinate.

Among the Dutch copies of the Historical Society of Pennsylvania in Philadelphia there is a letter from Holland to the brethren in Pennsylvania, Virginia, and Carolina, who due to the Catholic persecution in the Palatinate left this suffering land by way of Holland and England.

The signers of the June 24, 1710, London letter had envisioned Lancaster County before they left the Bern Oberland and Emmenthal. Heinrich Carpenter had prior to 1700 returned from Germantown to the Wattenwil. As a result Christopher de Graffenreid and Louis Michelle, who in 1710 founded the New Bern, North Carolina, settlement, explored America soon after Carpenter's return. Michelle had reached Lancaster County and returned. Apropos they obtained in London a 10,000-acre grant on our eastern border.

They passed by Germantown for, at least from the fourth century, the Swiss Mennonite ancestors had been farmers, who always claimed the rich river valleys and gradually moved up the sides of the hills in their expansion. Beholding the soil, they possibly through Indian guides went twenty miles down the Pequea Valley to a 6400-acre tract of marvelous soil, heavily wooded, and the spot God had selected for them.

It is not the history of this colony, started in October, 1710, by Hans Herr, the 72-year-old bishop, but its significance in American and Mennonite history that concerns us here.

Sixty miles in the interior, the first permanent and soon the largest inland settlement in America was first and last a cradle of religious liberty. The Anabaptist fathers of January, 1525, formed the first organized church with the first written creed (1527), and came out of the Reformation as a true New Testament Church. Desiring a church which should not be disappointed at the judgment, they thus became the evangels two and a half centuries ahead of their times of the distinct separation of church and state, religious freedom and tolerance, freedom of speech and press, freedom of conscience, and through the nonresistant spirit the ability to live in peace (even though and for this reason much persecuted).

George Fox, the founder of Quakerism, imbibing the Holland Anabaptist principles, incorporated them into his creed and bequeathed them to Penn, who first here saw them in their fullest bloom.

These tenets and others, after two centuries of persecution, they determined to plant deeply in this virgin soil. With doctrines pure they depended upon God, who so graciously brought them most safely through not merely the horrors of Europe, but the dangers of the briny deep.

Immediately the Christian spirit was projected two ways. They acclaimed the Indian as their neighbor. They never stole nor claimed by war one wampum from them. Mutually the Indians kept them from freezing and starving during the first winters, and in the first American panic of 1722 they returned the service. They lived peaceably in their midst with one treaty after another.

Never within the present confines of Lancaster Conference were any of our number massacred. The only blot connected with our Indian history was the slaying of the Indian remnant by the Paxtang boys of Dauphin County in 1763, in reprisal for Indian atrocities.

The new settlers immediately thought of their loved ones three thousand and more miles away. Martin Kendig, one of their number the next summer returned to Europe for the remainder of their and other families. They recognized the home as primordial and the essential foundation of any nation.

As pilgrims "they bought land for their own occupancy, even though they had no assurance that they could sell or bestow it." They already in 1719 built a commodious dwelling house and meeting house in the center of the community, for with them praise and thanksgiving were innate and fundamental.

To charges of being peculiar in dress, religion, and notions of political governments, they humbly answered: "We dedicate ourselves to the security of good government, and in the preservation of human life. As Christ commanded Peter to pay tribute to Caesar, so we shall always pay our taxes. We are subject to high authority, as Paul advises, for those in authority bear not the sword in vain to execute wrath, but to exercise mercy. We hope and pray that we may not offend. May God govern the hearts of our rulers, that they do those good things that will add to their own and our happiness."

Governor Gordon in 1728 responds "that these people had hitherto behaved themselves well and had generally so good a character for honesty and industry as to deserve the esteem of this good government and a mark of its regard for them."

Two measures add to its solidity. Martin Kendig and Hans Herr in November, 1717, received a grant of 5000 acres of land anywhere in Lancaster County to be sold to Mennonites only. The 6400 original acres, added to these 5000 plus, gave homes for 500 families by 1735. In 1755 for the peace of the Mennonites the proprietors urged the Irish to move to Cumberland County and forbade their agents to sell the Irish any land in Lancaster and York Counties.

Not only did some of the messages of the Governors to the Indians, but to others, smack of Mennonite philosophy, but in 1741 we have this statement: "As we look upon them to be laborious, industrious people, we shall cheerfully perform what can be expected of us for their benefit and those who may hereafter arrive."

On September 17, 1717, the Assembly again granted the privilege of affirmation "because these foreigners are said to be Mennonites, who cannot for conscience sake take any oaths, that these persons be admitted upon giving any equivalent assurances in their own way and manner."

"The Conestoga Indian recognized that if any of them (Mennonites) had done amiss, and departed from what was right and good, in not strictly keeping their promises, and observing peace with all the Indians in friendship and league with the English, they would, having admitted their errors and mistakes, offend no more in that nature or case."

In 1731 when they by legislation were given the right to hold property the same as others, it was distinctly mentioned that they had erected on their grounds church, school, and almshouses with enclosed burying grounds. Their religious society had now the right also to hold property for religious, educational, and charitable purposes. The Mennonites always took care of their poor. We have no reference elsewhere to church-school houses that early. My supposition is that all of these houses were under one roof with the dwelling of a community leader, not necessarily the preacher.

A Monument of Colonial Days is This Substantial Sandstone Residence of Christian Herr, Erected in 1719. It is the Oldest Dwelling Still Standing and was Also Used as the First Meetinghouse in Lancaster County, Pennsylvania.

The year prior Governor Gordon had ordered his sheriffs not "to summon any of the Mennonite people nor any nonresistant sect as jurors." This, he said, was done, "because they held that God only could punish man and the courts had no right to deprive anyone of liberty or life at all."

So we might continue, but they and their leaders and later their representatives carried their principles to the Proprietors, the Assembly, and the Legislature. Emanuel Carpenter represented them long and well. Their life was also observed by Benjamin Rush, Benjamin Franklin, and others in both state and national life.

This cradle, as an acorn hid in the forest, grew on the right foundation to become an oak of immense proportions; yet as the greatest forces of earth: "The moon rolls around the earth, and the earth rolls around the sun, yet neither makes enough noise to waken a sleeping child." Thus for the Preamble for incorporating Marshall college in Lancaster in 1787 we can read: "Whereas the citizens of the state of German birth or extraction have eminently contributed by their industry, economy, and public virtues to raise the State to the present happiness and prosperity. . . ."

The impress of these principles is still found in the present State Constitution of 1874 which is modeled after former ones, This opens:[2]

"We the people of the Commonwealth of Pennsylvania, grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking His guidance, do ordain and establish this Constitution.

"Article I. That the general great and essential principles of liberty and free government may be recognized and unalterably established, we declare that—

"Section 1. All men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying . . . life and liberty, of acquiring, possessing and protecting property and reputation, and of pursuing their own happiness.

"Section 2. All power . . . is instituted for their peace, safety, and happiness.

"Section 3. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or maintain any ministry against his consent; no human authority can in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship.

"Section 7. The printing press shall be free to every person, . . . and no law shall ever be made to restrain the right thereof. The free communication of thoughts and opinions is one of the invaluable rights of man, and every citizen may freely speak, write, and print on any subject, being responsible for the abuse of that liberty."

Article VII. (Affirmation is permissible for any State or County office).

If such were the principles that still were intact when this was written, what must have been the valuable contribution of those inherent tenets, our fathers lived by and died for?

They in turn actually decidedly influenced the Declaration of Independence and the Constitution drawn up in Philadelphia and the Articles of Confederation composed at York (on the other side of them). Thomas Jefferson declared that "Pennsylvania [was] the cradle of toleration and freedom of religion." Again he said: "The laws of Pennsylvania . . . set us the first example of the wholesome and happy effect of religious freedom."[3]

"The fundamental thought," says Governor S. W. Pennypacker, "as the basis of the United States Government comes from the teaching of the Mennonite peasants of the Upper Rhine."

Little wonder that Carl Schurz[4] wrote: "The often ridiculed and sometimes despised Pennsylvania Dutchman has been one of the most valuable factors in the development of the mighty republic that has arisen on the North American continent, and he deserves the fullest appreciation and gratitude."

Benjamin Rush, after giving an invaluable analysis of our religio-agricultural sociology, closes thus: "Perhaps these German sects of Christianity among us, who refuse to bear arms for the purpose of shedding human blood, may be preserved by divine providence as the center of a circle which shall gradually embrace all nations of the earth in a perpetual treaty of friendship and peace."[5]

In some ways it was almost the dream of Coleridge and Southey of a later century, and on the banks of the Susquehanna, on a religio-agricultural foundation, it has proved its worth by the experiences of 235 years. It was not the stamp that they might leave on the nation, on the state, and on generations yet unborn; it was not the opinions and prejudices of those less favored; it was not the ease and honor of any ruling or persecuting class,—it was due to the smile of a kind Heavenly Father on His dear children in every hour of the day and night, in life and in death.

"Leaving their homes in Kriesheim's bowers of vine
And the blue beauty of the glorious Rhine;
To seek amidst our solemn depth of woods,
Freedom from man and holy peace with God;
Who first of all their testimonial gave
Against the oppressor for the outcast slave.
Is it a dream such as these look down
And with their blessings our rejoicings crown."[6]

* * * *

"Pursued, despised, and rejected,
Tormented, harassed by man,
To every trial subjected,
They fled to this land of Penn!
Some had died in the scorching fire,
The sword and the ax had known;
For the mercy they showed to others
Was never unto them shown.

"Afar from their homes and their kindred
They came from their native soil,
For the sake of religious freedom,
These sturdy sons of toil!
They risked their lives on the ocean;
They feared neither storm nor wave;
For they knew that the God of their fathers
Was mighty and strong to save.

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Editorials

Strangers and Pilgrims of Today

Throughout the ages there have been many people who, like Abraham and other heroes of faith, "confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). In fact, when it comes to participation in the evils of the world we are all besought to take the attitude of "strangers and pilgrims" (I Pet. 2:11). Today, however, there are millions of people who are strangers and pilgrims because they have been driven or taken away from their homelands and are held as prisoners or ranked as refugees and displaced persons.

It is hard for us to appreciate the large scale in which this is true. At a recent Y.M.C.A. meeting at Geneva, Switzerland, the report was made that there are nearly 3,000,000 prisoners of war held in seven countries of Europe. The future for these men must look dark indeed, for it is said that present plans are for the continuation of P.O.W. camps indefinitely. The report goes on to say that there are still in the same countries 815,000 displaced persons, and that probably 500,000 to 600,000 will not return to their former homes and will become a permanent problem. It can be seen that here are tremendous needs for food and clothing and other things to make life tolerable, not to say in any degree comfortable.

The thought that there are approximately 4,000,000 people with the status of strangers in the seven European countries of England, Belgium, Austria, Germany, France, Italy, and Switzerland, in which the Y.M.C.A. is operating, is a staggering one, but the report does not cover the 2,000,000 to 4,000,000 prisoners of war held in Russia and the other millions of refugees in the Orient, where in China alone it is said that 46,000,000 people were rendered homeless by the war.

When we think of such large figures our minds cannot grasp the situation, and we feel quite helpless to do very much if anything to help to relieve it. But when we divide these figures into smaller units we can see where small churches like ours can be of real help. Let us notice, then, that among these millions of displaced persons are approximately 10,000 Mennonites, most of whom are from Russia. They are found in the following countries and places in approximate numbers: Holland, 450; Denmark, 1,500; Berlin, 700; Occupied Germany, not including the Russian zone, 7,000. Naturally our Mennonite churches both in America and Europe feel that helping these Mennonite refugees is their opportunity and responsibility. We quote from a recent report of the Director of the Mennonite Aid Section of the Mennonite Central Committee:

> "Caring for our Mennonite D.P.'s [Displaced Persons] in Europe is a growing load. The group of approximately 700 in American Occupied Berlin is supplied entirely out of M.C.C. relief food and clothing stocks in Holland. The folk at Roverestein [Holland] are similarly being supplied out of relief and clothing stocks. The greatest number of our people are working out on the land among the population and are not grouped in camps. There is a current cash expenditure of approximately $8,000 monthly in behalf of our D.P.'s. The personnel more directly working on the D.P. program includes Peter Dyck and Freda Dyck in Berlin, and Marie Brunk and Magdalen Friesen in Amsterdam."

This gives some idea of what is now being done, but this is only a start in a colossal task, for practically all of these people will need to find new homes in lands other than Europe. They do not want to go back to Russia, and the Americas alone hold out suitable places for settlement of new people or new colonies. Since the immigration restrictions and quotas for the United States have not been relaxed, the number who could come here would be insignificant. They would have to be absorbed by the home communities and cared for by relatives and friends until they could make their own way. The present immigration restrictions in Canada permit entrance only of near relatives, and so, unless changes in rulings are made, Canada can receive only a limited number.

In view of these conditions in North America the logical thing seems to be to turn to South America where Mennonite refugees from World War I found places to settle. Investigations have been made in Brazil, which has many undeveloped sections of country, but it is not yet clear what the possibilities are for exemption from military service in that country. So far Paraguay stands alone in extending an official welcome to Mennonite refugees. Concerning this the Mennonite Aid Section Director's report says: "The Mennonite colonies there have expressed willingness to receive and care for 1,000 refugees without assistance from M.C.C. Others who would migrate to Paraguay, however, would require substantial assistance . . . . The efforts of our European M.C.C. representatives and Akron office have been directed to moving a group to Paraguay. There are several problems, principal of which are financing, shipping, the physical task of gathering the refugees into one group and obtaining transit visas for them."

This gives some idea of the nature and scope of the task that lies before the Mennonite Church in caring for her refugees in Europe. Our representatives will continue to investigate and to work on possibilities for bringing them to some place of safety and rest where they can begin life anew and make homes of their own. The task of getting the necessary official papers, of providing transportation, of financing the project, and of helping them to get established in new settlements in strange lands is indeed stupendous. In financing alone we will probably need to think in terms of one million dollars to complete the task.

It will take much praying and planning and working in order to take care of these Mennonite people who are "strangers and pilgrims" in a very literal sense. But we believe our people will rally to the task by the help of the Lord. Let us remember the words of Jesus: "I was a stranger, and ye took me in." "Come, ye blessed of my Father."

Mennonite General Conference at Souderton

Since the material for the last issue of the Monitor was prepared, the Mennonite General Conference met in special session, August 21-23, at the Souderton Mennonite Church, Souderton, Pa. It was the first General Conference to be held since the removal of travel restrictions. It was announced as a delegate session open to all ordained men, and was well attended by ordained brethren not delegates and others. The large Souderton Church was filled to capacity and overflowing at practically all sessions.

Since this was not primarily a business session, the program was one largely of information and inspiration. Many timely topics and problems were discussed by speakers who had given much time to the study of the subjects assigned to them. It was a very helpful conference from this angle. Another good feature of these conferences is the rich opportunity which they present for Christian fellowship among people from all sections of the church, in the United States and Canada and our foreign mission fields. This may be considered a by-product of church-wide meetings, but it is a most valuable one.

Another particularly appreciated feature of this year's meeting was that it was held for the first time in the Franconia Conference District, the cradle of American Mennonitism. The first Mennonites to arrive in Pennsylvania came from Crefeld, Germany, landing at Philadelphia on October 6, 1683. Since they came from Germany, the place where they settled near Philadelphia became known as Germantown. Many of the attendants at this General Conference had their first glimpse at close hand of Mennonitism in the region of this first settlement.

An especially enjoyable event on the day following Conference was a trip, sponsored by the Franconia Mennonite Historical Society, in which many places of historical interest were visited. Those who remained to take this trip were well repaid as they saw such interesting places as the Christopher Dock

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CHRISTIAN LIFE

HOW TO GET ALONG WITH ONE'S ENEMIES

BY DENNIS W. FOREMAN

This is the first of a series of three articles on the general subject of getting along with people. The messages to follow will deal with one's friends and one's self. Our readers will appreciate these thoughtful messages from a Canton, Ohio, pastor.

The Gospel message which Jesus gave us is the most practical formula for living to be found anywhere in the world. There is no point at which the formula will fail, if it is actually put to the test. No one has ever been able to discover a flaw in it at any point. There are people in this world who make a virtue of finding flaws in everything. They do not even agree with the weather. There are those who would like, if they could do so, to find flaws in the Bible. Even the historical and scientific accuracy of the Bible, so far as it actually deals with either of these branches of learning, is unassailable.

The feature of the Bible which appeals most to us is its utter infallibility as a prescription for proper living. It would probably not make too much difference to any of us, if there were some slight misstatement in its text with reference to some date in history or some scientific data. The cubic content of the ark of the covenant or the dimensions of the city of Jerusalem, or the distance from Jericho to Bethany, or the chemical analysis of the wine at the wedding feast at Cana might not concern us too much. But there is one point at which slight inaccuracy would give us great concern. Let our direction for the right kind of conduct be off one point and it might throw the whole journey of life out of joint. When the Bible gives us directions for right living, we want it to be correct in every detail. It needs to be so for our safety and our happiness.

When the Bible says: "Do this or that," or "Don't do this or that" we want to be sure that the directions are reliable and entirely flawless. That is what we have in the directions of the Bible. Just as no one has ever discovered a historical or scientific inaccuracy in the Bible, neither has anyone found a moral misdirection. The code works. But like any other formula, in order to insure its reliability, we must use all of it, because a part of it will not do what all of it is expected to do.

All of this stands to reason. It would be preposterous to suppose that God had made a universe of physical order which works with such mathematical precision and exactness as this insensible globe does, and at the same time had left man without the benefit of equally correct supervision. It is a very shallow brand of thinking which would suppose that God made a physical order with a governing principle as reliable and unwavering as, say, the law of gravity, and had left man without some law just as reliable. In the opening lines of his "Essay On Man," Alexander Pope says:

"Awake, my St. John! Leave all meaner things
To low ambition and the pride of kings.
Let us, since life can little more supply
Than just to look about us, and to die,
Expatiate free o'er all this scene of man
A mighty maze, but not without a plan."

Not only has the world a plan by which it will run without mishap to its intricate machinery, but there is a plan for man's life which will work just as well. The trouble with most of us is that instead of accepting God's plan for our lives, each of us wants a plan of his own make. One might make some comparison between life and the intricacies involved in a great railway system. One can well imagine what havoc would be wrought, should every engineer determine to run his locomotive as he chose with utter disregard for switches, signals, and orders. Instead, the chief dispatcher knows where each train is supposed to be at a given time and under what orders. The same thing holds with regard to life. There are rules for life and the same rules for all. When one determines to run his life without regard to orders, signals, warnings, and supervision, he not only endangers himself but the whole system.

One of the chief problems with all of us is the matter of getting along with people, with our enemies, with our friends, and with ourselves. Let us consider first our enemies. How can one get along with his enemies? I suspect that if you were to ask a dozen people this question, you would get a dozen different answers.

Some people will tell you that the way to get along with your enemies is to have nothing to do with them. That is merely the way to get along without them. That is not a solution to the problem. That is merely an escape from the situation. Christianity is never a religion of escape. We should never attempt to escape or to evade any issue which we can solve and should solve. Following this suggested line of reasoning we would have to follow the same process in dealing with every manner of evil. Suppose that we should decide to have nothing to do with anything that is evil. To have nothing to do with evil is to let it alone entirely. This is equivalent to giving evil an entirely free reign in the world about us. Suppose, for instance, that we followed this process with respect to disease, taking no steps to either cure or prevent it! Our land would soon be overrun by plagues. Our perennial campaign against tuberculosis, infantile paralysis, cancer, and other diseases, is our effort to overcome and conquer these evils. We should be persistent in our protest against evil of every kind. We cannot let it alone in any form because it will not let us alone. Hamlet faced the same dilemma in his Soliloquy:

"To be or not to be, that is the question.
Whether 'tis nobler in the mind
To suffer the slings and arrows of outrageous fortune,
Or to take up arms against a sea of trouble
And by opposing end them."

There is, of course, but one answer. The nobler thing is to take up arms and end them. We are not supposed to suffer evil to remain in any form, but to "overcome evil with good."

Another will advise that the way to get along with one's enemies is to overcome them. Overcome force with force. Jesus reminds us that this is the way it was formerly done but not the right way. Jesus said:

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth."

There are certain people who still try to make this outmoded method work in spite of the fact that it has always failed. Then when it fails again they say that religion fails.

There is another kind of advice. There are those who will tell you that the way to get along with your enemies is not to have any enemies. That might be the ideal situation if it were possible, but it is not possible. At the best, it is not likely. The fact that Jesus goes to the pains of telling us how to deal with our enemies is about the best evidence we have that He considered it most likely that people would have enemies.

Elbert Hubbard said: "If you have no enemies, you are likely to be in the same predicament with regard to friends."

Tennyson tells us: "He makes no friends who never made a foe."

Jesus tells us that there will be offenses. The directions which He gives are direct and specific. His first instruction is this, "Love your enemies." He does not mean that you must go into ecstasy over your enemy. You do not need to lavish unmeant praise and flattery upon him. Syrus said: "Praise undeserved is satire in disguise." If you overdo the thing, he will know you do not mean it and that will widen the breach. You do not have to pretend with your enemy. You do not have to approve the thing he does. That might be the worst thing that you can do for him and yourself. What does it mean then, to love your enemy? It means at least these things: It means exactly the opposite to hating him. It means holding an attitude of good will toward him. It means forgiving him with a sound kind of forgiveness, the kind that will challenge and strengthen him to better purpose. It means wishing him well instead of ill. It means treating him civilly. It means cleansing your own heart of any spirit which seeks revenge against him. It means being frank and honest with him. That is the first thing you must do. We usually consider ourselves better than the person whom we consider our enemy. If this be true, we are in a position to render him a service.

Henry W. Longfellow said: "If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm us of all hostility toward them."

"If every man's internal care
Were written on his brow,
How many would our pity share
Who raise our envy now."

A second thing which Jesus says about the way in which we must deal with our enemies is this: "Bless them that curse you." This too is not always the easy thing to do. The temptation is to answer back in terms a little more stinging than those used against us. But we are not looking for something which is easy, but something that will work.

Now let us suppose that we follow these instructions which Jesus gives for the treatment of our enemies. What results can we expect? Will this formula transform our enemies into friends? If anything will do it, this prescription which Jesus gives will do it. But Jesus makes no promise that it will. That is not the point at issue entirely. If, after we have fulfilled the law at this point the enemy remains an enemy, that is to be regretted. But the important thing is this: if the enemy is the same after you have made all these attempts to change him, you are not. If your effort has not changed your enemy, it has changed you. If your love, kindness, and prayers have not made them your friends, these things have kept you from becoming an enemy. If your loving while being hated; your blessing while being cursed; your doing good while receiving unkind treatment; your praying for others while they wish you ill, if all these things have not made your enemies become like you, the practice has kept you from becoming like them. Edwin Markham wrote:

"He drew a circle to keep me out.
'Heretic, devil, thing to flout.'
But love and I had the luck to win.
We drew a circle that took him in."

There is only one promise which Jesus makes here. It is not exactly a promise either. But this is the reason that Jesus gives for the thing that He instructs His followers to do. It answers the question: "Why use all this effort toward an enemy, if it is not going to convert him into a friend."

The answer which Jesus gives is this: "That ye may be the children of your Father which is in heaven."

Now there follows a statement which Jesus made and we usually omit. Says He: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

There is honor among thieves. To be sure, it is only a thief's honor and would never serve the needs of a gentleman. But the thief lives by his code. There is a sort of code among gangsters, but it is no use to anyone better than a gangster. A Christian could never use it. Now there are two major emphases here. The first is this: If we practice the principles of our Christianity only among our fellow Christians, where society is governed by such principles altogether and where it is even hard to do otherwise, are we really potent Christians after all? And, if we do this only in our own environment, are we not just as clannish as the publican who lives outside the Christian circle and lives by a code which is foreign to the Christian code? In short, if while I am in church and associating with other Christians, I am kind, gentle, generous, and friendly, yes, and pious too, because I am surrounded by other people who are kind, gentle, generous, friendly, and pious with me, that is as it should be, to be sure. There it is easy for it to be so. But when I go down town and clash fenders with another driver, or find myself entangled in a traffic snarl where someone deliberately cuts in ahead of me and somebody else keeps honking his horn behind me, or I get jostled in the line and somebody takes my place before I can make my purchase, if I then show a different spirit, what do I more than others? If we are to continue the children of our heavenly Father, we must not forget of what spirit we are, even when we are among those who seem to give it no thought. We must live with the publican, and the sinner, and the enemy in the same manner that we live with others who are Christian in spirit. Unless we do, we shall fail to win them; or, unless we do, worse than failing to win them, we lose ourselves.

"He doeth well who doeth good
To those of his own brotherhood;
He doeth better who does bless
The stranger in his wretchedness.
Yet best, oh, best of all doth he
Who helps a fallen enemy."

Canton, Ohio

A SCRIPTURE STUDY IN THE RUDIMENTS OF CHRISTIAN GROWTH

II. Activities Good for the Soul

BY OMAR G. MILLER

This concludes a stimulating and Scriptural study by one of the ministers of the Bethel Mennonite Church, near Canby, Oregon.

There are certain exercises of the spiritual senses which help promote normal growth for our spiritual being. In Matt. 6:1-18 we are given the threefold secret of observing certain rudiments in our relationship with God that will keep us from losing our best rewards in our Christian activity. Some of the most vital rules of spiritual living are so simple, so common, and so near to our daily experience that we sometimes overlook their importance and miss the best reward for faithful everyday living. So let us be careful in our eagerness for the full realization of the new life in Christ that we do not pass by the opportunity that is our very own, and the very one that will give us blessing and gain in present and eternal benefits.

LIVE TO LOVE

Over the world hangs a cloud of sadness,
Dimming the joy Life has to give.
Oh, gain the vision of Truth-born gladness—
Live to love, and you'll love to live!

Lift thought above the strife and sorrow—
Thoughts of evil have nought to give.
Show forth your hope of a glad tomorrow.
Live to love, and you'll love to live!

Think of our God! He is never failing.
So, to the doubting, assurance give.
No word of true courage is unavailing;
Live to love, and you'll love to live!

Comfort the hopeless with tender caring.
Open your treasures of truth, and give.
Heaven-sent bread will increase through sharing.
Live to love, and you'll love to live!

Great is the call for pure, Christly seeing.
Earth needs the solace that prayer can give.
In unselfed service is shown true being.
Live to love, and you'll love to live!

—M.H.A.

I. Alms—the Helping Hand.—Matthew 6:1-4

The term "alms" as given here, in its fullest sense may mean more than the giving of money or goods. It indicates the activity or good deeds that are the outgrowth of a pure love for God and man—the actual putting into practice of such things as will contribute to the well-being or comfort of others. Many things beside material goods do this for our fellow humans. To help those who help us is natural for humans and animals. And the exchange of equal values is not wrong, but has no spiritual reward. Luke 6:33. A greater service in well-doing is to give not asking again for a return. Greater still the blessing in denying self for another. To love our enemies, do good, and lend hoping for nothing again brings great reward. Luke 6:35.

Jesus says that we are not to do our good deeds in the sight of men to be seen of them. We are not to call attention to them. Anyone who draws attention to his good deeds has a reward now—and so forfeits the reward from the Father. Our helping others is to be done without show before men. Then our Father who sees in secret can reward us openly. That is, the glory of God becomes manifest in our lives and the deeds are not put on display, but our Father openly shows His approval and blessing.

Consider an illustration. A brother is in distress and needs financial help. God presents the opportunity to someone who is able to help. Let the help be given with a pledge and on the condition that it is not to be told but kept a secret. Only God and those involved are aware of the transaction. Or perchance another kind of help is needed. Someone is discouraged, and perchance even defeated in his Christian life. Again God may make this known to a fellow Christian. He goes to the one discouraged or defeated, helps him see and understand the way of restoration or correction, gives encouragement or whatever help may be needed, and a soul is helped back to victory in his Christian life. The one helped is able to go on rejoicing, the one helping is rewarded by his heavenly Father, and both can rejoice in the blessing of the grace of God in a good deed not seen of men. But the fruit is manifest. It is shown and demonstrated in righteousness, peace, and joy: "The fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9).

II. Prayer.—Matthew 6:5-15

As in our alms, so in prayer we are not to make a display of our praying. Those who love to pray in public places to be seen have their reward now—the notice of men. The Christian goes to his own room, shuts the door, and prays to his Father in secret.

Vain repetitions are not to be used. Many spoiled children pester their parents hoping to have their requests granted because of their persistent repetition. Far more pleasing to the parent is the child that makes its requests with full confidence that the parent will do just what is best. So we should be confident after making our requests to our heavenly Father and trust Him to answer and grant just what is best for us.

Let us note some of the simple steps to a higher level of prayer—and a higher degree of spirituality. The first level of prayer is to ask or beg. It is lawful that a child of God make requests and permissible to be importunate. But in a careful study of Scripture we may conclude that God expects His trusting children to learn to take some things for granted (Matt. 6:31, 32), and ask for others. Let the true believer take for granted that God knows his material needs, and let him pray to God for the needs of the inner being. Jno. 15:7, 8. In this Scripture we see that the Father is glorified in our fruitbearing. In the earthly things He is pleased to have us trust Him—and thank Him.

The next step in prayer life is to learn to listen to God. Too often the child of God is so busy calling on God that he has little time to hear God answer. And God will answer. Jer. 33:3. Not only does God talk to His children through the printed Bible, though we might easily go astray without it, but there are many other ways in which His will is manifested. Circumstances, events, and the affairs of earth and men—all may have a bearing in directing us in the way we should go. We can hear (if we quietly wait) an inner voice teaching us the way and the truth. Isa. 30:21; Jno. 16:13; I Jno. 2:20, 24, 27.

There is a final and challenging test of complete commitment to the providence of God in all things. In this realm of living all personal wishes, aspirations, and self-will are hid with Christ in God. There is no personal seeking nor pleading for selfish interests, but only a being entirely yielded and committed to the will of God in all circumstances of life—a being not impelled to make requests subject to the will of God, not asking "if it be thy will," but in every condition and circumstance of life, and in every event in earthly affairs seeking only to find in these the will and way of God. It is important that we be not occupied with desires for God to change His providences to meet our wishes, but that we be shaped to benefit by His providences.

There is a trust we have to keep with God in our prayer life; that is, not to boast when we think our prayers have been answered. Too many times we see sincere and zealous believers violate this teaching of Jesus. When some spiritual victory is won, quickly some may declare how long and earnestly they have been praying for just that very thing. If it was their prayer which was answered, then at the moment when they reveal their part in it, they lose the reward which their heavenly Father had for them. They have received the notice of men. And who can say that it was their own prayer that brought the good results? Perhaps some of God's other children had just as much to do with the matter.

III. Fasting—Self-denial.—Matthew 6:16-18

The principle of fasting as taught in this Scripture can have a deeper application than the mere abstaining from food. Here we are again warned against showing our exercise of a Christian duty to be seen of men. We are to keep up our usual cleanliness and appearance so that men do not realize that we may be under a special vow. God alone is to know about it, and He will give us the true reward of manifesting Himself in such a way through us that men will glorify Him. In no way and at no time can a Christian expect to receive the satisfying reward which God holds in the heavenlies of spiritual realities unless he faithfully obeys the law of secrecy as given in this threefold instruction for our Christian exercise and activities.

Almost anyone can abstain from food on a day set aside for fasting, and most people make no unusual ado about it. It is common practice on official days of fasting to abstain from food until after the public prayer service. This kind of observance may have a rightful place in our public life. But there is a deeper and more personal experience indicated in the teaching of Jesus. For one thing it is not indicated that the occasion is one of an official public fast.

An individual suffering because of grief or sorrow may have no desire for food and so will fast. He goes about in his usual appearance, avoiding any display. Thus bearing his own grief, he receives his reward from God. Or one might voluntarily enter a period of fasting in order to give one's self wholly to prayer and meditation. And here also in order to have the reward from God no display is made before men. But there is still another and deeper exercise in the observance of this Scripture. We may go farther than just to deny ourselves of food; we may also deny ourselves of certain desirable opportunities and activities.

We have perhaps all, at one time or another, found ourselves ready to launch out into some Christian service, only to find some one else is allotted the opportunity. A teacher may be dropped and another appointed, or a minister may have looked forward to a particular occasion for a well-watered preaching service. Then someone else was granted the privilege. Was the "countenance sad"? Could you keep your tongue under control and not betray your disappointment? Or perchance it is not a matter of such a sudden affair. You have long had convictions regarding the conduct of certain administrations of the Sunday school, or of the congregation, or of a conference, or any other Christian service. Can you deny yourself and not show it? One that has walked in the deeps can do more than not show disappointment. He can deny himself and as a true disciple be of real help to those who have the place of service and responsibility. He can lend a helping hand to those who struggle with the administrative problems of the Christian service. Some real self-denial can be practiced in such matters. And while too many people are not willing to pay the price, yet God will truly bless and reward all who appear only before Him in alms, in prayer, and in fasting.

IV. Conclusion

Some general practical points sometimes suggested to help one to grow in spiritual stature might be included here. Have definite periods set apart for prayer, reading, study, and meditation. The Christian must not follow a set schedule so determinedly that he fails to follow the will of the Lord (Jas. 4:15-17), but it is good to have a plan or program. It is also good to school one's self in doing some things we do not like, to associate sometimes with people we do not naturally care for, and to compel our mind to study some of the more difficult and less interesting subjects. Each day make yourself do some things the way some one else would like to have them done. Sometimes, say one day a week, try going through one day without criticizing, regulating, or improving anyone but yourself. As Christians we have a responsibility in correcting one another, but often we are unnecessarily critical and a day of avoiding faultfinding may help us be of still better help to those needing correction.

The true believer who will carefully heed and obey the law of Christ in spiritual life and activity lays up for himself the imperishable treasures in heaven. Having an eye single and true to his calling in God, his whole being and existence will be enlightened. He confidently trusts God, his heavenly Father, to provide material needs, and without an anxious care he seeks first the Kingdom of God and His righteousness. Matt. 6:19-34.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. . . . For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:10, 11).

Canby, Oreg.

Jesus never asked men to discuss His Gospel. He invites men to live it.—Ian Maclaren.

OUR HOME CIRCLE

PARENTS, WAKE UP AND ACT

BY JOHN EDGAR HOOVER

This article was written at the request of the International Council of Religious Education, Chicago, Ill., in preparation for the observance of the sixteenth annual Religious Education Week, September 29 to October 6, in the United States and Canada. It carries a very helpful message for our time. The author is well known as the Director of the Federal Bureau of Investigation, United States Department of Justice, and knows whereof he speaks.

The nation-wide observance of Religious Education Week will, I hope, leave a deep impress upon the hearts and minds of all Americans. The lack of purposeful religion hinders democratic growth and eliminates moral conviction in the attitudes and actions of people.

In turning back the pages of our country's history, we easily recognize the caliber of the men and women who founded this nation. Seeking to escape from oppression and persecution, our forefathers brought to these shores a moral solidarity which helped to firmly launch a new nation. During the intervening years, the complexities of life have increased, causing society to be faced with manifold problems. Time-honored customs and institutions are becoming sadly neglected. The home of yesterday has undergone new changes and, in many instances, the family unit has been shattered by individual selfishness.

Parenthood has become more difficult and the question of child training has become more complex. Many parents have failed to meet the task of properly guiding their children through an era of behaviorism that is vastly different from a century ago. This failure, whether it is due to unwise methods of teaching, ignorance, indifference, or lethargy, has caused a multiplication of antisocial acts on the part of youngsters which should be of grave concern to society. We cannot hope to maintain our ship of state on an even keel if it is to be lashed and buffeted by the angry waves of crime.

Crime has existed and will continue to exist as long as man's will is influenced and overshadowed by evil desires. Its steady increase becomes a pernicious problem. If we are to remain indifferent to such a problem, we fail miserably in our duty as citizens. Indifference to crime connotes disdain for democratic ideals. Such inertia is a gamble and places America's future on the shaky pedestal of chance.

Sharp Rise in Crime Since End of War

In 1945, as our country was binding up its wounds following a global war, the crime register was at a high level. A total of 1,565,541 major crimes was committed last year, representing an increase of 12.4 per cent over 1944. Sharp rises were noted in many crimes of a serious nature, such as murder, robbery, negligent manslaughter, burglary, and automobile theft. Forty-nine per cent of the burglars, 61 per cent of the car thieves, 30 per cent of the rapists, 35 per cent of the robbers, and more than 33 per cent of the thieves were youngsters under voting age.

The figures speak for themselves. 'Teenagers had the misfortune of growing up in a world unsettled by war. Our society suffered from maladjustments which vitally affected the progress of youngsters and often led them on the road to crime. On the other hand, the seeds of youthful crime have been sown in broken homes. The present mounting crisis in juvenile crime may be traced back to parents who threw over their responsibilities in favor of their own selfish ends. Case histories concerning youths in crime usually tell the story of broken homes, neglectful parents, immorality and many other parental delinquencies.

Parental Guidance Lacking

Children, who need love and guidance to prepare their minds and bodies for the serious business of adulthood, are often left to shift for themselves. I recall the case of Robert, age sixteen. On one occasion he entered a small liquor store and ordered a pint of whiskey. Upon being required to show his Selective Service card, the youth pulled out a .32 caliber revolver and told the proprietor to place the contents of the cash register in a paper bag. Robert got away with $84.00.

An hour later he entered a tailor shop, intending to rob it. The proprietor frightened him away, but not before Robert fired a shot at the ceiling. Early the next day Robert attempted, while masked, a holdup at a bar. A customer threw his empty beer glass at Robert and missed, whereupon the boy fired a shot at the customer which entered the ceiling. A few months later Robert was sentenced to serve a total of twenty to forty years in prison. He had been charged with robbery, grand larceny, assault, and carrying a firearm.

The boy's mother had been dead for about three years prior to his criminal activities. His father, a weak, ineffectual individual, was away from home on business most of the time. He was extremely indulgent with the boy, and as a result never won his respect. The father supplied Robert with daily spending money, often as much as $15.00 in one day. While the father was away, the older sister, who cared for the house, was unable to control Robert. The youngster was obstinate, independent, disagreeable, and rebelled against the ordinary standards of society. He became addicted to motion pictures, emerging as a miniature gangster attempting to imitate the so-called criminal heroes in the movies.

Indictment Against Society

The primary responsibility for youthful offenders must certainly rest somewhere. At an age when understanding guidance is needed, youngsters more often than not are deprived of worthwhile counsel and are left to their own resources.

We cannot lightly pass over the thousands of cases which constantly come to our attention in which young people have made disastrous mistakes which bring destruction to their lives and to the hope of their parents. The arrests of youngsters do not constitute a pleasant picture. It falls far short of the ideal of American citizenship. It is an indictment against constituted society, against the indulgence and apathy of the public, that a nation such as America bows under the disgrace of a set of circumstances in which children under voting age lead a criminal parade.

Such a breakdown in our youth represents a danger to our democratic institutions and reflects a lack of respect for the processes of law and order. There is a need for inspirational education of youth—education that will teach children the necessity and the value of good citizenship as well as the utter futility of crime.

In most instances, juvenile offenders result when adults have fallen down on their responsibilities as educators. Oftentimes youths have been lured into crime because adults have failed to provide proper outlets and upbringing. Too many cases of young offenders reflect laxity in early discipline, indifference on the part of parents, and neglect by the community.

Prime Responsibility Lies With Parents

Parents, who are the stewards of the home, have the prime responsibility to teach their children. In the home a child is taught to

ARE ALL THE CHILDREN IN?

I think ofttimes as the night draws nigh
Of an old house on the hill,
Of a yard all wide and blossom-starred
Where the children played at will.
And when the night at last came down
Hushing the merry din,
Mother would look around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet
And the yard is still, so still.
But I see it all, the shadows creep,
And though many the years have been
Since then, I can hear mother ask,
"Are all the children in?"

I wonder if when the shadows fall
On the last short, earthly day,
When we say good-by to the world outside,
All tired with our childish play,
When we step out into that other Land
Where Mother so long has been,
Will we hear her ask, just as of old,
"Are all the children in?"

—Florence Jones Hadley.

walk, to eat, to talk and must be taught to obey the laws of civilization. Without such obedience there will be chaos. Without a deep sense of respect for the law and order of the home there can be no respect for the law and order of the community.

It is increasingly evident that a lack of moral responsibility is a serious causative factor in crime. Proper religious influences can assist greatly in combating juvenile crime. Lack of moral responsibility in a child means, in most instances, that parents are indifferent to God and the necessity of religion. If parents want their children to obey the spirit and the letter of the law, and in all ways co-operate in maintaining law and order and to advance the common welfare, they must begin early with religious training in the home circle. Parents can make the most of their opportunities for the moral and religious development of their children by both formal and informal training.

Because a child has a highly developed power of imitation, the example of the parents is far-reaching. Parents must not preach religion and not practice it. In your desire to round out the social and religious training of your child by regular church attendance, you cannot hope for success if you fail to accompany your son or daughter to religious exercises.

Action by Parents Imperative

If we are constant in our efforts to build for America, we must have continuous adult action by parents who must recognize that children's personalities are largely formed during the first years of their lives. We need action which will eliminate unsocial tendencies and substitute qualities that form the basis of virtue, forbearance, and self-denial, and action which will lead our youth into the spiritual environment of our churches, where they will receive the lifesaving lessons of Christian fortitude. There must be action which will make the community aware of the evils of crime and the necessity of properly channelizing the activities of youth.

Above all, action and united effort which will teach our children the real meaning of freedom and democracy are most certainly necessary if America is to preserve its heritage down through the ages.

INFLUENCE

BY GORDON W. SHANTZ

The capable editor of the "Eastern Mennonite School Journal" favors us with this contribution. He spent last summer as a worker at the Mennonite Publishing House.

Whether we wish it to be so or not, we are constantly, in every word and action, exerting some degree of influence upon those with whom we come in contact. "For none of us liveth to himself, and no man dieth to himself." Our lives are inextricably bound up with those of the people about us. If we would, we could not make it otherwise; the only way would be to withdraw entirely from human society.

Naturally, we have the greatest influence over those with whom we come into the closest associations. There is no greater influence than that of the parents over their children in the home. If Dad is a farmer, Junior soon wants to drive the horses or run the tractor—because he wants to do as Dad does. If Dad smokes or drinks, we can expect that as Junior grows older he will do the same. If there is a continual spirit of faultfinding and quarrelsomeness in the home, we need not be surprised if the members of that family find it difficult to maintain friendly relationships with the neighbors. But if in the home the children are constantly subjected to the influence of love, consideration for one another, cheerfulness, a reverence for spiritual things—if it is a real Christian home—the influence of their home training will tell just as powerfully for good. "Train up a child in the way he should go: and when he is old, he will not depart from it."

The phrase "when he is old" suggests the lasting effect of influence. We are what we are today because of the influences brought to bear upon us yesterday and the day before. These things leave an imprint on our lives and characters which can hardly be erased. Can any of us estimate how often we have triumphed over temptation because of right habits of thought and action developed as a result of being molded by the right kind of influences?

Nor is there any end to the outworking of influence. It lasts not only throughout our own lifetime, but also passes from one person to another and from one generation to another. A man may die and be forgotten as the years go by, but the influences he received became embodied in his character. In his contacts with others, his character produced similar influences in their lives, and they in turn transmitted it to others. The very character of nations has often been molded through the influence of some leader or group of men. It has often been pointed out that the God-fearing character of the early settlers laid the foundation for the later strength and prosperity of the United States. A very different type of settler in South America laid the foundation for a different and less admirable development there. Our lives are largely what they are because of these men and women who lived hundreds of years ago.

"Nothing fails of its end. Out of sight sinks the stone,
In the deep sea of time, but the circles sweep on,
Till the low-rippled murmurs along the shores run,
And the dark and dead waters leap glad in the sun."

It is not always big things that exert the greatest influence. Sometimes a life may be changed either for good or ill by some little insignificant thing that seems scarcely worth noticing. A tract is a small thing, but more than once such a "little" thing has changed some life. Many other things had exerted their influence for good in the life of Hudson Taylor, but it was a tract that brought the deciding message. It is said that at certain times Swiss guides warn travelers along the mountain passes to be silent as they pass some critical spot. The weight of the snow on the mountainside may be so delicately balanced that even the vibration from a shout could start an avalanche that would destroy the entire party. So it is in our lives. A smile, a word, at the critical moment may be the factor that decides which way another turns. Many souls have been saved because someone spoke to them after the meeting. The opposite is true, too. Someone may have been at the point of yielding when some thoughtless or irreverent word destroyed their purpose. Is it any wonder that Christ said that each one of us will have to give account for every idle word we speak?

Whether we will or not, our influence flows out to the lives of others. It is irrevocable. Nothing we say or do later can completely recall what has gone out from us in the past. As he lay on his deathbed a man thought back over the life he had lived and the influence he had had over some of his friends. How he wished that he could recall that influence, destroy it, somehow blot it out completely! But such a thing was not possible. The only way to avoid such a case is to make certain from the first that our influence is such that we need never have such futile longings.

The saying that if you tell me who your friends are, I can tell you what you are illustrates the power our associates have over us. We tend to become like them. Probably similarities which existed at first were the primary attraction in bringing any group together, but association develops and strengthens points of likeness, while differences are weakened and gradually disappear.

All this is not to say that the forces which come upon us from others, or the influence we have over them, is necessarily decisive in life. A child brought up in a Christian home may fail to accept the Lord; a man who has been surrounded by a godless environment may become an outstanding Christian. However, the way we live, what we say, our attitudes and ideals, do have such an effect on those about us that we must constantly guard ourselves that nothing about us hinders another from attaining his best, but rather helps him.

Because of the fact that we tend to become like our associates, we ought to strive to spend time with those in whom we can find that which is good and noble. We must remember that influence is not limited to personal contact. What we read, newspapers, magazines, books, the things we listen to on the radio—all these play a part in building up our attitude and ideals.

Regular reading of the Bible, continuous fellowship with God in prayer, faithful attendance at church services play vital parts in developing and building up our lives. As we submit ourselves to these influences, our lives will be such that others can take knowledge of us that we have been with Jesus. Only as we do so can we be glad, not fear-

(Continued on page 317)

MISSIONS

MENNONITE RELIEF IN CHINA

IV. History

BY JOHN A. HOSTETLER

Publicity Editor for the Mennonite Central Committee, Akron, Pa., the writer of this series shares with us the benefits of his research concerning China as a relief field.

Early History

Our knowledge about early Chinese history is limited, and what facts we have come largely from archaeology, old writings, Chinese myths, and legends. We are confronted with various theories and divergent opinions in reviewing this early period; and the picture is rather uncertain and fragmentary. Many of the conclusions which are drawn from archaeology and old documents are open to question and are in dispute by some authors. Therefore, much of the material for reviewing this early period should probably be regarded as opinion rather than fact, and tentative rather than trustworthy. For the present purpose we shall not attempt to mention all the empires and strange names throughout the four thousand years of China's changing rulers; to do so would be confusing.[1] Rather we shall touch a few of the general ideas and avail ourselves of certain well-established facts which will serve as a background for understanding China of today.

History books tell us that the story of China can be traced back two thousand years before the birth of Christ. At that time the civilization of Egypt and Mesopotamia were flourishing. The civilization of China has survived while those empires and many others have come and gone. According to history China represents the longest continuous civilization of any country in the world. Its long survival and unique culture may be explained partly by the fact that the Chinese developed apart from the rest of the world. Their early development seems to have started in the Yellow River Valley of interior China and then gradually grew eastward.

The history of China is a story of internal warfare, feudalism and strife, hardship and suffering. However, she has made remarkable contributions to the world in the way of agriculture, government, and philosophy. China's first basic industry was agriculture. The simple contact with the soil seems to have had a strong influence in shaping the culture and customs of the Chinese. In the time of Confucius (551 B.C.) China had a civilization which included farming and irrigation, the art of making bronze weapons and utensils, vehicles with wheels, laws, and a form of bureaucratic government.

Early Thinkers

The Chinese early in their history were leaders of thought. While much of Europe was still "barbarian" they were occupied with ideas of justice, benevolence, kindness and virtue. China's classical age was a time of great creativity in literature, poetry, and religion. Confucius, a simple scholar and teacher of ethics, from the standpoint of succeeding influence, was probably the leading figure of that time. His teaching of ethical doctrines, emphasizing propriety and filial duty and respect for traditions, left an indelible impression on the Chinese character to this day. Several schools of thought originated during the Chou (1122-222)[2] dynasty particularly following the Confucius tradition. Mencius, a successor of Confucius and apparently a man of outstanding ability, was much interested in government and education. He believed that rulers should be good examples to the people and not rule by cruel compulsion. Like Confucius, he taught that man is good by nature, but needs to be educated and placed into a favorable environment. Mencius said: "The people are of the greatest importance; the gods come second; the sovereign is of lesser weight."

A philosophy opposing the ceremonial, ritual, and carefully reasoned code of ethics was advanced by Taoism. Lao-Tse, (604 B. C.) its founder, was supposedly a mystic, looking forward for illumination. Followers of Taoism insisted that man's conduct must conform to the Tao (The Way). The Taoists represented a general protest against new forms of education and learning; they felt that the desires of the people must not be awakened. A return to primitive customs was the trend in conforming to the Tao. Yang Chu, an individualist who lived in the fourth century B.C., disregarded the schools of his day and held that the improvement of society was useless because fate would eventually dominate all.

Motse, (Mo Ti) born a decade after Confucius, lived in the period of the "Contending or Warring States" when power lay in the hands of the feudal war lords and poverty was widespread among the common people. He endeavored to create unity and peace among the contending states and advocated love to all without discrimination. His life expressed qualities of unselfishness, sympathy, bravery, simplicity, and economy. His idea of peace and harmony among men was not through the performance of rites and elaborate ceremonies as taught by Confucius, but by a wholehearted devotion to the will of heaven aided by reason. Motse condemned war, but like many others of his time believed that men could perfect themselves by their own effort. A common ideal shared by many early thinkers was that they looked forward to a time when men could live together in peace and happiness.

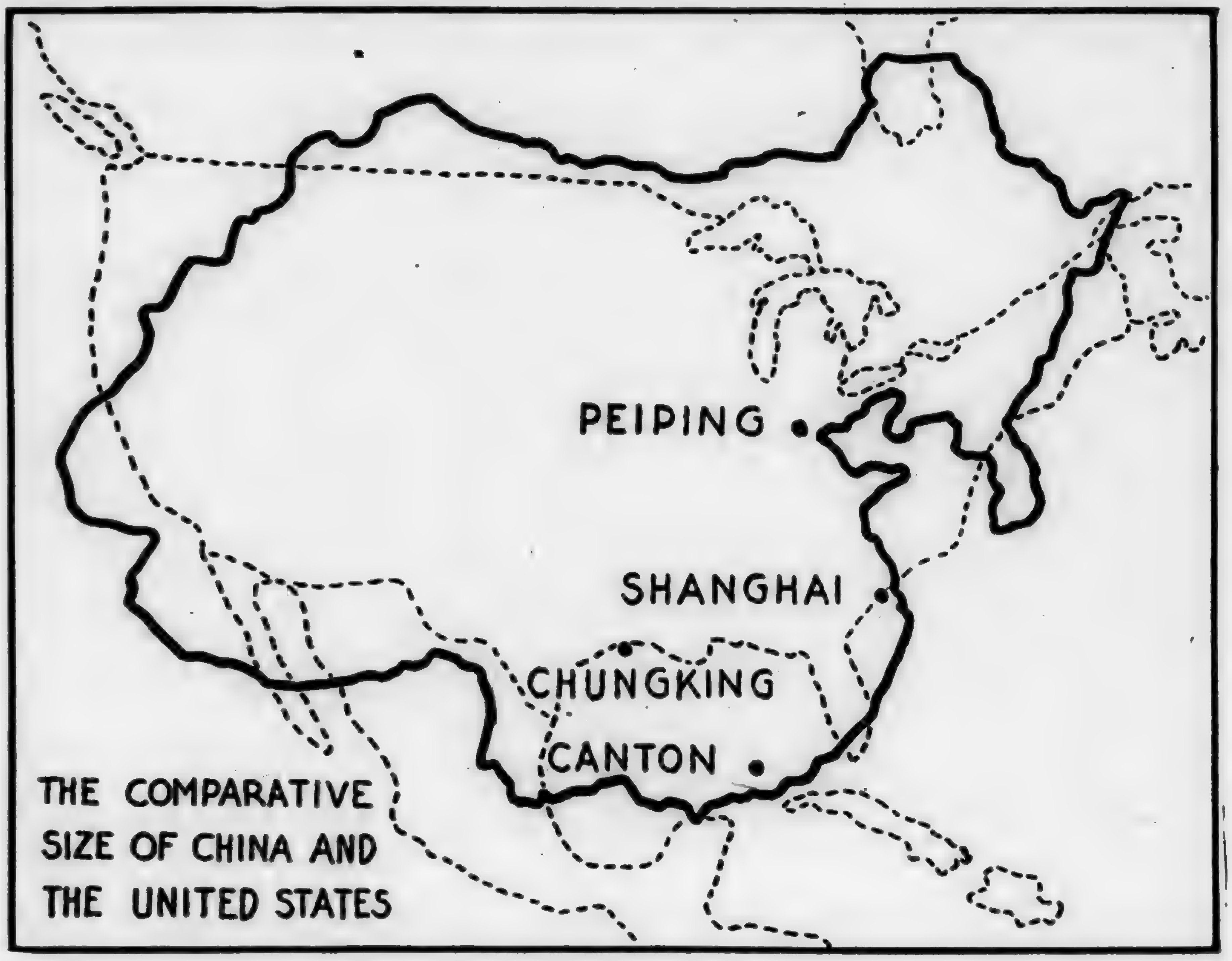
Political Beginnings

The pattern of China's political history and its unification is a long story. A long series of events when viewed as a whole give us a perspective of the development of self-government and its reaction to other nations. Periods of strong dynastic rule led to expansion and trade with foreign nations. A period of feudalism and division of states was followed by a period of peace; this in turn led to luxurious living and decay of the moral life. Cycles of war, peace, prosperity, and internal strife are typical of Chinese history. This series of events made a strong impression on the minds of the Chinese. In time these cycles were regarded as evidence of "divine influence on human activity." There is evidence that rulers and emperors not only sought guidance from gods (sometimes images, mountains, spirits, or heaven), but also received the right to rule from these divine beings.[3] This commandment with the divine was called the "Mandate of Heaven."

During the Chou period China was composed of many states organized after the feudal pattern. The Wang (head of the state) was chosen largely because of his ability and obedience to the will of heaven. He was assisted by a chief minister and several assistants who were the heads of various administrative duties, including agriculture, military, judicial, and religious ceremonies. "Government may not have been by the people, but it was, above all else, for the people; and it was to be conducted in such a way as to benefit the greatest possibile part of the population."[4] Long periods of warfare, depressions, or disasters were clear evidence that the mandate of heaven had been withdrawn, and it then became the duty of the people to establish a new ruler. When there was peace and prosperity, it was clear that gods or spirits were well pleased with the ruler.

China's government officials were probably of a higher caliber than many other countries where officials received their office by wealth, power, or heredity. The chief ruler or monarch of China usually received his office by kinship, but the assistants and under-officials were selected by a strict examination system. The examination was based on literary and reasoning ability and a thorough knowledge of the classics, particularly Confucius' ethics. A national university was established in 124 B.C. for the training of civil and military officials. The examination system was important because it eliminated individuals who were incompetent and insured against graft and corruption among officials. Government, for the most part, was in the hands of the intellectual class. The disadvantage of the system was that it trained individuals to solve problems only as they had been solved centuries before. Officials were not expected to think for themselves, make deductions, and act according to their own judgment. They were required to solve a problem or face a situation according to the thinking of early philosophers and classical writings, much of which had to be memorized. While the system eliminated illiterate men from official position, it also retarded means of self-expression, new methods and inventions, and the development of modern scientific methods.

The Chin dynasty (255-206 B.C.) gave China a strong autocratic government. That China had a reasonable measure of unity at this time is clear because of their extreme efforts to defend themselves against the enemies. An outstanding example is the Great Wall, which was started during this period as a measure of defense against the invading Huns from the north. The Great Wall consists of two walls about 30 feet apart filled in with earth and stones. It is about 40 to 50 feet high and stretches across northern China approximately 2,550 miles in a zigzag fashion. It is the outstanding monument of ancient China; today it serves as a road for camels and motor vehicles in many places.



THE COMPARATIVE SIZE OF CHINA AND THE UNITED STATES

European Trade

During the Han dynasty (205 B.C. to 220 A.D.) trade and intercourse with European nations was fairly well established. China's export commodities consisted of raw silk, furs, spices, tea, and paper. In exchange for this the Mediterranean world brought agricultural products, glassware, and works of art. The barriers which isolated China from the rest of the world were slowly being overcome. Interchange in commerce inevitably resulted in "cross-fertilization of cultures."

For centuries China was exploited by other nations and none felt responsible for her protection. China became sensitive to the fact that other nations were taking advantage of her, and accordingly Chinese authorities refused to give Westerners the right of exchange. Early in the eighteenth century China permtted only one port for foreign trade, and that had been forced on them by the British, followed later by the Dutch, French, and Swedes. The first American ship reached Canton, China's only trading port, in 1784. Following the Napoleonic Wars the British and French were anxious to expand their trade with China. What the British wanted chiefly was tea, but among other things they received silk, sugar, and spices. China showed little interest in European products outside of metals; consequently the problem of paying for the tea became a serious matter. The British tried to adjust the balance of trade by introducing opium in exchange for tea. The sale of opium had long been forbidden in China. The Dutch smoked it with tobacco as a preventive against malaria, and eventually the practice spread to China. Even though China took measures to prohibit its use and sale, the opium traffic grew to an enormous business. Chinese officials, in an attempt to enforce prohibition, destroyed large amounts by dumping it into the ocean. The British reacted with great displeasure and the problem suddenly came to a head. War broke loose between Britain and China which lasted for three years (the Opium War). The British won out and in the Nanking Treaty of 1842, China gave Hongkong to England and opened four more seaports for foreign exchange. The treaty also contained the "most-favored-nations" clause which meant that "any country having a treaty with China could claim all the rights and privileges which China had granted by treaty to any other nation." After a war with England and France in 1856, China was forced to make further concessions.

China in the Last Century

During the past one hundred years China has experienced many internal disturbances and a general unrest. Perhaps it was due to the rule of the Manchu, a race of non-Chinese origin, who were in power during the Ch'ing dynasty (1644 to 1912). In a war with Japan in 1895 China was forced to recognize the independence of Korea and give Formosa to Japan. Numerous treaties were signed with western countries, and each resulted in further reduction of China's control of foreign affairs. Russia demanded railway rights in Manchuria and the lease of the Liaotung peninsula. Germany was granted the lease of Kiaochow. Further concessions were made with Britain, France, and America. In 1899 John Hay, American Secretary of State, in an agreement with several other nations announced the "Open Door Policy." It favored equal opportunity to other nations wishing to trade in China and provided for the protection of American interests against increasing commercial and territorial concessions in China made to other countries.

After the great struggle for concessions the attitude of the Chinese became increasingly antiforeign. They looked upon foreigners as "Western barbarians" who came to take advantage of their country. Irritation against aliens was widespread. Military groups and professional bandits organized to counteract the increasing foreign activity. "Some of these groups took the title of Righteous Harmony Bands or Righteous Harmony Fists, from which latter term they became known to the West as Boxers."[5] The Boxer Rebellion spread throughout a large part of China and resulted in persecution of foreign representatives and the death of many missionaries. Troops from America, Britain, and from several other countries, numbering about eighteen thousand, were sent to protect national interests and especially their foreign diplomats. After much contending and negotiations the rebellion was officially settled in 1901. The protocol agreement, among other things, provided for the maintenance of military forces by each of the foreign powers.

The Republic

Sun Yat-sen, a physician and student and the founder of modern China, set up his aims which later became known as the Nationalist party. His aims were "to emancipate his own people, eliminate economic and political injustices they suffered from their own rulers, and to free his country from the 'unequal treaties.'" The Nationalist party joined the revolution in 1911 and successfully overthrew the Manchu empire. It did not succeed, however, in accomplishing its aim of setting up a governmental democracy patterned after the United States and Britain. Dr. Sun appealed to the United States and other nations for help in establishing a strong central government, but his efforts were in vain. In an agreement with Moscow he finally received technical and political advice from the Soviet Union. It was not until the revolution of 1926-1928 that China became a republic recognized by most of the great powers. There was a cycle of struggles between the Nationalist Government, the Chinese Soviet Republic, and the Red Armies from 1928 until 1937 when war broke out with Japan. National leadership in the New Republic was established by

Generalissimo Chiang Kai-shek. His success in combining the old with the new China lay in his ability to balance the various political, military, and intellectual forces in China. He depended not only on military power, but also on successful business men and bankers who wanted to westernize China.

When Chiang Kai-shek came to power in 1928, it was clear that trouble with Japan was imminent. The Sino-Japanese War broke in 1937. The Chinese army was neither well trained nor properly equipped to engage in methods of modern warfare. The Japanese occupied large cities and seized most of the transportation and communication systems after eighteen months of war. Eight years of war has brought great tragedy, death and pain, grief and sacrifice, and great material destruction. An index to the heartbreaking tragedy which befell China is the statement made by China's delegate at the first meeting of the U.N.R.R.A. in 1943. "Of the total estimated population of China 200,000,000 live under Japanese occupation, 220,000,000 live in Free China and 40,000,000 may be called displaced persons."[6]

It is clear that, while the Japanese have surrendered, China is again headed for internal trouble. The Chinese Communists have been attacking cities in an effort to gain more territory and, according to the Nationalist Government, are aiming to create a separate and independent state, including entire North China. The Communists say that the Nationalist Government has deliberately made attacks on the "liberated areas" and is responsible for starting a new civil war. Chiang Kai-shek and his government have on various occasions tried to settle internal disputes at the round table, but have not been very successful. "At this moment the soul of the nation is crying out for peace, for unity, for order, and for security."[7]

1. For detailed account of dates, dynasties, and major cultural developments see *China*, by Wenley and Pope, Smithsonian Institution, 1944.
2. Authors are not in agreement concerning many of the early dates, and those listed in this section should not be taken as final.
3. Ibid., p. 39.
4. Ibid., p. 39.
5. Ibid., p. 49.
6. As quoted in *Knickerbocker Weekly*, 11-13-44.
7. Ta Kung Pao in *Contemporary China*, 11-12-45.

For further reading:

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Akron, Pa.

RELIEF WORK AS A TESTIMONY FOR CHRIST AND THE CHURCH

BY JOHN L. HORST

An address given by the editor, August 23, at the Mennonite General Conference, Souderton, Pa.

The relief of suffering and needy people is strongly supported by Scripture. In the law of Moses, we find this significant statement: "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger or a sojourner" (Lev. 25:35). Here we see already the twofold nature of relief work as it has been and is now conducted by our church—relief to our brethren in the faith, and a ministry to people who are total strangers to us.

To continue a Scriptural background for our discussion so that we may better get to the heart of our subject, we want to notice Christ's own ministry to the needy and His teaching concerning it. He helped many people who were victims of various kinds of physical suffering, as we well know. Two instances in which He ministered to the hungry stand out in bold relief in the Gospel narratives—the feeding of the five thousand and the four thousand. We shall quote from Mark's account to show Jesus' compassion for the multitude, both because of the spiritual and physical need. "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things" (Mark 6:34). At the close of the day, He fed the multitude through loaves and fishes of the lad and the help of the disciples. Mark 8:1, 2 introduces the story of the feeding of the four thousand in these words: "And in those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto him, and saith unto them, I have compassion on the multitude because they have now been with me three days, and have nothing to eat." Then follows the account of the feeding of the four thousand with the seven loaves and a few small fishes.

A few of Jesus' teachings should also be noticed. "For whosoever shall give you a cup of water to drink in my name, verily he shall not lose his reward" (Mark 9:41). In His parable of the Good Samaritan He highly commends helping the needy. In the famous judgment scene in Matthew 25 Jesus places great importance upon our treatment of the needy when He judges those who appear before Him on the basis of how they treated His brethren who were hungry, or thirsty, or strangers, or naked, or sick, or in prison. He incidentally described in graphic language conditions of need which exist in the world today and which have no parallel in all history. All of His acts and teachings are illustrations or elaborations of the great second commandment which He stated in Matthew 22:39: "Thou shalt love thy neighbour as thyself."

We have a few instances of relief work in the history of the early church. Acts 11:27-30 tell us how the church at Antioch in Syria sent relief to the brethren in Judea at the hands of Barnabas and Saul. Acts 6 tells how the seven deacons were ordained to minister to the Grecian widows. Later Paul gathered money from the European churches to give to the poor in Jerusalem. He speaks a number of times concerning this "collection for the saints" (I Cor. 16:1).

A few of the teachings of the apostles concerning the matter of giving to those who are in need should also be noted. The apostle James says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction" (1:27); "If a brother or sister be naked, or destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead" (2:15-17). The apostle John, like Jesus, makes our attitude and actions toward the needy a test of our love to God. "But whoso hath this world's good, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I John 3:17)? Let us notice too how Paul stresses and enlarges the matter of helping the needy, making it to include both friend and foe. "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good that he may have to give to him that needeth" (Eph. 4:28); "Therefore if thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20). This is in line with Jesus' teaching on doing good to those who hate us.

We believe that the relief work of the early Christians was a testimony to Christ and the Church, and that from it and the teachings of Christ and the apostles, we can learn some principles as to how our relief work of the present time can give such a testimony.

I. The Nature of Our Testimony.

There is no question but that considerable relief work is done today from a purely humanitarian standpoint and that such work has no Christian motivation, even though its promulgators may have borrowed Christian ideals. Personally, when I was in Europe, I saw some work being done which I would put into that category.

But the Christian should always give a testimony for his Lord and certainly he should do so when he engages in relief work. This is true of the church as a whole as it carries on its relief program.

1. He should have a constant testimony for Christ as His Saviour. His life should tell that He has been saved from sin and that he does not engage in sinful pleasures or practices. He should be ready to testify for Christ as he has opportunity, even in the face of language barriers.

2. He should testify to the Lordship of Christ by being obedient to the teachings of Christ. Being in a foreign land and away from home does not change the teachings of Christ.

3. He should give his testimony to Christ as the Prince of Peace. The peaceable nature

of Christ's kingdom was stated by the prophets centuries before Christ came and by the angels at the time of His birth, and we need to continue faithfully to give this testimony.

4. He should give a constant testimony of loyalty to the church which he represents in its evangelical and distinctive doctrines.

II. To Whom Should We Testify in Our Relief Work?

1. To ourselves, individually and collectively. Our interest in helping our neighbors should reveal something to ourselves. Jesus tested out the love of a certain lawyer to God and man by telling him the story of the Good Samaritan. John states that our response to our brethren in need shows whether the love of God dwells in us. The help which we render to a world in need is a real test to ourselves.

2. Our participation in relief work should be a testimony for Christ and the Church in our home community. Our testimony for peace in time of war is closely related to our participation in relief work. If we are willing to give, to sacrifice, of our means and of our young men and women to help to save people's lives, it attests to the genuineness of our conviction against destroying lives and property.

3. In a similar manner our relief work should be a testimony for Christ and the Church to our government. We believe that this has been and continues to be so. The good standing which the Mennonite Central Committee has at the state department and other government agencies is in no small part due to our comparably efficient and large-scale relief activities. This has been a real witness to Christ, our Prince of Peace, and His church.

4. Our relief activities should be a real testimony to other lands, including enemy countries. In my trip to Europe last fall, I found much bitterness in some of the liberated countries. The hate, particularly noticeable in countries like Holland which had been severely oppressed during the four years of the German occupation, is extremely damning to the spirituality of people. In such places the relief workers can give a testimony for peace, and I am glad to testify that our workers do give such testimony.

This is especially true in our labors for and with our Mennonite brethren in Europe. They need to be shown anew the nonresistant faith of our fathers and theirs, and we are glad to know that many, both young and old, are interested in it, even though the European Mennonite churches have largely forsaken it.

In giving our testimony for peace at home and abroad we can help the world to come back to the pursuits of peaceful tasks. We welcome the return of our American boys from the terrible temptations and pitfalls of a soldier's life in foreign lands. We welcome the reconversion of our industries from war plants to factories of the instruments of peace. We should give our testimony to aid beating swords into plowshares, both figuratively in people's hearts and in reality, even though this may not be the time for the highest fulfillment of this prophecy.

Last, but most important, is the giving of an evangelistic testimony along with our relief work. This is not without its problems and difficulties but that does not minimize its importance. Relief workers are admitted to countries as relief workers and not as missionaries. Often the language is a barrier that takes more time to overcome than the average relief worker spends on a foreign field. But opportunities do come and the relief worker should be ready to embrace these. Relief areas are usually more in need of the Gospel than of material aid, but people who are hungry and cold are in poor spirit to receive the message of the Gospel. Giving them physical aid often wins entrance into their hearts.

III. What the Church Needs in Order to Give This Testimony

1. Faith. James says if we pass by our brother in need we have faith without works, which is dead. James 2:17. It takes faith to launch work in distant and unfamiliar fields, but the church has met that challenge in a fine way.

2. The Spirit of Love. The good Samaritan had this spirit while the priest and the Levite did not have it. If a vigorous Christian relief program is to be carried on there must be fervent love for God and man shed abroad in the hearts of her people. There must be the flaming heart along with the open hand, as someone has said.

3. A Spirit of Evangelism. Our relief workers will be evangelistic largely in proportion as the church is evangelistic. There is no question that to the church is committed the great task of evangelizing the world. It is a perpetual task that must be carried on in each generation, for there are constantly being born into the world new people, and these must be given the Gospel message. Certainly the relief program must fit into the carrying out of the Great Commission to carry the Gospel into all the world.

4. A Spirit of Consecration. In order to have a relief program of this kind there also needs to be in the church a spirit of consecration so that zealous qualified brethren and sisters are made available for this type of work both in administration and on the field. This implies also a consecration of our means to provide support for the work.

STEADY HANDS

Steady hands—they pick up tasks,
Hold them firmly till they're through.
What the day's Commander asks
Steady hands will try to do.

Steady hands uphold the weak,
Make the stronger doubly strong,
Clasp the groping hands that seek
Help in letting go the wrong.

Steady hands are lifting hands;
Friendly hands that show they care;
Brave hands, too; when life demands
Dang'rous labor, they'll be there.

Steady hands, Dear Lord, I know,
Are praying hands. Help, I implore,
Let Thy strength through my hands flow,
That they be useful, more and more.

—Helen Metzger.

IV. How Such a Program Should Be Implemented

To carry on a program of relief that is a positive testimony for Christ requires organization and implementation, as has already been suggested. We have our committees to carry on this work and they need to give adequate time and attention to it.

1. One of our first needs is the appointment of people who cannot only do the physical tasks of relief well and efficiently but such as have a clear Christian experience and a positive Christian testimony by life and word. The Mennonite Relief Committee requires the same doctrinal and spiritual examination for its relief workers as is required of the missionaries going out under the Mission Board.

2. We need to help our workers on the field to maintain their Christian life. Living in isolated places in a strange land, away from what are our ordinary church privileges of Christian nurture and fellowship, tends to drain one of spiritual strength. There are also many temptations in such situations against which the worker needs to be spiritually fortified. Hence, to maintain a proper Christian testimony we need to follow our workers with our prayers. The consciousness that home folks are praying for us is a great help, as I can testify from experience. We need to write letters of encouragement to our workers and let them know that our prayers and interests are with them. The relief committees need to provide some kind of pastoral oversight among the workers by means of visiting ministers on the field occasionally.

3. We need to think and plan and pray so that relief centers may become springboards for organized mission work. Our India Mission was born largely through the call of relief work and had its origin in famine and children's home work. Our Spanish work was launched by people who had conviction for mission work, but so far this has not been realized. The Ethiopian work has this definite objective, and steps are already taken to bring this to pass. Our work in China has this same objective and our plans for mission work to go hand in hand with our relief activities. There are those who entertain the hope that our Belgian work may result in something definite in the way of missions, even though this is a country which is predominantly Catholic. This need is itself a missionary challenge.

In this connection we might say that in fields where missionary work is contemplated the Mennonite Relief Committee aims to set up units of its own so as to keep our distinctive witness clear.

In conclusion, there is an unescapable challenge to the Christian Church to give a positive testimony for Christ and the Church in all our relief efforts. All of it should be done in His name, otherwise it is little different from the service rendered by worldly humanitarian relief organizations. We are glad for the emphasis our relief organizations place on this and that all garments are labeled, "In the Name of Christ," before they leave the clothing centers. The same is true of food packages.

(Continued on page 307)

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXII. Obedience, the Expression of Christian Life

BY THE BIBLE STUDY EDITOR

As in other terms used in the Scriptures, there may be a variety of definitions of the subject of our consideration. It would not be correct to suggest that the word "obedience" has but one meaning as it is used in the many passages of the Word of God. Yet it contains the specific meaning of yielding to the will of one, whether it is to God or to man. The idea of submission to authority is the prime significance of the word which we know as obedience.

In the Hebrew five different words are used to signify obey. Then there are other terms which are translated from the same root, such as hear and hearken, suggesting that obedience is based upon that which is spoken and which is heard. The law of God, spoken to Moses and Israel, was to be heard by them and then obeyed. Hearing and hearkening are required by God, so that His will may be known. But the hearing and respect for His Word are of no value unless they are honored by obedience.

Biblical Significance

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:12, 18, 19). The world is involved in its sin and distress today because of the failure of one man to obey God. From the beginning of time God has been supreme in the world and His law, or will, is the highest authority in all creation. The laws of nature are not more important than the law of God for the direction of the life and relationships of men. The duty of reverence for and obedience to God is as essential as respect for the coming of day and night or honor to the returning seasons. It is as necessary to know and understand and keep the law of God in spiritual matters as to partake of the material blessings of nature about us. The soul of man needs to be fed on the truth of God from heaven as much as the body needs to be nourished by the food which God supplies for its nutrition. There is no difference in the laws which God has provided for the welfare of humanity.

Adam was not left alone in the Garden of Eden. With Adam must be included Eve; but they were not alone. God was with them. The garden was planted for man. The law of dressing and keeping the garden was understood by man. He understood his superiority over all the creatures of the earth. He appreciated his supremacy as to their nature and kind. There was not found among them a helpmeet, or a counterpart, for man. No ancestral honors were given them. No honor was to be given any creature or being save the honor to God, who alone was supreme in the world. God had made man supreme in creation but neither equal nor independent of the Creator. One commandment of God determined the dependence of man upon God. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). By this law God established not only His supremacy over man but also human dependence upon God. This dependence of man upon God required the acknowledgement of God's supremacy and man's obedience to the will of God. Disobedience resulted from the failure of Adam to respect the supremacy of God, and this failure proved the undoing of man and of all mankind. The sin of Adam brought death upon all mankind, but the sin of mankind today continues as it had begun, the failure to respect the authority of the Word of God in the world and in each individual life.

The present chaos among the nations of the world is sufficient proof of the incapacity of man to provide for human ills and the powerlessness of mankind to escape the sin and the results of the sin of our first transgressors. Man is helpless in the face of his own sins against the authority and will of God. We may not be living in a godless world, but we are living in a world that is dominated by men who are disobedient to the will of God the Creator. We cannot escape from the obligation of depending on God and being submissive to His will, as it is now revealed through Jesus Christ the Son of God.

The Biblical significance of disobedience is not that men have no knowledge of God; rather the requirement of obedience suggests that the will of God should be honored. The history of the Bible and of the human race under the obligation of respect for God, does not deal much with the state of civilizations among men, nor with the advancement of science and culture among the nations of the earth; it does not set limits upon methods and customs of living—the kinds and qualities of food and raiment. The Hebrews were restricted by the law of God in order to save them from the affiliations with other nations which would lead them to forgetting God and His true worship. The record of the Scriptures deals with the alienation of men and nations from the will of God. It judges men and nations for their devotion to the flesh and disregard for their fellow men whom God loves and would save. He judges nations today, as He judged Cain, for their setting aside the law of worship toward God and the assumption that man can worship what and whom and how he pleases. God continues to exercise His authority and His Word continues to stand as the highest law for man in all nations of the earth. Until God ceases to exist, the law of God and the Gospel of Jesus Christ will continue to hold pre-eminence in the world and humanity owes its allegiance to that God and His Word.

Note the Word of the Lord concerning the faithlessness of men through the generations. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . . for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). The "days of life" were allotted to Adam and his return to dust was established because of his disobedience—hearing the voice of his wife instead of the Word of his God.

To Cain God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth" (Gen. 4:10-12).

Concerning the antediluvian world—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:5-7).

The repentance of God was not that of man, which results from sin and error. It was the sorrow of a loving heart that saw the waywardness of His creation. The judgments of God were justified. With the increase of the transgressions there were the increase and intensity of judgments. When the law of God is rejected and the will of the Lord is spurned and despised, there can be nothing less than the righteousness of God in adequate judgment. The man who neglects the way of life will end in the way of transgression and judgment. Man can not depend on himself.

The tower of Babel and the confusion of tongues were again a reminder to the human family that God is supreme in the earth and that His law, and not man's ingenuity, will save men from judgment. Gen. 11.

Obedience Honored

The Biblical significance of obedience is also seen in the way that God honored the faith of mankind. Without generalizing too greatly one may note the special grace given to Adam and Eve for their repentance and faith in the will of the Lord after their transgression. The blessing of God rested upon them until Adam was nine hundred and thirty years of age. He fulfilled the covenant of God to be fruitful and multiply and replenish the earth, for he begat sons and daughters after the birth of Seth. Enoch walked with God, and no higher commendation ever came to man than that "God took him." Noah found grace in the eyes of the Lord, and blessed humanity by the preservation of human life on the earth. His faith saved the world until now. It was only a small vessel that he constructed under the direction of God, but that act of compliance with the specification of God saved what we have of life and blessing from God. How many the generations that have been shown mercy by the love of Noah to his God and by his keeping God's commandments. Gen. 6:9, 22; 8:15-22.

In Genesis it is not said that Abraham obeyed the Lord. Nor did He command Abraham to obey Him. God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). Here was a command and direction from the Lord, whom Abram had known. It is not said that he obeyed the Lord. There was a dependence manifested by Abram upon Him whom he had known and acknowledged as his Lord. Abram called God, "Lord God" (Gen. 15:2). When he built an altar for worship it is said that he built an altar unto the LORD. Gen. 12:7, 8. We are told that Abram was a man of faith, that he was justified by faith, and that by faith he sojourned in the land of Canaan. What was this faith which existed in the heart of this man of God? We call it a confidence in the certainty of God and the realization of His supremacy and power in the life of man—in the life of Abraham. Certain it is that the faith of Abraham was expressed in the obedience of Abraham, although the obedience is not mentioned. God said concerning Abraham, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19). Abraham's children are those who keep the way of the Lord. Through the seed of Abraham—the Son, Jesus Christ—and through the spiritual seed—those who keep the faith of Abraham—all the nations of the earth are blessed. Abraham gave God the right place in his life, and God blessed the man who had that recognition of God in all of his ways in life. True it is that Abraham's faith was not always clear, but his response to God when His will was definite, was a true expression of obedience to God. Heb. 11:6.

Upon the same conditions of faith both Isaac and Jacob were blessed with the special covenants of the Lord. The experiences of Isaac were similar to those of Abraham while he sojourned in Canaan and in the south lands. The faith of Isaac is perhaps emphasized by the manner of his conduct when in difficulties with some of the southern kings. He was a man who trusted in God and was willing to suffer wrong rather than to claim his rights to temporal possessions. He, with Abraham, saw beyond the possessions of the promised land to the inheritance with the invisible, but very real and very present Lord, his God. The trials of Jacob were more varied, but the faith in the Lord his God were the same as that which rested in his elders, Abraham and Isaac. The faith of Jacob claimed the blessing which Esau sought, and then prevailed to secure the blessing which God had promised to Abraham. He wrestled through the night and retained his right to a blessing, which was thus bestowed upon him: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). Thus may the story of men of faith be continued, and the evidences of their faith manifested in their keeping the promises and covenants of the Lord. The only law left to Abraham and Isaac and Jacob was the law of the circumcision. No moral codes were required for them to keep, nor forms of worship devised for their instruction or observance. They built their altars to the Lord, and presented their offerings upon these altars. But they kept their covenants and remained in the land which the Lord their God gave to them. This obedience of their faith was thus observed.

But when Abraham was told that his seed would sojourn in Egypt for a long period of time, and when Jacob with his family removed to Egypt, the promise of the land was still the covenant and that covenant they preserved until the day of their liberation by Moses. Faith survived and obedience led them back to the land of promise.

Hear and Hearken

It is of interest to know that the root of the word "obey" and that of "hear" or "hearken" is the same. In Gen. 27:8, 12, 13 the force of obedience is stressed. Rebekah sent Jacob to prepare a meal for his father Isaac. "Now therefore, my son, obey my voice according to that which I command thee . . . . My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only **obey my voice,** and go fetch me them."

Another passage implies the hearing of obedience: "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever" (Ex. 19:8, 9). Again in Ex. 20:19 is set forth the idea of hearing with respect to obedience: "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." Deut. 1:43 witnesses to the same fact: "So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord."

There is a sense in which hearing is not interpreted as obedience, for men often hear a message and are responsible for what they are told. But the hearing of faith implies obedience to the word which is spoken, particularly when the word is spoken by the Lord and by His servants. The New Testament frequently uses the terms hear and hearken instead of obey or obedience. "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). Acts 7:37-39 speaks of the prophet like unto Moses whom God would raise up and "him shall ye hear . . . . "To whom our fathers would not **obey."** Thus is the idea of hearing associated with obedience. And it is significant that our obedience is such that it depends upon a definite message from God, a message that is called the Word of God, which we are able to see with our eyes and hear with our ears and understand with our minds and obey with our hearts. Such a hearing is hearing indeed, for it is the spirit of our respect for God our Creator, and our spirit of dependence upon Him for our life and eternal existence with Him.

Obedience is essential to the manifestation of a true appreciation of God in one's life. Without that obedience it is impossible to reveal our faith in such a Creator and Lord by divine right.

(To be continued)

RELIEF WORK AS A TESTIMONY

(Continued from page 305)

There are always opportunities to give this witness in the children's homes, in the centers for distribution of food and clothing, in the hospitals, along the way of travel, and in the routine of life in daily contacts.

May our response to this challenge meet the approval of our Great King, so that in the final day He may say of us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Scottdale, Pa.

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Henry Ward Beecher.

EDUCATIONAL

A STUDY IN SENTENCE STRUCTURE

BY EDWIN L. WEAVER

The author, a former teacher of English and now a member of the Mennonite Publishing House staff, gives us an interesting glimpse into the English style of the seventeenth century. The reader should remember to interchange the v's and u's in reading the extracts. Next month Bro. Weaver will discuss the figures of speech used in "A Cypresse Grove."

A former article presented briefly the chief characteristics of early seventeenth century prose style, a style often termed **baroque.** It is our present purpose to examine this style further in the matter of sentence structure, and to base our investigation upon sentences in a very interesting literary work entitled **A Cypresse Grove.** This important essay was written by the Scottish poet William Drummond of Hawthornden (1585-1649), and was first published in 1623 with a book of poems entitled **Flowers of Sion.** Our study will include also a comparison of the sentence structure of Drummond's essay with the sentence structure of several other prose writings of the time.

Since the anti-Ciceronian movement in English prose had been inaugurated during the last quarter of the sixteenth century, one may naturally expect that the essay here considered was influenced by the rhetorical tendencies of the time. But Drummond was a Scotsman, and lived far from the literary centers of England; it is a fact well known that he cultivated the sonnet form long after its popularity had waned among the English poets; consequently it is possible that his prose as well as his poetic writings are dominated by belated influences. An examination of some of his sentences will enable us to determine his technique as regards sentence form. The first sentence of **A Cypresse Grove** proceeds as follows (with the original spelling preserved):

> "Though it hath beene doubted, if there bee in the Soul such imperious and superexcellent Power, as that it can, by the vehement & earnest working of it, deliuer knowledge to an other without bodilie Organes, and by onlie Conceptions and Ideas produce reall Effects; yet it hath beene ever, and of all, held, as infalible and most certaine, that it often (either by outward inspiration or some secret motion in it selfe) is Augure of its own Misfortunes, and hath shadowes of approaching Dangers presented unto it before they fall forth."[1]

This sentence does not have the harmony, rhythm, and general oratorical effect of the Ciceronian period, neither does it have the characteristics of the curt style; the correlatives **though . . . yet** at once indicate loose construction. A view of the sentence as a whole makes it easy to believe that there was no predetermined plan in its formation, but that the parts of the sentence, or cola, were written in the order in which the ideas occurred to the author, without successive processes of revision, as would have been the case in a Ciceronian period. The absolute-participle construction is lacking, but there is a parenthesis, and the connectices **as** and **that** are slight for the weight of material that hangs on them.

The members of the sentence are, however, perhaps not as asymetrical as is often the case in baroque prose. The semicolon makes a division into two almost equal parts, and there is some correspondence between them:

> "Though it hath beene doubted, . . .
> yet it hath beene . . . held, . . ."

> "as that it can . . . deliuer knowledge . . .
> that it often . . . is Augure of its own Misfortunes, . . ."

These instances of parallelism, with the first pair of clauses antithetical, produce the effect of symmetry more marked than might be expected in a loose period; yet the symmetry is far from perfect. In euphuistic prose of the sixteenth century, for instance, there would have been a closer correspondence in size and form of the balanced parts. The sentence as regards form has the main characteristics of the loose period of seventeenth century prose.

The second sentence proceeds thus:

> "Hence so manie strange Apparitions and signes, true Visions, vncouth heauinesse, and causelesse languishings: Of which to seeke a reason, vnlesse from the sparkling of God in the Soule, or from the God-like sparkles of the Soule, were to make Reason unreasonable, by reasoning of things transcending her reach."[1]

While in the first sentence Drummond made the reader aware that he is writing in the manner characteristic of his time, here in the second he at once makes him conscious of his interest in rhetorical qualities popular among some of the Renaissance stylists; he shows a fondness for some of the devices of sophistic rhetoric, particularly in the repetitions and figures of sound. The use of the colon is typical of the loose period punctuation. The main idea is expressed in the opening words, "Hence so manie strange" Apparitions." In true baroque fashion the remainder of the sentence succeeds only in making this introductory thought more vivid, with not much added that is new. The last half of the sentence tells us that there is no reason to be found for these strange apparitions, which fact is implied in the words, "strange Apparitions." The members of the sentence, due to the rhetorical figures, are not brief and aphoristic, and do not lack the connectives; hence we have a loose period as far as the main intention of the form is concerned, but modified by excessive use of rhetorical figures common among the sophists, cultivated by medieval writers, and indulged in with pleasure by Renaissance writers without condemnation from the humanists.

The third sentence follows:

> "Hauing when I had giuen my selfe to rest in the quiet Solitarinesse of the Night, found often my imagination troubled with a confused feare, no, sorrow or horror, which interrupting Sleepe, did astonish my Senses, and rouse mee, all appalled and transported in a sudden Agonie and amazednesse; of such an vnaccustomed Perturbation, not knowing, nor beeing able to diue into any apparent cause, carried away with the streame of my (then doubting) Thoughts, I beganne to ascribe it, to that secret foreknowledge and presaging power of the profeticke Minde, and to interpret such an Agonie to bee to the Spirit, as a sudden faintnesse and vniursall wearinesse vseth to bee to the Bodie, a signe of following Sicknesse, or, as Winter Lightninges, Earth-quakes, and Monsteres proue to Common-wealthes and great Cities, Herbingers of wretched euents, and Emblemes of their hidden Destines."[1]

An absolute-participle construction indicates looseness of structure in the above sentence; its members are divided by semicolons and the slight subordinating conjunction **as;** they are loosely linked and proceed informally, their progress being adapted to the movements of a mind discovering truth as its goes and thinking while it writes. There are many digressions, and more concern for rhetorical than for grammatical considerations: that which precedes the first semicolon is not in correct grammatical sequence with what follows; the parts do not syntactically correspond. Such an anacoluthon, which here, as ordinarily, passes unnoticed, is characteristic of seventeenth century baroque prose, as are all the above-mentioned features, including the digressions and the parenthesis.

The next sentence again has the qualities belonging to the new style: the co-ordinating conjunctions, the absolute-participle construction, and the loose and somewhat incoherent manner in which the cola or clauses, are connected.

> "Heerevpon, not thinking it strange if whatsoever is humaine should be fall mee, knowing how Prouidence ouer-commeth Griefe, and discountenances Crosses: And that as wee should not despaire in Euills which may happen vs, wee should not bee too confident, nor too much leane to those goods wee enjoye, I beganne to turne ouer in my remembrance all that could afflict miserable Mortalitie, and to fore-cast euerie accident which could beget gloomie & sad apprehensions, and with a maske of horrour shewe it selfe to humaine eyes."[2]

Similar characteristics continue in the next sentence:

> Till in the end (as by Vnities & points Mathematicians are brought to great numbers, and huge greatnesse) after manie fantasticall glances of the woes of Mankind, and those encombrances which follow vpon life, I was brought to thinke, and with amazement, of the last of all dreadfull and terrible euills **Death:** For if it can fore-see that diuorcement which it is to have from the Bodie, should not without great reason bee thus ouergrieued, and plunged in inconsolable and vnaccustomed Sorrow; considering their neare Vnion, long Familiaritie and Loue, with the great Change, Paine, Vglinesse, which are

apprehended to bee the inseperable attendants of Death."[2]

As before mentioned, the Ciceronian period is one in which the highest emphasis comes in or near the middle; the above sentence can, therefore, not be of the oratorical type patterned after Cicero, for its greatest impressiveness and emphasis is reached in the final clause. The last part of the sentence hangs on loosely by means of the absolute-participle construction, "considering their neare Vnion, . . . " The punctuation by means of colon and semicolon, the parenthesis, the linking or trailing tendency, and the restatement of almost the same idea in different words all indicate clearly to what style the sentence belongs.

Thus far the examples, taken in consecutive order from **A Cypresse Grove,** adhered to the loose method of period formation; the sentence following the last one quoted is somewhat different:

> "They had their beeing together, partes they are of one reasonable Creature, the harming of the one is the weakning of the working of the other; what sweete contentments doeth the Soule enjoye by the senses, They are the Gates and Windowes of its Knowledge, the Organes of its Delight?"[2]

Here the members are short; connectives are omitted; the first member states the idea of the period up to the semicolon, while succeeding members merely express different or new apprehensions of the truth presented before; and the members are asymetrical, this being achieved by variation in length and by diverse subject words. Practically every feature of the curt style is contained in this example.

Drummond's sentences in the curt style are not all as short as the one quoted above; an instance of a longer one is here presented:

> "Empires, States, Kingdomes, haue by the Doome of the Supreame prouidence their fatall Periods, great Cities lye sadlie buried in their dust, Artes and Sciences haue not onelie their Ecclipses, but their wainings & deathes; the gastlie Wonders of the World, raised by the ambition of Ages, are overthrowne and trampled; some Lights above (deseruing to bee intitled Starres) are loosed and never more seeme of vs; the excellent fabricke of this Vniuerse it selfe shall one day suffer ruine, or a change like a ruine, and poore Earthlings thus to bee handled complaine."[3]

None of the seven cola in the above sentence are connected excepting the last, which is the usual practice in case of a number of members in the same period. The features of the curt style are definitely present in this example. Of special interest is the mode of progression, which fittingly illustrates Morris W. Croll's description of baroque style in prose: "Their advance is wholly in the direction of a more vivid imaginative realization . . . there is a progress of imaginative apprehension, a revolving and upward motion of the mind as it rises in energy, and views the same point from new levels."[4]

As did most leading seventeenth century prose writers, Drummond intermingled the curt and the loose sentences in his composition, but there is a preponderance of loose periods; the curt are used rather rarely. There are also many sentences, as will be seen later, that do not have the baroque characteristics, due to the author's fondness for rhetorical figures which had been popular in earlier prose writings. Before examining the figures of rhetoric in **A Cypresse Grove** it will be informative to compare Drummond's baroque sentence structure with that of other leaders in this style, and similarly to make comparisons with examples of periods distinctly Ciceronian.

The writings of Sir Thomas Browne (1605-1682), English author and physician, have been especially mentioned as representing baroque prose. Even before the term **baroque** was used to describe his charming style, the characteristics that make this a suitable term were readily seen; for instance, reference was made to his "complacent redundancy," "literary artifice," "a too apparent rhetoric," and "a taste for the eccentric."[5] Several of the opening sentences in **Religio Medici** are as follows:

> "For my Religion, though there be several Circumstances that might perswade the World I have none at all, as the general scandal of my Profession, the natural course of my Studies, the indifferency of my Behaviour and Discourse in matters of Religion, neither violently Defending one, nor with that common ardour and contention Opposing another; yet, in despight hereof, I dare without usurpation assume the honorable Stile of a Christian. Not that I meerly owe this Title to the Font, my Education, or the clime wherein I was born, as being bred up either to confirm those Principles my Parents instilled into my unwary Understanding, or by a general consent proceed in the true Religion of my Country; but having in my riper years and confirmed Judgment seen and examined all, I find my self obliged by the Principles of Grace, and the Law of mine own Reason, to embrace no other Name but this,"[6]

It is clear that Browne followed essentially the same method of sentence structure as we before found in Drummond. The first sentence has the characteristic **though . . . yet** correlatives and the second the absolute participle, both very appropriate for a loose structure. The author wrote as the thoughts occurred to him, without successive revisions.

YOU TELL ON YOURSELF

You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime.

You tell what you are by the things you wear,
By the spirit in which you burdens bear
By the kind of things at which you laugh,
By the records you play on the phonograph.

You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat.

By the books you choose from the well-filled shelf:
In these ways and more, you tell on yourself;
So there's really not a bit of sense
In an effort to keep up false pretense.

—The Lighted Pathway.

Rhetorical complexity displaces simplicity, because of added members somewhat in the nature of disgressions. The movement is carried on by the co-ordinating conjunctions **for** and **but.** It can not be said, however, that Drummond, a recognized imitator, patterned his style after that of Browne; for **Religio Medici,** although written in 1635, did not appear in print until 1642. Browne had imitators, but Drummond in composing **A Cypresse Grove** was not one of them.

There is a greater possibility that Drummond was influenced by the French essayist Montaigne (1533-1592), one of the most representative anti-Ciceronians and a pioneer in developing the new style. The first two books of his **Essays** were published in England as early as 1580, and they were popular among English readers; this would not be the determining factor in Drummond's case, however, for he knew French as well as English, and was a reader of French literature. The following quotation from one of Montaigne's essays shows the disposition of his literary style:

> "And concerning the naturall faculties that are in me, (wherof behold here an essay) I perceive them to faint under their own burthen; my conceits, and my judgement march but uncertaine, and as it were groping, staggering, and stumbling at every rush: And when I have gone as far as I can, I have no whit pleased my selfe: for the further I saile, the more land I descrie, and that so dimmed with fogges, and overcast with clouds, that my sight is so weakned, I cannot distinguish the same. And then undertaking to speake indifferently of all that presents it selfe unto my fantasie, and having nothing but mine owne naturally means to imploy therein, if it be my hap (as commonly it is) among good Authors, to light upon those verie places which I have undertaken to treat off, as even now I did in **Plutarke,** reading his discourse of the power of imagination, wherein in regard of those wise men, I acknowledge my selfe so weake, and so poore, so dull and grose-headed, as I am forced both to pittie and disdaine my selfe, yet am I pleased with this, that my opinions have often the grace to jump with theirs, and that I follow them a loofe-off, and thereby possesse at least, that which all other men have not; which is, that I know the utmost difference betweene them and my selfe: all which notwithstanding I suffer my inventions to run abroad, as weake and faint, as I have produced them, without bungling and botching the faults, which this comparison hath discovered to me in them."[7]

Montaigne's prose has not the rounded, oratorical form; it is written in the libertine manner, the trailing style, with parentheses and digressions, colons and semicolons, the loose conjunctions, and similar features of the anti-Ciceronian style. Its affinity with many of Drummond's sentences is apparent; but there are differences because of the latter's employment of figures of speech.

Finally a view of the form of a Ciceronian period contrasted with examples from Drummond and the other seventeenth century prose writers quoted will be enlightening. Several sentences from Cicero himself follow:

> "But it becomes our good faith and our piety to show plainly to our most gallant soldiers how mindful of their services and how grateful for them we are; and accordingly I give my vote that our promises, and pledges too which we promised to bestow on the

legions when the war was finished, be repeated in the resolution which we are going to pass this day."[8]

"For who has ever doubted that eloquence has at all times been of the very highest estimation in our republic, among all the accomplishments of peace, and of our domestic life in the city; and that next to it is the knowledge of the law? and that the one had in it the greatest amount of influence, and credit, and protection; and the other contains rules for prosecutions and defence; and this latter would often of its own accord beg for assistance from eloquence; but if it were refused, would scarcely be able to maintain its own territories."[9]

The above sentences have length and suspended construction in common with the loose anti-Ciceronian period, but the members are more closely united, and connectives are more frequent. They are grammatically correct, and not the slightest approach to anacoluthon can be detected. The period advances to its height of expansion and emphasis before the end, and concludes gently: in this respect Cicero's periods are in direct contrast with those by Drummond, particularly the one previously quoted ending in the word **death.** Cicero's oratorical prose has more smoothness, regularity, harmony, and cadence than the baroque.

Perhaps the English writer most orthodox in the use of Ciceronian periods was Richard Hooker (1553-1600), who to a considerable extent modeled his style on the Latin. The parts of his rhetorical sentences fit together harmoniously, and are symmetrical in form; they are not equal in these respects, however, to Ciceronian prose, but contrast in some ways with baroque. Hooker has some qualities in sentence form similar to those of Drummond; the following sentence is illustrative:

"And concerning a man's civil estate, the same is subject partly to inferior abatements of liberty, and partly unto diminution in the very highest degree, such as banishment is; which, sith it casteth out quite and clean from the body of the commonwealth, must needs also consequently cast the banished party even out of the very Church he was of before, because that Church and the commonwealth he was of were both one and the same society: so that whatsoever doth separate utterly a man's person from the one, it separateth also from the other."[10]

Repetition, parallelism, and antitheses, elements common in the prose of Drummond, are to be observed in the example quoted. Such repetitions of words in the same sentence as **partly . . . partly, casteth . . . cast, commonwealth . . . commonwealth, Church . . . Church,** and **separate . . . separateth** are found very frequently in Drummond, and do not belong to the Attic style. The parallelism is seen in "partly to inferior abatements of liberty," . . . "partly unto diminution in the very highest degree"; "sith it casteth out quite and clean from the body of the commonwealth," "must needs also consequently cast the banished party even out of the very Church he was of before"; and "whatsoever doth separate utterly a man's person from the one," "it separateth also from the other." Antithesis occurs in the last two members—"from the one," "from the other." The anti-Ciceronians were not opposed to antitheses, but they tried to avoid symmetrical form, or parallelism.

In sentence form Drummond's **A Cypresse Grove** can be classified as baroque, as has been shown in previous examples. Even its punctuation indicates this, particularly its abundance of colons and semicolons: in the course of its 717 lines seventy semicolons and thirty-six colons are used. But Drummond was fond of ornateness and made much use of rhetorical figures, thereby modifying the form of many of his sentences, and introducing stylistic elements more popular in centuries prior to the seventeenth. An investigation of his choice of figures throws new light on the form of his sentences.

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Scottdale, Pa.

OUR RESPONSIBILITY IN PROMOTING CHRISTIAN EDUCATION

BY CATHERINE HERNLEY

This essay was read at the young people's meeting at the Scottdale Mennonite Church on Church School Day, September 1. The writer is a member of the staff of the Publishing House.

The mind of youth is impressive, alert, receptive. As clay and pastry are readily molded before they have become hardened, so are the thoughts and actions of children readily influenced. The mind of youth is alert. As the nerves of the human body are keenly sensitive to stimulus, so is the mind of a child. Receptivity characterizes childish attitudes. The child is ready to believe. He trusts the wisdom and knowledge of his elders implicitly.

The development of this child mind—impressive, alert, receptive—is largely dependent upon environmental factors. Attitudes, concepts, and activity habits are formulated chiefly by the impressions received by the mind through the various senses. What the man is to be, the child is becoming, day by day, through the influences resident in his environment. What a challenge to parents and educators! We have often heard expressed the idea that tomorrow's world is largely dependent upon today's youth. And the responsibility for the training of today's youth rests wholly upon today's adults. This is indeed a tremendous responsibility.

But more specifically, we as Christian adults are responsible that the training and education of our youth be Christ-centered. It is evident that Christian ethics and principles are fading more and more into the background in present-day educational systems. It is vital that the child have a strong foundation and that his secular training be highly supplemented in the home. The question arises, Is such a system of education satisfactory?

But regardless of our opinion on that question, it is certainly an established fact that Christian people cannot be expected to emerge, Topsy fashion, from a generation of youth whose training in Christian thinking, in Biblical doctrine and ethics, has been neglected or totally ignored. Children do not learn to be well-rounded Christians merely by instinct. They must be taught and trained. They must be educated. Just as tomorrow's world is dependent upon today's youth, so is tomorrow's church dependent upon the education of today's youth. And this is the responsibility of today's church members.

This excludes no one who calls himself Christian. Let no one say, "I have no responsibility toward Christian education. My children are all grown," or, "I have no children who are of church school age." That is fallacious reasoning. We are all responsible, each of us, to see that ways and means of promoting Christian education are effective to the maximum. Christ gave His Great Commission to the church as a whole, not to parents only, nor solely to educators and church leaders. He meant for each individual to share the responsibility, and this is one of the many means by which we can help to extend His kingdom.

This responsibility, for some, may consist in active participation in the educational program of the church—in Sunday schools, summer Bible schools, week-day Bible classes, parochial schools, church colleges, or in the promotion and production of Christian literature. To those of us who are given such opportunities, let us accept the responsibility and execute faithfully and conscientiously whatever may be our assignment. Others of us may not be asked to participate actively in these fields. But we are nevertheless responsible to support Christian education. Our support may consist solely of active interest, moral support, constructive suggestions and ideas. Or we may be stewards of funds, large or small, which we can contribute toward the financial requirements of these various programs. Whatever it is that we may be given opportunity to do or to contribute, let us accept our responsibility, let us do and contribute.

And above all, let us **pray.** Prayer is a very important channel of service, and yet an oft-neglected one. Let us at this time of the year pray particularly for those who have entered a new school term, both pupils and teachers. Our church colleges, along with many others, are greatly overcrowded. Many problems are involved, not only in the physical set-up, but in overtaxed personnel, in student adjustments, and so on. Let us pray, too, for the parochial schools, for teachers and pupils in state schools, for leaders in the field of Christian education, for those who are producing Christian literature. May God grant grace and strength for their every need, that His name might be honored and His kingdom extended. And let us, as Christians, in the interest of the future church, use every opportunity afforded us to promote and support the cause of Christian education, for this is our responsibility.

Scottdale, Pa.

IS A GOOSE SILLY?

BY MELVIN C. SMITH

"Silly as a goose!" You've heard that expression many times. So often has it been used that we are led to believe that the goose must be a very foolish and stupid creature. The fact is that the very opposite is true.

No doubt the appearance of the goose is what caused folks to believe it is silly. It is a clumsy creature with a head which seems too small for its body. An enormous beak hides its face. Its neck is often awkwardly outstretched. The eyes are small and emotionless. When it walks it waddles. Probably it is a combination of all these characteristics that has caused people to use the expression, "Silly as a goose!"

Those words are not quite fair to the goose, for really it is quite a knowing bird. It can do some things which I know we could not do.

Its knowledge of geography is nothing short of marvelous. It is the greatest traveler of the birds. In summer it goes north, far up into the desolate wastes of Greenland. It likes the high cliffs where it can live undisturbed by any human being. It enjoys being up there when the ice thaws in the spring. Then there are many fish for it to feast upon.

When winter approaches the goose and its friends start a voyage of several thousand miles to the south. Perhaps they will not stop until they have reached the wild forests of South America.

If the flock is small, they travel single file. If there are quite a number in the company they form themselves into a "V," or wedge. They take turns at taking the post of honor, the very center of the "V." They seem to realize that they get less resistance from the atmosphere when they fly in this manner. They're not so silly, after all.

To avoid danger they travel high. So far up are they that it is only by looking intently one can see the fine line of birds far up in the sky. Thus they keep themselves out of the range of the hunter's gun.

All day long they travel without losing their direction for a single moment. Though they have no charts they hold to their course as accurately as the most expert navigator who has the benefit of detailed maps. They are unable to seek guidance from the sun, or the moon, or the polar star, because these are often obscured by the clouds. They have no compass. Nevertheless through sunshine and rain they push on with an accuracy which is nothing short of marvelous. Who dares say such a bird is silly?

Many of them are going back to the place of their birth. They take delight in doing this. Who of us would dare to start out without chart or compass to find the desolate spot in Greenland where we were born?

When night overtakes the flock, it gradually lowers it altitude and cautiously selects an uninhabited landing place in the woods, generally near a creek. A lookout post is established and a sentry stationed there. From time to time the sentry is relieved.

The remainder of the birds seek out some food, and then settle down for the night. Should the sentry sound the alarm, every goose is alert. Like an airplane they run along on the ground, and then lift themselves into the air with their wings. In a few minutes they are high above the clouds.

"Silly as a goose!" Well, maybe its appearance might cause one to think that it is not very intellectual, but its actions indicate that it has a pretty keen mind.—May 15, 1943, Pilot.

It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.—Phillips Brooks.

SEE GOD IN EVERYTHING

"Give me a new idea," I said,
While musing on a sleepless bed;
"A new idea that'll bring to earth
A balm for souls of priceless worth;
That'll give men thoughts of things above,
And teach them how to serve and love."
The new thought came, just how, I'll tell:
'Twas when on bended knee I fell,
And sought for Him who knows full well
The way our sorrow to expel.
See God in all things, great and small,
And give Him praise whate'er befall;
In life or death, in pain or woe,
See God, and overcome thy foe.
I saw Him in the morning light,
He made the day shine clear and bright;
I saw Him in the noontide hour,
And gained from Him refreshing shower,
At eventide, when worn and sad,
He gave me help, and made me glad.
At midnight, when on tossing bed,
My weary soul to sleep He led.
'Twas new to me, yet old to some,
This thought that to me has become
A revelation of the way
We all should live throughout the day;
For as each day unfolds its light,
We'll walk by faith and not by sight.
Life will, indeed, a blessing bring,
If we see God in everything.

—Selected.

A DRUGSTORE IN THE SEA

Many of the products of our modern drugstores have come from the depths of the ocean. Oils, drugs, ink, mother-of-pearl trinkets, to mention just a few, are some of the useful things the sea has yielded up to the ingenuity of man.

Crawling on the rocky bottom, the cuttlefish seeks as prey the smaller animals on which it feeds. When alarmed, it swims swiftly, either forward or backward, by expelling, forcibly, water through a funnel in its gill. If it is hard pressed, it ejects an inky fluid which clouds the surrounding water, allowing the creature to make its escape. From this secretion, a brown pigment called sepia, is prepared, useful in making inks and dyes.

In some of the more northerly waters, an important fish, the cod, is caught, and besides its great food value, this fish provides us with two very important articles. The liver is rich in oil, which is extracted and refined. Cod liver oil is a valuable food medicine and tonic. From the air-bladders of the cod, the sturgeon, and other fish, isinglass is obtained. This useful article enters into the making of glue, court plaster, and is used as a sizing for fabrics.

When you go to the drugstore for a tube of glue, you are just as likely as not to obtain some fish glue. Fish glue is very strong, and is made from the skins of fish dissolved in alcohol.

The sea furnishes an important article used in making perfumes. This is ambergris, which is a grayish substance, fragrant when heated, and is obtained from sick sperm whales.

Such important minerals as magnesia, bromine, and the unpleasant tasting Epsom salts, largely come from the sea. Along with salt, they are among the various constituents which make up the brine of the sea.

Although a large part of the iodine is now obtained from nitrate deposits in Chile, some of it is prepared from seaweed of a certain kind. The plants are burned, and the iodine extracted from the ashes.

Most drugstores carry bath sponges for sale, and these mostly come from the west coast of Florida, where fleets of sponge schooners, manned mostly by Greeks, ply back and forth between the shallow waters of the Gulf and the coast cities of Florida and the Bahamas. The sponges are caught, taken ashore to be cleaned and dried, and then packed and shipped to New York, afterward reaching the markets all over our country.

These are only a few of the drugs and other important articles we find in the sea. In a true sense, there is a "drugstore" in the sea.—E. H. Jordan.

It is God's wish and purpose that man should live in the highest part of his nature; but it is the effect of sin that he remains a slave to that which is lowest in himself.—**Isaac Ogden Rankin.**

SUNDAY SCHOOL

NUGGETS OF TRUTH FROM OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

PAUL MAKES A NEW START.—Acts 8:1-3; 9:1-19; 22:4-16; 26:9-18; I Cor. 15:8-10; Gal. 1:11-16

Lesson for October 13, 1946

Golden Text.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—I Tim. 1:15.

Acts 8:1-3. The carnal mind is not subject to the law of God; neither can it know the things of the Spirit. Saul of Tarsus was no exception to the rule when he thought that in order to attain to the best he had to do many things contrary to Jesus of Nazareth. This is still the mental attitude of all carnally minded persons. But Saul was honest, which is more than can be said of most; and God will not leave an honest seeker long in darkness as to the truth. In Acts 8:1-3 he was the leader of those who were in darkness but who thought that they had the truth and were its only custodians.

Acts 9:1-19. God is the all-knowing One. All knowledge of actual fact and truth that man has ever learned has come to him only as God unlocked the secrets to his dark mind. Man thinks he knows much more, but that which is more is nothing but the imaginings of his mind. This is true in all fields of knowledge and conspicuously so in the field of religion. Man knows nothing of God except as God has revealed Himself. All things else are but vain imaginings. In these verses Saul learned the truth through the direct revelation of God. It meant the end of walking in the light (darkness) of his own understanding, and the beginning of walking in the light of Him in whom is no darkness at all.

Acts 22:4-16. It is no more than reasonable that I should always give a reason for the faith that I hold, but let me always do it in meekness and fear. To be brazenly dogmatic is hardly fitting for the saint who has walked for years in the light. If it is not for him it is much less for the man who is in darkness, or for the novitiate who has but lately had his first gleam of light. There is always the possibility that I may be mistaken. Therefore, with Paul, I breathe a prayer to the Father of Lights that when I give my testimony it may be true and ring true. Many testimonies seem to be neither. Paul's testimony was not accepted by everybody, but if it was not true how can you explain the extraordinary change that so suddenly came into his life, a change that not only changed him but revolutionized the religious life of the known world? And its influence is still marching on.

Acts 26:9-18. King Agrippa was not an ignorant man. He knew the message of the prophets; he had first-hand knowledge of the events in the life and death of our Lord; and he without doubt also knew the story of Paul before he heard him. Why then did Paul bother to tell him the story? Jeremiah compares the Word of God to a hammer that breaks the rocks. The first blow seldom does so, but repeated blows at the same spot will do it. The first hearing of the divine message will not break a man's stony heart, but repeated hearings may. This message to Herod almost broke his stony heart; but he did not want to yield until a more convenient time. If we are to judge from history he never heard the message again; the heart remained a heart of stone; and he died as he had lived without God and without hope. Would that all people were as Paul was, minus his chains; would that none were as Herod Agrippa.

When I am mad even my breath exhales a poison. And the more angry I am the worse the poison. That is a scientific fact. But who can circumvent and undo the devastating harm that results when I fight against the things of God? No wonder Paul called himself the chief of sinners. But what does it do to the man who fights God? Every time he kicks he hurts himself most of all. Saul hurt himself more in his fight against the church than all the saints suffered from his hand. But God is merciful if we do not know any better. When Paul changed he who had been exceedingly mad against the saints now became more zealous, if possible, to build up the faith he had once destroyed. If conversion does not make a change in your way of living there is no conversion.

I Cor. 15:8-10. It is better to be the greatest and think yourself the least, than to be the least and to imagine yourself the greatest. Many a fly has sat on a chariot wheel and imagined she was raising all the dust. The sit-downers in the church imagine that the Gospel chariot is moving on because of them, not knowing that they are weights and often brakes. Let us provoke one another to love and good works. None can do too much, but let the motive be always right.

PAUL TRAINS FOR HIS LIFE-WORK.—Acts 9:19-27; 11:22-26; Gal. 1:17-24

Lesson for October 20, 1946

Golden Text.—And straightway he preached Christ in the synagogues, that he is the Son of God.—Acts 9:20.

Acts 9:19-27. Anent the title of today's lesson it must be said of Paul that he learned to do by doing. After his conversion he had no training in the schools. At that early date the church had no schools; and neither Jewish nor pagan universities would have prepared him for a D.D. or a D.Th.

If the Word is clear it means that practically no time elapsed from the time that he was baptized until he first preached the everlasting Gospel. "Straightway" does not mean "after several years." He was not ordained of man, nor by man. However, hands were laid on him as missionary. Acts 13:3. Sometime during the many days between the time he first arrived at Damascus and the time that he finally left it he had gone to Arabia—to be alone with God. In the aloneness with God Moses received the laws of God that he gave to the children of Israel; in the aloneness with God Elijah received strength and courage to return to Northern Israel to continue unfalteringly the discouraging work of turning an apostate nation back to the Lord; it was in the wilderness that our blessed Lord fought the battle against sin alone and won before he returned to deliver others from the fell clutches of satan; and there too Paul spent some time. God was his teacher, and when he had finished (?) in that school not even the chief of the apostles could add to that which he had learned when he was alone with God. But Peter acknowledged that Paul, by the wisdom given unto him by the Lord, had progressed so far that even Peter found it hard to understand. If I could find a school that would give me the training such as Paul had, I would advertise it to the ends of the earth. But maybe I could attend the same school. Upon bended knees in prayer and much meditation I can learn those things that make me a real preacher of the Cross with a wisdom that all the sages of the earth could not impart. When I have been as long as the Lord wants, at a certain field of labor, He will prepare the conditions that will move me to where He wants me to be. Until He bids me go, I must stay; when He bids me go I dare not stay. Wisdom and strength increase as we use that which God has already given to us.

Acts 11:25, 26. In his field Barnabas was an outstanding apostle; and that field lay not in extraordinary ability as a preacher but in the gift of bringing courage to the one who might feel like giving up; in standing up for the man whom all others shun; and in finding the worker and placing him in the field that was too big a job for Barnabas alone, and in his willingness to be second when God produced an abler worker and placed him by his side.

Was Paul idle during the years after the brethren at Jerusalem sent him out of Palestine to Cilicia for the sake of peace? Was it he who started the churches in Cilicia? And if he had been one of those who give up so quickly would the Lord have given him the strength for the Herculean labors of his later years? No. To him that hath shall be given; and He giveth strength unto the mighty. Only he who uses well the power that God may impart to him will be given more.

It may be that the disciples were first called Christians by their foes in derision; but if so the Lord used their mouth to speak the words of His mouth. See Isa. 62:2. A more fitting name could not have been invented, and it is one of whom no believer should be ashamed.

Gal. 1:17-24. To the preacher who preaches the Gospel of God there is rich blessing; but to the messenger of another gospel, even though that messenger were an angel from heaven there is nothing at the end when Jesus comes but a curse. Paul had the strongest of reasons to believe that the Gospel that he preached was the truth without admixture of error, and yet so careful was he that he finally conferred with those who had received it by word of mouth from Jesus to make sure. After conferring, Paul found that the two revelations were identical, so he went on with greater assurance. Few are so ignorant that they know nothing; fewer still are so smart that they know it all. I think that Paul included himself among those who didn't know anything as well as it should be known. Personally he confessed seeing through a glass darkly. If to him the judgments of God seemed so unsearchable and His ways past finding out, my soul needs to bewail its abysmal ignorance. Yes, to him that hath shall be given, but only when he feels that he hath not. Not the full soul, but the hungry soul shall be filled.

PAUL'S WIDENING FIELD OF SERVICE.—Acts 13:1-14, 44-49; 14; 26:19, 20; I Tim. 2:5-7

Golden Text. It pleased God, . . . to reveal his Son in me, that I might preach him among the heathen.—Gal. 1:15, 16.

Lesson for October 27, 1946

Acts 13:1-5. He that is faithful in that which is least is faithful also in that which is great. In all the years of his life we have but one case on record in which Paul did not do more than was asked and expected of him, and that was when he failed to return to Jerusalem from Damascus with a band of Christian captives. That time he became the captive of Christ and remained a loyal slave to the Saviour all the rest of his days.

With this chapter we have the beginning of the record of the evangelistic tours into heathen communities that turned them upside down and transformed multitudes of individual lives. Antioch, the city where pure Gentiles were first received into the church, became the headquarters for a missionary campaign that evangelized all of Asia Minor and Europe. Jerusalem may have been the mother church to Antioch, but Antioch was the mother church to the Gentile churches of the Roman Empire; and Paul was their God-called messenger. I sometimes wonder if we do the things that we do in the church because we are led of the Spirit, or if the work we do and the way we do it is done because other people are doing those things that way. If we can be no more than imitators, let us walk in the footsteps of the greatest Messenger of the cross the world has ever known. But if Paul had been an imitator of others he would not have been the Paul we know.

It hurt Paul when John Mark turned back, but nothing could make him turn his back on Christ and duty. He did not boast that he would be true; he just went on and lived true.

Acts 13:44-49. Casting pearls before swine had never been a profitable practice. To waste your time preaching to those who will not receive it and at the same time fail to preach to those who would receive it is not good sense. Paul did not allow his love for the Jewish people (and he loved them more than any of my readers do) to becloud his good sense. At the day of judgment no Jew will be able to rise and say that Paul failed in his obligations to this people, but it is just as true that no Gentile can say at that hour that because Paul was a Jew he failed the Gentiles. His hands were free from the blood of all men. How about ours?

Chapter 14. The true servant of the Lord is indestructible until his work is done. His Lord is with him, and he need not fear what man could do unto him. Paul believed that all things worked together for good to them who loved the Lord. Because of his love for, and faith in, the Lord Paul had a courage that the bravest might well covet.

Opposition is no evidence that the work you are doing is wrong; it is probably proof that the forces of evil are on the defensive, and in danger of defeat. Aggressive religion alone will save men. Defense alone is not sufficient to save yourself.

Upon Paul's heart was a burden of care for all the churches, and that included Antioch in Syria. Whenever he could he returned thither to help and to be helped by the home brethren. A church of a hundred thousand members needs good pastors as much as a heathen community needs an able evangelist.

Acts 26:19, 20. To obey is better than to sacrifice. The primary qualification of a good soldier or a good servant is obedience. To teach obedience today is to win the opprobrium of most of your fellow Christians. But, today the church seems powerless in an evil age. She will meet defeat on every side until she again is willing to be obedient even unto death to the Lord whom she professes to love. Those who love the Lord find obedience a privilege; those who do not consider it an onerous legalistic burden.

I Tim. 2:5-7. Paul knew that a dispensation of the Gospel had been committed unto him, and he felt that it would be a terrible thing for him to fail his Lord. It would be a terrible thing to the Lord, for if His professed friends failed Him who else would not? It would be a terrible thing to the lost, for if the friends of Jesus fail to take the message of salvation to them nobody will, for it is sure that none of the hosts of evil will. It would be terrible woe to Paul, for if he failed souls would die because of his failure and God would require their blood at his hand. It is just as terrible if I fail. Let us pray for each other that none of us may fail God, the church, and our fellow men.

PAUL CHAMPIONS FREEDOM AND BROTHERHOOD.—Acts 15:1-35; Galatians 2, 5

Lesson for November 3, 1946

Golden Text. But we believe that through the grace of the Lord Jesus Christ we shall be saved.—Acts 15:11.

Acts 15:1-22. I do not love combat, especially when it involves differences with my brethren. It is very good and pleasant when brethren live together in unity. God wants me to live in unity and peace. Paul was a better man than I am, and he sought and labored diligently to live in peace with all men. But the truth that makes men free is of more value than the bondage of slavery. Paul went out of his way to do things that would turn away offense, and he tells us to give none offense whether they be Jew, Gentile, or the house of God. But he just as firmly contended that no man has a right to place superfluous regulations upon any one as a condition of Christian fellowship. What I will do in order to live in harmony with my brethren is one thing; what he has a right to compel me to do is an entirely different matter. Timeservers wrangle about outward ordinances; the true-minded fear that they might fail in the life. But the true do not discard outward ordinances; they serve in the spirit as well as in the letter. But after God has abolished an ordinance the time for its continuance is past. The things that Peter and James both said were in full agreement with the position that Paul took. Peter confirmed it by experience, and James confirmed it by the prophetic word. But if the prophecy that James quoted referred to a time in the far distant future and not to the situation as it existed at the time of the conference, then his quotation was not germane and gave no light on the discussion. It is evident that James applied it as fitting into the then existing situation. This is the time in which all mankind, both Jews and Gentiles, are welcome in the fold. The Jew needs not to become uncircumcised, and the Gentile does not need to be circumcised. Both can come as they are, but both need a spiritual experience foreshadowed by earlier ordinances. That is vital.

The freedom for which Paul contended was not freedom to live in sin, but freedom from doing those things that do not profit those who exercise themselves therein.

The devil is glad that I am a teacher of the Word if he can induce me to give a subversive interpretation thereof. The teaching of the truth always edifies or builds up the believer. Subversive teaching destroys the very foundations. "And if the foundations be destroyed, what can the righteous do?"

Who shall decide when doctors disagree? One of the worst things that can happen in the church is for the teachers to air their differences in public. My conception of a ministerial meeting or church council is not to hear addresses from a few who have fixed opinions but a frank discussion by all of those things in which we are divided in opinion until we all are of one accord and one mind. This accord can be reached by a prayerful study of the Scriptures. The Holy Spirit will help us to unity. Then stand shoulder to shoulder in the pulpit.

Galatians, chapters 2, 5. You can't stop the mouths of trouble makers. It is easier to stop the mouths of lions. In spite of the express and plain decision of the council at Jerusalem Judaizing teachers followed on the heels of Paul and tried to persuade the people to accept Jewish ordinances which the council had plainly declared as no longer necessary. We could spread the Gospel among the ignorant heathen much faster if we didn't have to turn back again and again to protect the little ones of the kingdom from those who pretend to be teachers of the truth. Such was the situation in Galatia, and it required the writing of the epistle to the Galatians and probably also the letter to the Hebrews to counteract their pernicious teachings. On both sides of the highway of holiness are a host of those who cry, "Lo, here is Christ." On the one side they call you to mutilation of the flesh and slavery to form; on the other side they call you to a licensed freedom that ends in enslavement to sin. You may not, you dare not, and if you walk in the Spirit you will not, fulfil the lusts of the flesh. Biting and devouring one another is the pastime of dogs and unspiritual men. And, like the Kilkenny cats, it ends in mutual destruction. Carnal self loves to rule; the rule of love is to serve. To do well all that the Lord asks me to do does not leave me time to add mutilations, flagelations, etc., to what my critics may call my Christian duty.

THE LIBRARIAN AND HIS WORK

BY SAMUEL JANZEN

We appreciate this helpful message from the pastor of the Calvary Mennonite Church, Greensburg, Kans., and Secretary of Christian Education of the South Central Mennonite Conference.

As we drive through the countryside and see a nicely kept garden, or a well-managed farmstead, or perhaps a large dairy herd, we conclude, "There is an effective worker." We recognize the effective management of any task by the outward evidences and benefits. Let us examine our Sunday-school libraries and see if we can find a challenge for the "back-stage" service of the Sunday-school librarian.

I. The Librarian

The librarian is the caretaker of the library. He is to the library what the gardener is to his garden in constant watering, weeding, and cultivating. Every task makes certain demands of the laborer. The qualifications of the librarian are peculiar to his office. We shall mention a few:

1. **A genuine willingness to be of sacrificial service.** We are assuming, of course, that this service is motivated by a consecrated Christian experience. An honor-seeking, slothful Christian will soon find that the task requires too much hard work to be an attractive or a desired position.

2. **He must be a bookworm.** A genuine appreciation for books and being a good reader are two essential qualities.

3. Subsequent to being a good reader **he must have a keen sense of literary criticism.** There are good books, trivial books, and bad books. The bad books must be avoided or destroyed. A dying atheist requested his friend to spend the remains of his fortune to destroy his own writings because in the hour of death he saw himself in serious error. Do not be afraid to destroy bad books. Remember the bonfire at Ephesus. We agree that we cannot waste our time on trivial books. Dear librarian, it is your task by divine direction to obtain and preserve for the Sunday school only the best books.

4. **The preserving of other worth-while materials** is also a very fine feature of your work for the library. I recall having met a little girl who in her early years had the vision of some day being a schoolteacher. As a child she thought only of teaching. At every opportunity she collected and saved pictures, poster patterns, and teaching aids of all kinds. When she grew up she became the teacher of her childhood dreams and had an abundant source of materials which she was able to use. While this is a helpful quality one must also have the discrimination to know what is usable and what is only so much extra baggage.

5. **The librarian is often the reader's guide.** You may be instrumental in acquainting your friends with just the very book needed for their Christian growth and development.

6. **A librarian must of necessity be patient and kind** to those who listlessly forget about all the work it takes to keep the library operating neatly and smoothly. A library full of books may be of value to very few. When the books are used you know that your library is serving its purpose. If you know exactly where the "ninety and nine" are and have almost given up finding the one lost sheep, just be patient. It may wander back unknown and unnoticed by anyone.

II. The Library

There are libraries of all types and descriptions—libraries of science, nature, engineering, history, religion, or any type of information that can be catalogued.

I well remember a course in Bible Archeology while in school. Our professor impressed us with the worth of libraries by obtaining from the museum several small earthen tablets of clay on which were recorded fragments of ancient Bible records. I received a thrill which has made me appreciate the preservation of Bible truth more than ever.

We are dealing with the religious library—the most essential but probably the most unused of all libraries and just now we are concerned particularly with the Sunday-school library.

1. Where is your library? Is it hid away where the semiannual church cleaners pause in curious interest and leaf through some books they believe would be interesting? Librarian, remember the average Sunday-school library is only open for business about twice a week. You can not afford to lose the chance of selling your friends the privilege of using your library.

2. The balanced library must suit the appetite of your various readers. It is highly essential that we have carefully selected books, but we dare not bend to the reader's taste if that is misdirected. The world is going madly blind in reading. The reader's taste is being controlled in such a way that he actually thinks he likes that "stuff." Some time ago while traveling in a crowded chair car, I looked around to find the typical joking, smoking, nervous crowd. One who sat just across the aisle from me drew my attention. I noticed in particular the abundance of reading material which she had brought to shorten the journey. She leafed through one magazine after another, seemingly looking for something. Between the turn of every few pages the cough of a smoke-racked body brought tears to cold gray eyes as they peered through the smoke. As I observed this much-to-be-pitied traveler, my eyes fell on two words which screamed at me over the din of travel. Just two words on an empty cellophaned package which lay discarded at her feet—"They Satisfy." "No!" I cried, "Anything but satisfaction." Books she had many, money seemingly sufficient, clothes although scant were of careful choice, but of satisfaction and happiness there were certainly none. The power of print is tremendous, is it not? Dear librarian, share with me, I pray, the yearning and desire to so control and promote the reading of those in our charge that this delusion may never be true among any of us.

3. Arrangement of the library determines its ready use. Divide the books into general divisions such as missions, home, fiction, and devotion. If they are properly catalogued ready use will be made of the library.

4. The library should be a file for historical materials of the congregation and the church in general. Sunday-school records, and reports of conferences, special meetings, and other important congregational events should be arranged and filed. This work perhaps should be done in co-operation with the church historian.

5. A great part of our libraries is often thrown away when we destroy our church periodicals. For instance, just now the **Christian Monitor** has articles for the benefit of those who have assigned subjects from the **Program Builder.** These are for the purpose of aiding in more effective presentation of topics discussed. We can use these effectively if preserved and catalogued.

We have found that there is much work, and I trust a real challenge as we have viewed the librarian and his task. Your work will be unnoticed by many and appreciated by few.

(Continued on page 317)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The theme of Unit Number IV or the fourth quarter of the year is EVANGELISM. Already we had a discussion of the first topic in the last issue of the "Monitor" on **The Great Commission.** This is now followed during this month with the consideration of two fields: **Evangelism in the Rural Field,** and **Evangelism in the Cities.** One is included on the **Message of the Gospel,** and the first for the month of November is **Methods of Evangelism.**

It is the plan not only to set forth the plan of God for the evangelization of the world and the principles in the fulfillment of the plan; but to give attention to some of the fields in which the church is endeavoring to obey the command of Christ, as well as to study the methods and motives by which the work of evangelism is to be forwarded. We suggest that each young person read the **Introductory** page for the last quarter of our Y.P.B.M. in "The Program Builder." This will give some of the plans and purposes of our study for the remaining part of this year.

Our young people have a part in this great program of the Lord. It is the hope of the Topics Committee to awaken each of our young people to the enormity of this great task of the church and to enlist the prayers and endeavors of each for this great service for Christ.

The Rural Field, which for some years has been upon our hearts and in the life service of numbers of our workers, is just coming into the vision of our church with a little clearer view of the opportunities. If our youth see the vision, there is no doubt as to what the Lord will do through the consecrated lives of our youth.

The Cities have also been in the vision of the church and some special workers for quite a while. But if we do not continue to bring our vision to the youth, it is possible that this work will decline. We should let none of the opportunities which the Lord has brought to us decline in our interest and concern.

The Message. Much has been lost in the work of missions, both home and foreign, because the true message of the missionary has been lost sight of. It is not enough to have large programs of service for the mission fields in which we work, if the message delivered in those fields is not the whole-Gospel message. If our missionaries whom we send are not themselves delivered from the power of darkness, and have only an educational Gospel of civilization, they will only bring confusion to the minds of the lost and will fail to lead them to true salvation and hope for eternity.

Methods. Varied as the methods of Christian work are, there is one fundamental regulator of these methods—it is that **the true message of the Gospel** must be delivered in whatever circumstance and by whatever ways it may be brought to the people. This will limit the outside efforts that are adopted. Schools, buildings, social and economic improvements, medical helps, relief work, good as they are in serving with the Gospel, do not change the heart of unsaved men and women unless there is a stronger emphasis on spiritual needs than on the physical. Our Saviour fled from the enthusiasm of the crowd who sought Him for perishing meat and political ends. So should we flee from all popularity for our work which does not connect with it the message of eternal life.

EVANGELISM IN THE RURAL FIELD

I Thess. 1:1-10

Topic for October 13

MOTTO

"Your faith to Godward is spread abroad."

MEDITATIONS ON THE TOPIC

I. **Evangelizing the Rural Field.**—Many rural fields are unchurched. Somewhere there has been a lack. Parents have not prepared for the spiritual side of their home plans. Financial reverses have moved many into localities where no provision has been made for spiritual upbuilding. Churches and their leaders have failed to have the burden for spiritual upbuilding, and the churches have died out and preachers have not had enough compassion for souls that they can forego the privation in financial support until they have had time to awaken the needy fields to spiritual need. Churches with spasmodic programs have worn out the people by inconsistencies of doctrine and life till they have no longer any influence. Real Bible teaching has been neglected. Bible reading has become a lost custom among many. Teaching the children the Word is unheard of. There is no preaching, nor Sunday school, nor Bible school, that can be depended upon to be regular. In short no one is awake to the need, and no one is really caring or making provision.

Such circumstances should be the concern of the wide-awake church. Such conditions should appeal to the Spirit-filled Christian. Here we should begin to pray and move at the Lord's bidding, as we become conscious of such needs. If we cannot go in person, perhaps we can send one who is fitted and called of God to go. Our sons and daughters may be given. Our material possessions may be consecrated and given into the channel of service.

What approach can we make? Personal contact is indispensable. Preaching the Word at regular intervals is always in order. Little can be done in the way of progress without the regular preaching of the Word to reach both old and young. Faithful lives of workers in the home, the Sunday school, and the church, who become one of the people in humility, in kindness, and in practical Christian service, who exemplify the standards of life preached and taught, keeping at the task in the face of difficulty, meeting the tests of conviction and proving faith in God and His Word, unswerving loyalty to the Lord and His church, will not be in vain.

OUTLINE STUDY

I. The Need for Rural Evangelism.

1. When people are shepherdless.—Matt. 9:36.
2. When childhood is neglected.—Deut. 31:12, 13; Prov. 22:6.
3. When youth needs guidance.—Prov. 2: 10-18.
4. When the door is open.—John 4:35.

II. How to Meet the Need.

1. By reaching out as a congregation.—I Thess. 1:7-10.
2. Through consecrated workers and shepherds.—I Thess. 2:4-12.
3. By sending workers.—Acts 13:2-4.
4. By distributing good literature.—Hab. 2:2; Isa. 34:16.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Feed."
2. Being Helpers for Jesus.
   a. By good example.
   b. By a word for Jesus.
   c. By giving out good reading.
   d. By doing good to others.
   e. By praying for His lost sheep.
   f. By being ready to seek for them.

For Seniors

1. The Conditions in Neglected Rural Fields.
2. Opportunities to Evangelize in Rural Fields.
3. The Call for Consecrated Workers.

PERSONAL THOUGHT

With the vision of the need, the opportunity to serve, the open door to enter the field, am I willing to pray and act as the Lord leads?

SEED THOUGHTS

Jesus' Call

Hark! the voice of Jesus calling—
"Who will go and work today?
Fields are white, the harvest waiting,—
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me?"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say, "He died for all."

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do."
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, O Lord, send me."
—Daniel March.

Gather Them In

In from the highways and byways of sin,
In from the storm and cold,
Gather the lambs that are going astray,
Into the Shepherd's fold.
Gather them in from the byways of sin,
In from the storm and cold;
Gather the lambs that are going astray,
Into the Shepherd's fold.—Sel.

THE MESSAGE OF THE GOSPEL

Romans 10:1-16

Topic for October 20

MOTTO

"Christ Jesus came into the world to save sinners."

MEDITATIONS ON THE TOPIC

I. **The Message of the Gospel** meets all the needs of man. It is not an effort to soothe the sores and pains of a sinful creature and make him imagine that he is about all right. But the Gospel goes straight to the point. It unveils the real disease and shows how hopeless it is for a man to gain any relief through man's own remedies. Sin needs to be shown in all its sinfulness and man needs to know his guilt and all his helplessness to remedy the guilt or to remove the blot of sin or to make himself good.

When the Gospel thus unveils the conditions in man, it does not leave him in his hopeless despair; but it introduces a Saviour at the point where hopelessness sets in. But it does not teach presumption to expect mercy without a repentant attitude toward the sin and evil. When men come in confession and genuine sorrow for sin, the faithfulness and justice of God move Him to forgive and cleanse us. I Jno. 1:9. The blood of Jesus shed for sinners makes it possible for God to forgive all that come in faith and repentance.

The Gospel message includes a change of life. Those who have believed in sincerity have also surrendered themselves to God who has through the atoning work of Jesus made provision to make them partakers of the divine nature. With the operation of this new life a new walk is the result, if such individuals "continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23).

Those who have received the hope of the Gospel and hold to that hope will manifest their hope by a life of righteousness becoming such a Gospel and will keep their vision on things eternal.

II. **The Text.—Rom. 1:1-16.**—These are the opening words of introduction to the letter of Paul to the Romans. He recognizes Jesus Christ as the seed of David according to the flesh and the Son of God with power. His Gospel is the message with which Paul has been entrusted, and of which he is not ashamed. The entire letter needs to be read to grasp what this Gospel, in its complete message, means to mankind.

OUTLINE STUDY

I. **A Judgment Against Sin.**
  1. Overcoming the power of death.—Heb. 2:14.
  2. Deliverance from present evil world.—Gal. 1:4.
  3. Now is the judgment of this world.—John 12:31.
  4. Convince the world of sin.—John 16: 8-11.

II. **A Revelation of the Plan of Redemption.**
  1. Redemption through the blood.—Rom. 5:9.
  2. Forgiveness of sins.—Eph. 1:7; Col. 1:14.
  3. Christ died for our sins.—I Cor. 15:1-4.
  4. Christ rose that we might be His.—Rom. 4:9.

III. **A Promise of Victorious Living.**
  1. Partakers of divine nature.—II Pet. 1: 2-4.
  2. More than conquerors.—Rom. 8:37.
  3. Yield yourselves unto God.—Rom. 6:13.
  4. Faith in the operation of God.—Col. 2:12.

IV. **A Hope of Eternal Blessedness.**
  1. The narrow way leads to eternal life.—Matt. 7:14.
  2. Abundant entrance into everlasting kingdom.—II Pet. 1:11.
  3. The hope of our Lord's return.—I John 3:1-3.
  4. We are made heirs.—I Pet. 1:2-5.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Salvation."
2. Telling the Story of Salvation.
   a. Jesus came to seek and to save.
   b. He died to atone for our sin.
   c. He rose to appear in glory for us.
   d. He forgives those who repent and believe.
   e. He gives a new life to all who accept His salvation.
   f. He asks us to forsake all for Him.

For Seniors
1. What the Gospel Says About Sin.
2. The Purpose of Christ's Death.
3. The Power of His Resurrection.
4. Born into Hope.

PERSONAL THOUGHT

As stewards of God's grace we need to absorb fully the message to be delivered and then give ourselves without reserve to "declare all the counsels of God."

SEED THOUGHTS

The main object of the Gospel is to establish two principles,—The corruption of nature, and the redemption by Jesus Christ.—Pascal.

Take Christ out of the Gospel, and you take its very heart out. He has not only originated a system, but He has put Himself into it, as its very life and soul and power.—Herrick Johnson.

O, marvelous power of the Divine seed, which overpowers the strong man armed, softens obdurate hearts, and changes into divine men those who were brutalized in sin, and removed an infinite distance from God.—Jno. Wycliffe.

The truth is, no preaching ever had any strong power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience. Preach doctrine, preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it.—Phillips Brooks.

None shall be saved by Christ but only those who work out their salvation while God is working in them by His truth and His Holy Spirit. We cannot do without God; and God will not do without us.—Matthew Henry.

EVANGELISM IN THE CITY

Acts 19:8-20; 17:16-34

Topic for October 27

MOTTO

"I must preach the kingdom to other cities also."

MEDITATIONS ON THE TOPIC

I. **Evangelism in the Cities.**—Souls of men and women and children are precious in God's sight everywhere. We cannot think of qualities of people because of their environment or state of degradation through sin, when we consider the claims of the Gospel. Paul writes: "I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel" (Rom. 1:14). The city can claim the most variety of classes of men. We think of the men of affairs, of the rich, of the middle class, of the poor, of the ignorant, and of the learned. There is not a class in the city but the Gospel will fit the need. We perhaps do not often think of doing mission work among the higher men of affairs, the wealthy, and the self-sufficient, because they are not easily reached; they are settled in their lives and are bound by the pleasures, riches, and cares of life, away from any concern for the Gospel. But there are reasons to consider how such people may be sought in our program of evangelism. Although the Saviour preached the Gospel to the poor expressly, He welcomed every class of men whom He could reach by His appeal.

In our **Outline** concerning the call for evangelism in the city, we have included all classes, whether mentioned specifically or not. The Gospel meets every need, and the Christian is under obligation to make it known to all men everywhere, "as much as in me [him] is."

Where the Gospel reaches every class it should make changes according as they may be living in evil. If it is business evil, or social evil, or vice or wickedness of any kind, a full Gospel should change such lives after the manner of Zacchaeus, or of the soothsaying maiden of Philippi.

II. **The Text.—Acts 19:8-20.**—This passage tells of the experiences of Paul in preaching the Gospel in Ephesus, a city with a varied people and steeped in various kinds of iniquities.

Acts 17:16-34.—Circumstances had brought Paul to Athens. But he used the opportunity to discuss religious matters with his fellow countrymen, the Jews, and with interested persons. He encountered philosophers also and had opportunity to preach the Gospel to them on Mars' Hill.

OUTLINE STUDY

I. **Conditions That Call for Evangelism in the City.**
  1. Crowded conditions in poverty.—Luke 14:21.
  2. Strenuous business and industry.—Prov. 2:22, 23.
  3. Unchurched people with neglected spiritual life.—Luke 12:20, 21; James 2:1-4.
  4. Sins of the city.—II Pet. 2:7, 8.
  5. The sufficiency of the Gospel for all classes.—I Tim. 1:12-16; Rom. 5:17-21.

II. Using Opportunities for Evangelism in **the City.**
  1. Preaching in the city.—Acts 18:11.
  2. Helping the needy.—Mark 10:21.
  3. Revealing the compassions of Christ.—Jude 22, 23.
  4. Teaching neglected childhood.—Psa. 34: 11; Eph. 6:4.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "City."
2. Telling of Jesus in the City.
   a. To the rich.
   b. To the poor.
   c. To the little children.
   d. To older boys and girls.
   e. To older people.
3. Helping Needy Ones.
   a. With food.
   b. With clothing.
   c. With reading.

PERSONAL THOUGHT

It is glorious to be a witness for the Lord and wherever we may be by His will to speak of the things of God and of the salvation in Christ Jesus.

SEED THOUGHTS

Every sermon ought to have the doctrine of Christ in it in form or solution.—Sel.

Wandering Sheep

The Shepherd's heart is saddened,
His sheep have gone astray;
Thro' summer's heat and winter's cold,
He seeks His sheep alway.
Some wand'ring sheep He's seeking now,
Say, brother, is it you?
Are you safe sheltered in the fold,
Or are you wand'ring too?

Thro' briers, thorns, and brambles,
He seeks with anxious heart,
O'er mountain, vale, or forest wild,
Or in the crowded mart.
O'er ocean's main, o'er desert sands,
He seeks the wide world o'er;
In gilded palace of the rich;
In cottage of the poor.

He's calling for thee, lost one,
Can you not hear His voice?
Then answer to His loving call,
Go meet Him and rejoice.
Are you not weary wandering
Out in the storm and cold?
Arise, and seek your Shepherd's face,
Return unto the fold.

—Mrs. Martha Mills Newton.

METHODS OF EVANGELISM

Acts 20:19-21; 19:8, 9; 17:16-21

Topic for November 3

MOTTO

"That I might by all means save some."

MEDITATIONS ON THE TOPIC

I. **Methods in Evangelism.**—There are certain fundamental teachings to bring to bear upon the hearts of men. Circumstances differ in which the opportunity for presenting these teachings may come. Our Master gave us the pattern in His ministry. Things were often very informal. Crowds followed and Jesus talked. Sometimes He sat down in a convenient place and gave many thoughts while the crowds had gathered and listened. Sometimes He encountered questions from people that had followed with them, to whom He gave answers and brought forth a message of life. Sometimes He met with individuals with whom He had personal conversation to lead them to understand. He taught in the synagogues, from a ship to people on the shore, on a mountain, in a house, while traveling along the way, in the Temple, anywhere and everywhere that occasion presented itself. He served in a ministry of healing wherever there was need, but whenever there was danger of people's stressing the side of perishable things He brought checks.

We can see little difference in the general methods used by the apostles from those used by the Lord Jesus. And only as circumstances and conditions differ is there any difference in methods that should be used today. Occasions of public assembly are to be grasped with earnest endeavor. Personal contact in daily walk, personal visitation, the use of literature where people read, the distribution especially of the Scripture with guidance as opportunity affords, relief work in the spirit of the Master followed with opportune messages for the soul—these and other ways present themselves to the one with compassion for soul needs. Such opportunities will be grasped and used to the glory of God.

II. **The Text.**—(1) **Acts 20:19-21.**—Here Paul expressed methods of service that he rendered among the Ephesians. (2) **Acts 19: 8, 9.**—Here Paul taught in a synagogue as long as there was opportunity; then he went into a schoolhouse that was available where he had opportunity daily to discuss the teaching of the Scripture in its relation to the message of Christ and the Gospel. (3) **Acts 17:16-21.**—Paul used the method of regular synagogue meetings; daily contact with people in the market gatherings; with philosophers who approached him; in the public town meeting place in response to almost a demand for explanation of His teachings.

OUTLINE STUDY

I. **Methods in Use in Apostolic Times.**

1. In the service of healing.—Acts 3:1-11.
2. In the market place in personal discussion.—Acts 17:17.
3. In a place of public address.—Acts 4: 8-12; 13:14-16.
4. House-to-house visitation.—Acts 20:20, 21.
5. Private instruction.—Acts 13:43; 8:35.
6. Before rulers.—Acts 13:7-12; 24:24-27; 4:7-12.
7. In places of court trial.—Acts 24:10; 26:1-3.
8. To mobs thirsting for blood.—Acts 21: 40.
9. By writing.—Rom. 1:1-7; Luke 1:1-4.
10. Through suffering and bonds.—Phil. 1:12-18.
11. With variety of appeal to meet understanding.—I Cor. 9:20-23.
12. In jail.—Acts 16:30-33.
13. In storm.—Acts 27:20-26.

II. **Methods Approved Today.**

1. Principles suggested by apostolic methods. (See above.)
2. Harmony with the spirit of the Gospel.—II Cor. 6:3-10.
3. As the Spirit leads.—II Cor. 3:3.
4. Not unequally yoked.—II Cor. 6:14-18.

PERSONAL THOUGHT

Am I willing to be "made all things to all men" that I may find an approach to their soul need with the message of life?

SEED THOUGHTS

Scattering Precious Seed

Scattering precious seed by the wayside,
Scattering precious seed by the hillside,
Scattering precious seed o'er the field, wide;
Scattering precious seed by the way.

Sowing in the morning,
Sowing at the noontide,
Sowing in the evening,
Sowing the precious seed by the way.

Scattering precious seed for the growing,
Scattering precious seed, freely sowing,
Scattering precious seed trusting, knowing,
Surely the Lord will send it the rain.

Scattering precious seed, doubting never,
Scattering precious seed, trusting ever,
Sowing the Word with prayer and endeavor,
Trusting the Lord for growth and for yield.

—W. A. Ogden.

THE LIBRARIAN AND HIS WORK

(Continued from page 314)

Your repair of old books and inspirational presentation of articles and new books makes your work highly important in the Sunday school. The degree of success in our library work lies in both the librarian's and the reader's acceptance of truths revealed in the Book of all Books. Only such materials as will stand the test of scriptural examination are worthy of a place in our libraries.

Greensburg, Kans.

MENNONITE WAY OF LIFE

(Continued from page 295)

"Where the waters of the Pequea murmur,
Neath the shade of the wild grape vine,
Safe from all persecution
They came here, each Palatine!
They built such an humble dwelling,
They planted these fertile fields
And the land to them responding,
Its noblest harvest yields.

"Not only the freedom of worship
They found 'neath our western skies;
Not only the homes of their people
They saw through their labors rise;
But 'the garden spot' of our country
Through them on this tract had birth,
And our country sprang into being,
The fairest land on earth!

"They builded better than they knew—
These pioneers of yore,
Who brought with their stern fathers' thrift,
The simple garb they wore.
So—on this spot once stood,
We place this stone to show,
Where dwelt the men, who settled here
Two centuries ago."[7]

They established a cradle of religious liberty indeed. Their purpose they never lost sight of. The Christ they never forgot. The Scriptures were foremost in life, in school, and in church. May we study their principles more! May we carve them in marble and in flesh, that the doctrines of our Lord Jesus Christ, practically lived, may never perish from the earth.

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2. *The Pennsylvania Manual,* Vol. 85, 33 ff.
3. *Writings of Thomas Jefferson,* XV:403; XIV:126, 129.
4. Schurz, *History of German Immigration in the United States.*
5. Rush, *An Account of the Manners of the German Inhabitants of Pennsylvania.*
6. "Pennsylvania Hall," *Whittier's Complete Works,* Vol. 3 P. 58.
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Lititz, Pa.

INFLUENCE

(Continued from page 301)

ful, when others follow us. It was when Paul had been so saturated with the spirit of Christ that for him to live was Christ that he could also say "Be ye followers of me, even as I also am of Christ."

So let each one of us live that the currents we set in motion may be gentle and beneficial, like the "sweet influences" of the Pleiades.

Ayr, Ontario.

"Real worth is measured by the inner beauty of the heart rather than by the outward grace of form and feature."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

HEBREW CHRISTIAN MINISTERS

And ye shall be unto me a kingdom of priests, and an holy nation.—Exodus 18:6.

Today there is a rising tide of anti-Semitism. This evil spirit is threatening good relations between Hebrews and Gentiles in the United States—one of the freest nations on the face of the globe. This ugly, unchristian spirit is even evident in the membership of the Christian Church.

In Palestine, the homeland of the Jew, this vile spirit of racial antagonism has reared its head to mob proportions. Blood is already being shed between Arab and Jew. The British Army is seeking to keep this feud to minimum proportions by temporarily stemming the tide of Jewish immigration. This has brought about much ill will between the Jews and the British, who were granted the mandate to rule Palestine by the former League of Nations. The British Empire does not relish its hard task, but on the other hand, because this small nation lies across the middle of its lifeline to India, it is seeking to preserve order by force of arms. All this makes for large areas of ill will.

The main reason for writing this editorial is to immunize believers from this ugly unchristian spirit in the circles of the fellowship in which this magazine serves. As a whole we have not recognized such an attitude of hatred and ill will among our people, but we do not live our lives in water-tight compartments. We read what others read; we hear what others say. Also there are subtle undercurrents which often, like an ocean undertow, drag us from a safe shore.

God purposely selected the nation of Israel for a divine purpose. Three days before He gave them the law of God, He declared this purpose in the caption at the head of this editorial. It is God's will that they should be "royal priesthood." One of the chief duties of a priest is to teach religion. This the nation of Israel has done for thousands of years. For this we are deeply indebted to that grand nation. This is confirmed by the Prophet Malachi: "For the priest's lips should keep knowledge, and they should seek the law at his mouth."

This ministry of teaching was to their own nation. Beyond this, they were called to be a nation that ministered to all nations. They were to "make known his [Jehovah's] deeds among the people." This was their missionary task. This was Old Testament missions. The Jews were to be preachers among their own people and missionaries among strangers.

This ministry was confirmed by the Lord Jesus Christ when He gave the Great Commission to His disciples who were largely Jews: "Go ye into all the world, and preach the gospel to every creature." This commission still stands. Today there are still a proportionate number of Christian Jews who are fulfilling this work of universal evangelism. To refresh our minds and to stir us into a real love for the Hebrew race, to whom we are greatly and deeply indebted, we have penned this message.

1. Archbishops.

(1) Right Reverend Theodore Kohn, D.D.; Archbishop of Olmutz, Austria.

2. Archdeacons.

(1) Alfonso de Cathagens. (2) Garcia De Santo Maria Gonzalo.

3. Authors.

(1) David Baron. He was in fellowship with the Christians known as Plymouth Brethren. He was esteemed and beloved and enjoyed the confidence of all who knew him. He was the founder of the society known as the Hebrew Christian Testimony to Israel. David Baron was the editor of the periodical journal, "The Scattered Nation." He wrote a number of works among which the following are well-known: "Types, Psalms, and Prophecies"; "The Rays of Messiah's Glories"; "The Shepherd of Israel"; "Israel's Inalienable Possessions." (2) Rev. Elias Newman, Lutheran minister. A prolific writer of tracts and articles. (3) Rev. Doctor Adolph Saphir, famous Presbyterian minister. Author of "Christ in the Scriptures," "Christ and Israel," "The Divine Unity of the Scriptures," etc., in all about fifteen works. Here is a contemporary opinion about him. "He was one of the most beautiful, heavenly-minded men of this age, humble, loving, filled with Scriptures from Genesis to Revelation, a mind unique, highly educated in literature."

4. Bible Agents.

(1) Moses Ben Oliel; (2) Joshua; (3) Abraham Pick.

5. Bible Teachers.

(1) Joseph Flacks, one of the most beloved and honored Hebrew Christians in America, known as "Daddy Flacks." On the day of his passing a postcard was sent out to his friends, which he prepared on the eve of his death. It contained his last and characteristic message: "This is to announce: I have moved out of the old mud house (II Cor. 5:1). Arrived in Gloryland instantly, in charge of the Angelic escort (Lk. 16:22). Absent from the body, at home with the Lord (II Cor. 5:6). I find as foretold (Psa. 16:11), in his presence fullness of joy . . . pleasures forevermore! Will look for you on the way up at the redemption of the body (Rom. 8:23). Till then, look up!"

6. Bible Translators.

(1) Michael Adam—translated a number of books into Yiddish, which in his day was a Judaeco-German dialect. He also translated Josephus' works. (2) Marcus Bergmann, translator of the Bible in Yiddish. (3) Chaim Einspruch, translator of the New Testament into modern Yiddish. He is also the editor of an English magazine **The Hebrew Lutheran,** and of a Yiddish-English magazine **The Mediator.** (4) Dr. Christian Ginsburg, masoretic scholar. He edited the masoretic critical text of the Hebrew Old Testament. He also edited Salkinson's translation of the New Testament in Hebrew. (5) Lewis Hellitz, associated with the Moravian brethren. He was co-translator of Kolitzin Bible. (6) Isaac Salkinson, who was a translator of the New Testament into Hebrew. He also translated into Hebrew Milton's "Paradise Lost," Shakespeare's "Othello," and "Romeo and Juliet." (7) Wasiliy Levison, who was a member of the committee who under Professor Chwolson translated the Bible into Russian. (8) Isidor Lowenthal, translator of the New Testament into Pushto. He died as a martyr. (9) Doctor Moses Margoliouth, who was one of the revisers of the English version of the Old Testament. He obtained his Ph.D. from the University of Erlangen. He was also editor of the monthly publication, **The Star of Jacob.** (10) W. Mayer revised the Roumanian Bible for the British and Foreign Bible Soc. (11) Paul Nunez Coronel. "The Jewish Encyclopedia" says the following concerning him: "Spanish Orientalist; born at Segovia; died Sept. 30, 1534. Though baptized before the expulsion of the Jews from Spain in 1492, he was educated for the rabbinate, became conversant with Hebrew and with Biblical literature, and was on this account appointed professor of Hebrew at the University of Salamanca. Together with Alfonso de Alcala, of Alcala la Real, who had been baptized in 1492, and was also a professor at Salamanca, Coronel was commissioned by Cardinal Ximenez de Cisneros to translate the Bible into Latin. This translation is contained in the Compultensian Polyglot."

7. Bishops of Jerusalem.

"According to the celebrated Jewish Christian Historian, Hegesippus, and the church historian, Eusebius, there are no less than fifteen Hebrew Christians who were the first bishops of Jerusalem: (1) James, the Lord's brother, martyred in the Temple; (2) Ananias, who baptized Saul of Tarsus; (3) Symeon, A.D. 62; (4) Justus the First, A.D. 64; (5) Zaccheus, A.D. 112; (6) Tobias, A.D. 114; (7) Benjamin, 116 A.D.; (8) Justin, A.D. 118; (9) Levi, A.D. 123; (10) Ephres, A.D. 130; (11) Joseph, A.D. 132; (12) Jude, A.D. 123; (3) Crispus, Bishop of Aegina; (14) Clement of Rome; (15) Epiphanius, Bishop of Constantina, died A.D. 403."

8. Bishops at Large.

(1) Michael Solomon Alexander, first Anglican Bishop of Jerusalem. "Into his charge was given the superintendence of the English clergy and congregations in Syria, Chaldea, Egypt, and Abyssinia." (2) Wilhelm Fraknoi, Hungarian Bishop, president of the Hungarian Academy of Science. (3) Bar Hebraus Gregory, Bishop in the eastern church. Also a philosophical and theological writer. (4) Isaac Helmuth, Bishop of Huron, Canada. (5) Dr. Samuel Schereschewsky, bishop of the American Episcopal Church of Shanghai. He translated the Bible and the Anglican prayer book into the Mandarin dialect and then into the Wenli dialect. He also wrote Chinese grammars and dictionaries. He translated the Gospels into Mongolian. (6) Alexander de Franciscis Hebraeus. (7) Pedro de Aronds. (8) Marie Bernard Bauer. (9) Andreas Baltram, Roman Catholic Bishop of Barcelona. (10) Burgus de Paul. (11) Julius Christian Heinersdorf, superintendent of the Lutheran Church in Konigsberg. His position as superintendent in the Lutheran Church is equal in rank to that of a bishop in the Anglican Church.

9. Chaplains.

(1) H. C. Carpenter, an Anglican Bishop, chaplain of the British embassy in Warsaw, Poland, during the course of many, many years. He was also the first chairman of the Hebrew Christian Alliance of Poland.

10. Church Fathers.

(1) Epiphaneus, a resident of Palestine. He became a Christian at the age of sixteen and became Bishop of Constantia. He wrote a book, "Penarion," in which he compiled information concerning some eighty heretical sects. He also wrote a scientific treatise concerning Biblical weights and measures and also concerning the lives of the prophets, in which he brings many Hebrew quotations.

11. Court Preachers.

(1) Paulus Stephanus Cassel, Preacher under the dominion of the Prussian King, Frederick William IV.

12. Evangelists.

(1) Doctor Hyman Appleman, a former lawyer, is considered now as the most popular evangelist in America.

13. Greek Scholars.

(1) Heinrich Jacoby; (2) Karl Lehrs.

14. Hebrew Scholars.

(1) Paul Levertov, author of the Hebrew works, "Ben Hoodom," "Poilois Hosholiach," "Viduj Agustus Hakodoish," "Israel Emonosoi Usudosoi," "Hoo 'Vani," etc., etc. He is the official translator of some of Franz Werfel's works into English. He is the pastor of a Jewish Anglican church where the services are conducted in Hebrew. (2) C. Theophilus Lucky, a native of Tisminitz, in Galicia. He was known as a great Hebrew scholar, writing Hebrew in classical style as a living language, and as thoroughly conversant with the whole range of Jewish literature. In eighteen eighty-seven (1887) he first published a Hebrew periodical, "Eduth le Israel," which he continued for some years. He preached by the written and spoken word, but above all by his example, scarcely receiving any help from men. He was a living illustration of a Hebrew Christian of the first century; though thoroughly Orthodox as to the cardinal doctrines of Christianity, yet he believed that it was incumbent upon him to observe the Jewish Sabbath and all other Jewish festivals and the dietary laws, not for the sake of being justified by the works of the law, but for the sake of satisfying his own conscience, and that he might be more useful as an evangelist among his brethren in Galicia. (3) B. A. Schapiro, translator of Mapu's "Ahavas Tzion" into English, editor of "The People, the Land, and the Book," and director of the Hebrew Christian Publication Society.

15. Historians.

(1) Auguste Neander, Professor, D.D., the father of modern church history. He was "a child in spirit, a man in intellect, a giant in learning, and a saint in piety." (2) Hegesippus. "One of the earliest writers of the Christian Church; lived at Rome, whither he had gone about 150 from Palestine or Syria, by way of Corinth; died about 189. According to Eusebius, he was by birth a Jew; and though this is only an induction on the part of Eusebius, it may be accepted as true. He wrote, in five books, a work entitled, "Upomnemata Pente," or "Pente Suggrammata," a historical apology for Christianity, in which he attempts to prove the truth and continuity of Christian doctrine in the apostolic churches and also the succession of bishops. It was indirectly aimed against Gnosticism and heresies in general. Of Jewish heretical sects he mentions seven (Eusebius, 'Hist. Ecco.' iv:21): Essenes, Galileans, Hemerobaptist, Masbotheans, Samaritans, Sadducees, and Pharisees. He cites the apocryphal gospels of the Hebrews and of the Syrians, Jewish traditions, and Judeao Christian literature productions. He is thus an important authority for Jewish heresies and for the earliest history of the Christian Church. Only fragments of the "Upomnemata" have been preserved—in the "Historia Ecclesiastica" of Eusebius and (one extract) in Photius, "Bibliotheca," p. 232.

16. Hymn Writers.

(1) Julius Kobner, by profession an optician, as was Spinoza. He was converted among the Lutherans but afterwards joined the Baptists. He was endowed with mental and spiritual gifts. His great poems are "Das Lied von Gott," "Die Waldenser," and "Die Neue Erde." Among the hymns he wrote which are popular among German Baptists, are the following: "Gerettete, Nun Betet An," "Laszt Uns Tun Was Er Geboten,""Tauche Mich in Deiner Gnaden Flut," "Danket dem Herrn Denn Er Ist Freundlich," "Jehowah, Jehowa, Jehowa, Deinen Namen," "Darfst Du Fuerchten," "Selig sind die Gott Geboren," "Glauben Will Ich," etc., etc. (2) Moses Richter, Roumanian Jewish young man, a disciple of the well known Hebrew Christian, Leon Averbuch. He wrote a number of original Jewish Christian hymns and composed also the music for them. He is engaged now also with a new translation of the Old Testament into the Yiddish.

17. Martyrs.

(1) Apostle James, the brother of the Apostle John. Concerning his martyrdom we read in the book of Acts 12:2, "And he killed James the brother of John with the sword." (2) Peter the Apostle, supposed to have been martyred at Rome by crucifixion with his head downward. (3) Paul the Apostle was beheaded in Rome. (4) Justyn the Martyr of the renowned church fathers is believed to have been a Hebrew Christian. His frequent and authoritative references to things Jewish would confirm it; however, some deny it. (5) Isidor Loewenthal, one of the most remarkable men that India has ever known. He possessed genius in the truest sense. He was an accomplished musician, mathematician, metaphysician, and pre-eminently a linguist. As a philologist he stood in the front rank. As a Christian he was sincere, humble, devout, and zealous . . . Loewenthal was the translator of the New Testament into Pushtu. He wrote a number of Pushtu works and had nearly completed a dictionary of the Pushtu languages when he was shot one evening in his own garden by his watchman, a Sikh, who alleged that he mistook his master for a robber.

18. Mission Founders.

(1) Doctor Leopold Cohn, founder and director of the "American Board of Missions to the Jews, Brooklyn, New York, was formerly a rabbi in Hungary. (2) Doctor Ridley Hershel, one of the founders of the British Society for the Propagation of the Gospel among the Jews. (3) Morris Ruben, founder and director of the New Covenant Mission in Pittsburgh, Pa. (4) Moses Zeidman, founder and superintendent of the Scott Mission in Toronto, Canada. (5) Joseph Lewek, founder of the Hebrew Christian Mission in Chicago, Illinois. (6) Berhhard Angel, the founder and director of the Newark Gospel Mission to the Jews.

19. Mission Heads.

(1) Frederick Aston, director of the Jewish Evangelistic Society of New York. He is the editor of "The Jewish Missionary Magazine" and author of several good theological tracts. (2) S. K. Brown, superintendent of the Hebrew Christian Mission of Newark, New Jersey. (3) D. V. Bravin, director of the Lutheran Mission in Pittsburgh, Pennsylvania. (4) J. Hoffman Cohn, general secretary of the American Board of Missions to the Jews. He is the son and successor of Doctor Leopold Cohn. (5) Aaron Kligerman, director of the Emmanuel Community Center of Baltimore and the author of "The Jewish Feasts and Fasts." (6) Jacob Gartenhaus, secretary of the Jewish department of the Southern Baptist Home Missions. He is also the author of the book, "The Influence of Jews upon Civilization." (7) W. Arnold Frank, superintendent of the Alliance Presbyterian Mission in Hamburg and the present chairman of the Hebrew Alliance in London. (8) Victor Buksbazen, general secretary of the society, Friends of Israel, and former assistant professor of the Warsaw University. (9) S. B. Rohold, former superintendent of the Mt. Carmel Bible School in Haifa, Palestine. He held the title of "Fellow" of the World Geographical Society.

20. Mission Officials.

Jacob Bernheim, field secretary of the Hebrew Christian Alliance of America. (2) Herman Centz, the former moderator of the Presbyterian Churches in Boston.

21. Mission Workers among Jews.

(1) Doctor E. S. Greenbaum, London, Canada. He was a great scholar and a great man. (2) Gurland, who comes from a Gentile family who became proselytes to Judaism. He was the head of the rabbinical seminary in the city of Berditchiev, then he was converted in the city of Kishiniev and later became missionary to the Baltic provinces. (3) J. Joel Landsman. He was a prince and a great man in Israel. He is the author of a number of works in Hebrew and in Jewish. He traveled in Russia lecturing on Christ and the Jews. (4) C. A. Schonberger worked with the Hebrew Christian Testimony to Israel of London. He was stationed in Berlin. He was successful in his work. He is the author of "Sinas Chinom" and other tracts. (5) Ex-rabbi Joseph Cramer, Kitchener, Ontario, director, "House of Friendship."

22. Mission Workers on Foreign Fields.

(1) Solomon L. Ginsburg, a pioneer missionary under the Southern Baptist Convention to Brazil, where he labored for some forty years, preaching and teaching. He baptized on an average of one thousand converts a year. (2) Henry Stern worked in Bagdad, and his influence was felt throughout all the east. The archbishop of Canterbury conferred upon him the degree of Doctor of Divinity. (3) Joseph Wolf, son of a rabbi. Studied at Cambridge. He volunteered as a missionary to the Orient. Traversed virtually all of its countries. Among his friends were Sir Walter Scott, Dean Stanley, and Alfred Tennyson. (4) Arthur Glass, America's first Hebrew Christian missionary to South American Jews; pastor of the first Hebrew Christian Church in Buenos Aires, Argentine. (5) Paul Moses Rosenberg, a missionary to the Jews in Uruguay. He broadcasts the Gospel in Spanish over the radio in South America.

23. Pastors of Hebrew Christian Churches.

(1) David Bronstein, Presbyterian minister and director of Peniel Community Center, Chicago, Illinois. (2) Peter Gorodicz, pastor of the Hebrew Christian Church in Kiev, Ukraine. (3) Leon Rosenberg, pastor of the first Hebrew Christian Church in Odessa, Ukraine, which gave rise to the Hebrew Christian churches in the cities of Yekaterinoslav, Kiev. (4) Peter Smoliar, pastor of the Hebrew Christian Church in Yekaterinoslav.

24. Poets.

(1) Mark John Levy, a remarkable character brought up in an assimilated home, but upon his conversion he became nationalistically minded as a Jew. He followed the great Hebrew Christian Lucky of Galicia and Rabinowitz of Kishiniev in advocating that Hebrew Christians follow the precept and example of Paul the Apostle, "And unto the Jews I became as a Jew that I might gain the Jews."

25. Professors.

(1) Solomon Birnbaum, former director of the Department of Jewish Mission at Moody Bible Institute. (2) Doctor Charles Fineberg, professor of Old Testament at Dallas Theological Seminary. (3) Max Reich, director of the Department of Jewish Mission, Moody Bible Institute, former librarian of the Quaker Library in Philadelphia, Pennsylvania. (4) Nathan Stone, professor of Jewish studies in the Moody Bible Institute.

26. Radio Preachers.

(1) Daniel Finestone, minister of the Presbyterian church, missionary to the Jews. He broadcasts in Philadelphia, Pennsylvania. (2) Moses Gitlin, Baptist minister. He broadcasts in Yiddish over several stations in the United States, Canada, and South America. He is former pastor of the Jewish Baptist Church of Warsaw, Poland; former president of Hebrew Christian Alliance of Poland.

In conclusion, esteemed readers, allow us to say that this is only an abbreviated list, only a small number of a great host. These are among the "remnant according to the election of grace." These and thousands of other Hebrews have accepted Jesus Christ as the Saviour-Messiah. May the Mennonite Church be aroused to greater endeavors in Hebrew evangelism.

WHAT IS FIVE PER CENT?

Spokesmen for some of the corporations which are producing and distributing nearly $8,000,000,000 worth of liquor annually in the United States frequently say:

"Since only 5 per cent of drinkers become alcoholics or excessive consumers, why bother?"

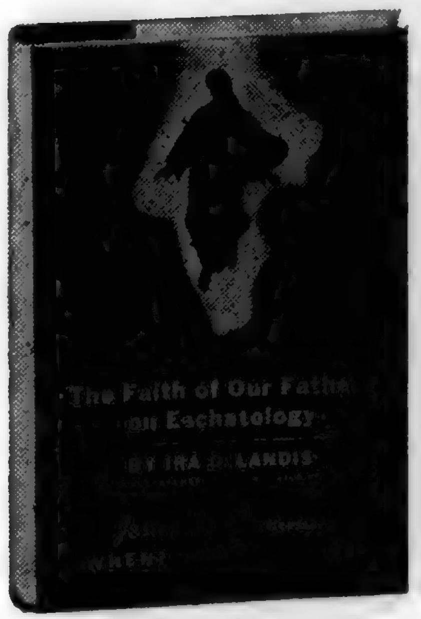
Only five per cent!

If there are 50,000,000 drinkers in the country, only 5 per cent means an army of 2½ million men and women. If 5 per cent of the total population of the country are "excessive drinkers," we have an army of 7 million men and women whose lives are wrecked for the benefit of the liquor traffic and the United States Treasury. These millions of unfortunates have fathers, mothers, brothers, sisters, friends whose lives are embittered by the ruin of their loved ones.

Just a few millions of human beings! What do they matter?—Selected.

The Faith of Our Fathers on Eschatology

By Ira D. Landis



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On April 4, Representative Voorhis on the floor of the House of Representatives said **that the 58,000,000 bushels of grain allocated to the production of liquors and beer "so far this year" could have prevented the starvation of 45,600,000 persons.**

On March 3, Representative Rees of Kansas stated that, even in America, we must choose between "less liquor and more food or more beer and less bread."

The use of sugar or its dietary equivalent in the making of intoxicants is also causing increasing criticism. The shortage of sugar will become more and more irritating to housewives and this is clearly realized in Congress.

It is quite understandable that the brewing and distilling industries are perturbed by the possibility of further curtailment of their operations but at the best their products are luxuries and at the worst evaluation, they are something a great deal worse in a period of world famine.

Indefensible as our own policy may be, it is cut to a world pattern. In Great Britian, where malnutrition is a national menace, it was recently stated by Sir Ben Smith in the House of Commons that the estimated use of cereals in making intoxicants would take from the current harvest 819,000 tons for brewing and 130,000 tons for distilling. In Germany, where many thousands are constantly weak from hunger, brewing is reported to have been resumed in the American zone.

Three-quarters of a billion persons throughout the world are starving while we make beer and whiskey, using food to do it. In the fiscal year 1945, the American brewing industry used in the production of fermented malt liquors, 3,971,334,000 pounds of raw materials. The normal use of food materials in making distilled spirits is about 1,400,000,000 pounds of grain and grain products and 3,500,0000 gallons of molasses.—Clip Sheet.

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EDITORIAL

(Continued from page 296)

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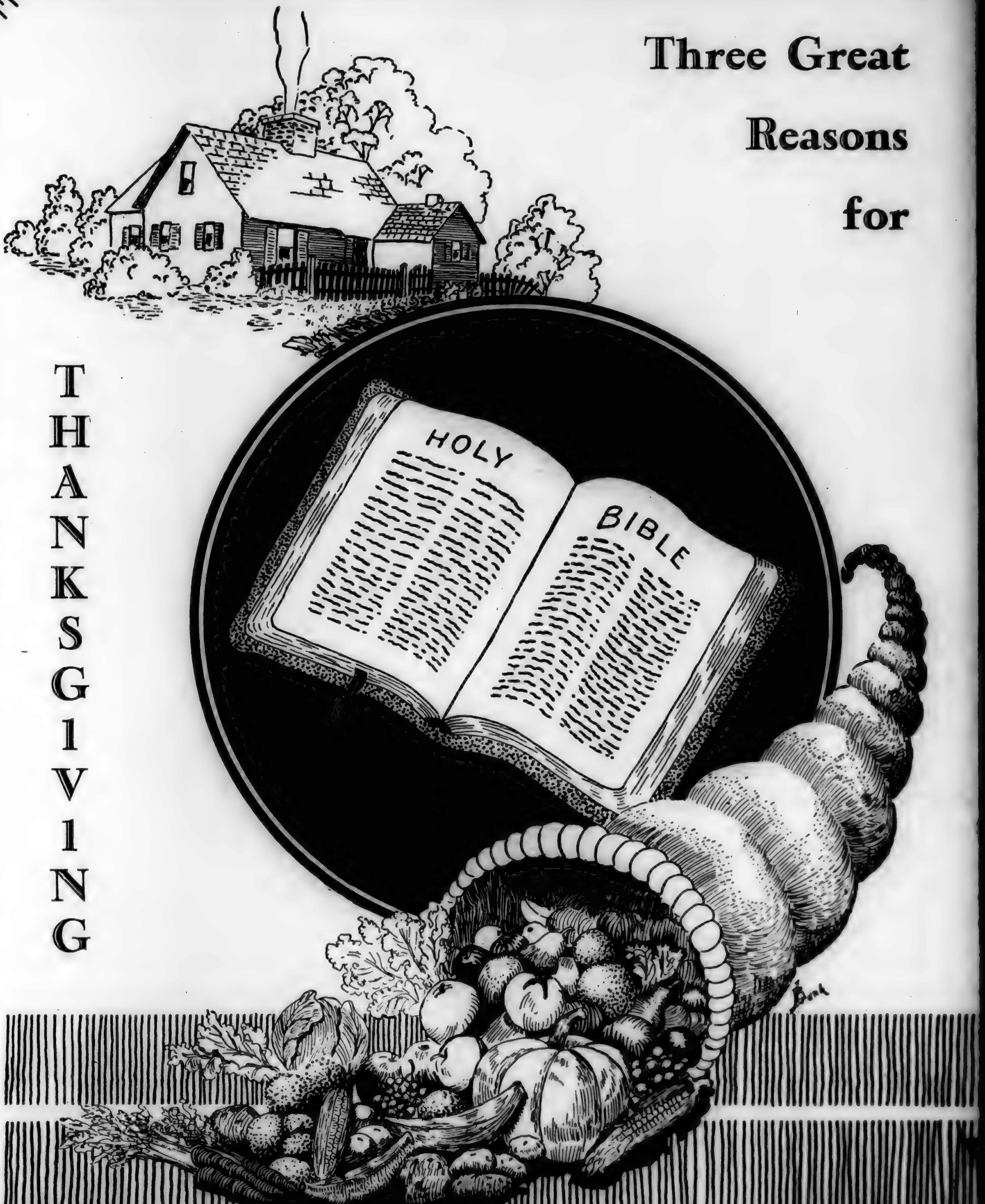

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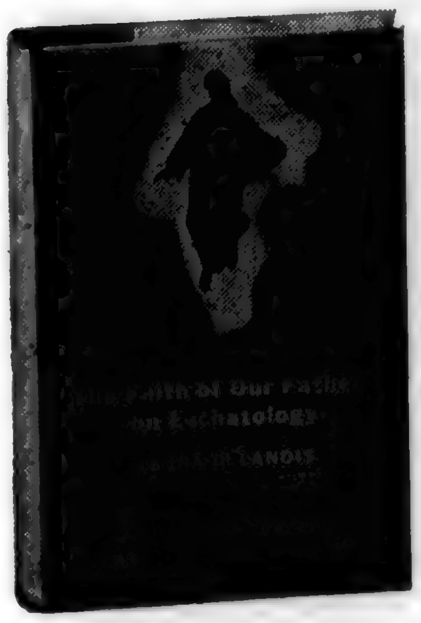

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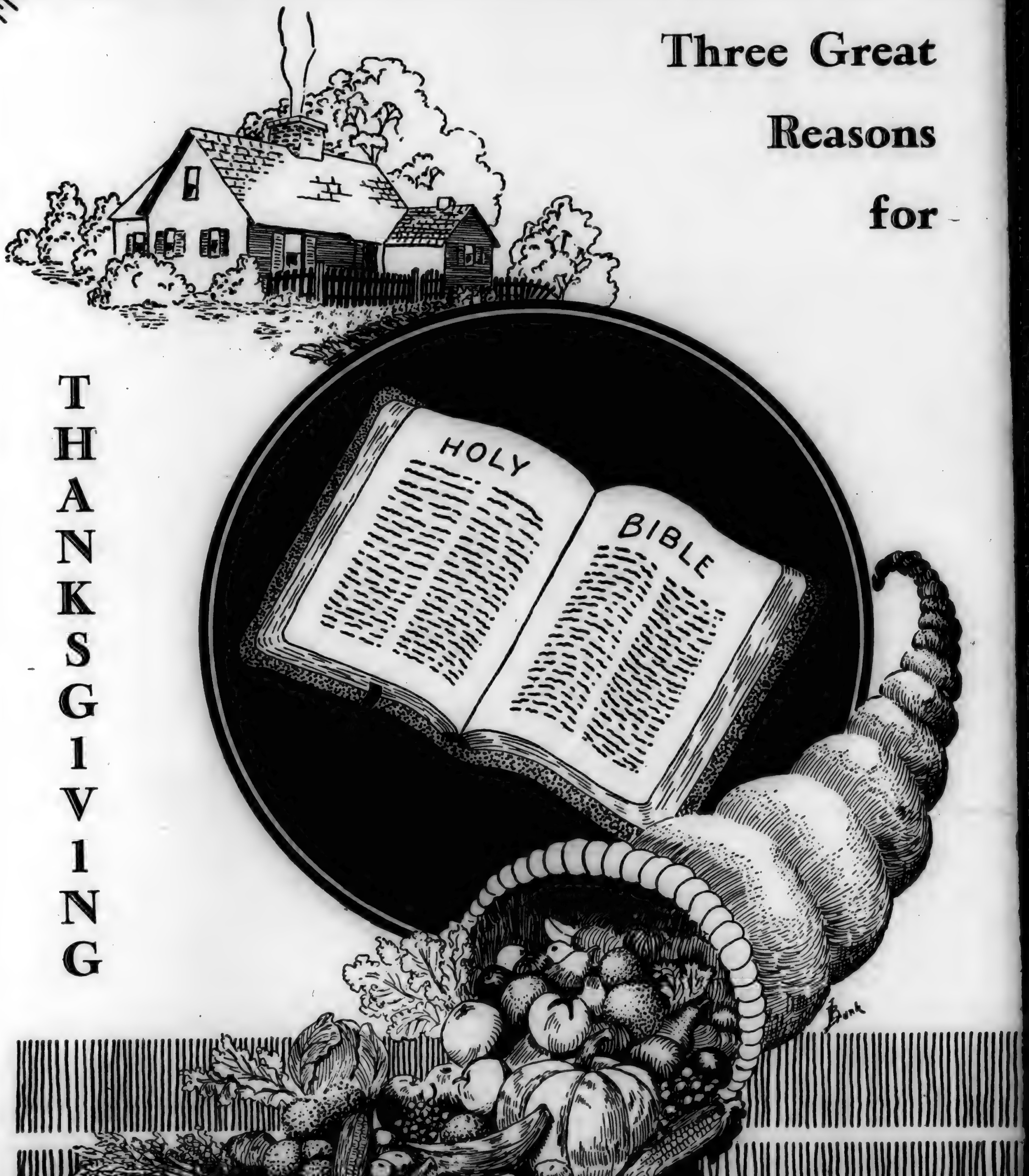
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THE DESERT AND THE ROSES

A Missionary Story

BY URSULA MILLER

AMY had always had a deep desire to be a foreign missionary. Hindered by circumstances unavoidable she decided to be one anyway in the homeland. Then, when deep trouble entered her life, she became disgruntled — for a while. She could not help noticing the many kind deeds of her neighbors to her in her trouble. The verse, "the desert shall rejoice and blossom as a rose," took on a new and significant meaning for her. Her heart, as she interpreted it, was the desert and the lovely acts of kindness one can do day by day were the roses. "A cup of cold water" is after all a very little act, yet the Master took note of it.

* * *

"Well, how does it strike you?" Karl asked inquiringly, hopefully, hesitatingly.

"Why, just fine," Amy replied looking around the room, looking anywhere except at her husband. She had said "fine" and she tried to act and pretend "fine" before the too observing eyes of husband and son; but in her heart she loathed it. The house, the wide, wild, windy open spaces, the sprawling city miles long but with little else to recommend it, the ugly, low house, the barren wind-swept lawn and garden, she thought. "Fine," she insisted to hide her real feeling.

"It looks pretty decent to me," Karl said happily. "And how lucky we were to get a house at all the way things are!" As an afterthought, he added, "We always have been lucky."

"I'll say we have," proclaimed a new voice, a frail voice from out of doors. "Say, Mom, you sure are a good sport to like all this change."

"So are you, laddie-boy," said Karl and Amy to their son.

Allen had been as strong as any child through infancy and early preschool days. Even in the early grades he was well and strong. However, after a tussle with pneumonia one winter in his tenth year he was frail. Thus in the intervening years he became really ill. Finally the doctor told them plainly that his lungs were very bad and that he had to be taken or sent to a higher and drier altitude.

Amy was appalled. True, she was devoted to her only son. She loved him better than life. But they had no money. They had a lovely home and Karl a good job. It had meant selling the house, leaving the job. It meant leaving their friends, good schools, a church they all loved. To Amy, devastated in heart, desolate in spirit, it meant no less than leaving everything; because she had no faith in any country, other than her own, as a place for her sick son. She knew he would die, so why go—the advice of doctors to the contrary? Therefore, from the very first of her son's illness she had been discouraged, desolate. "We are mighty lucky to get a house with a tiny terrace all around like this one has, if I have to be out in the sun all the time," boasted Allen.

"You said it, son," agreed Karl.

* * *

The rebellion of the cactus and the desolation of the sagebrush grew and took of the heart of Amy at the "flings and arrows of outrageous fortune" which life gave her down the lane of time. Her plans for her life had not matured and she was bitterly resentful. All this she tried to hide from her husband and her son. And really she did very well at it, for she was a very fine human being for all that. She often recalled the various chapters of their life: first in college she and Karl had dedicated themselves to foreign mission work; then Karl became ill, which blocked their way. The next time they were to go conditions in the lands across the seas made it impractical for more workers to be sent. Later as their dream of service in a foreign land became dim they spared no effort to serve God at home. And now this! Way out here in a no man's land was heartbreaking to Amy! It seemed to Amy in her self-abasement that they must just not be as nice as other people, or such huge and devastating trials simply would not come to them. Life was so unfair; when you had such high ideals and tried so hard to do right.

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* * *

"You got the blues, honey?" spoke a soft voice near by. Amy turned. There stood an exquisite woman, dark of face, white hair, small.

"I'm your close neighbor. And I thought after two or three weeks you'd be leaving us as I watched you about your work."

"Why, how could you tell?" gasped Amy amazed. I hid my feelings better than that, I hope.

"People are all alike," this amazing person went on. "You have only to consider how you feel about something—then you know how others feel." As she spoke she picked up a paring knife and set out to help Amy whose blues were rather bad this morning.

"Where there's sickness there's an awful lot of work," she kept on working and talking, not heeding the fact that her talking elicited no replies.

"One thing, everyone is thankful that the boy is so much better."

"Why, how can you tell?" Amy was startled. Did her neighbors know everything about them? She had paid very little attention to them.

"Oh, that's easy. We all know that. You are really a very lucky woman. Such a fine husband with a good job; such a fine son getting away from death's door fast; a lovely home when many people right here in our city live as they can."

"I—I hadn't just thought of these things," stammered Amy timidly.

"A woman in a home doing the work she should be doing, and reaching out helping hands to others as she can is the greatest missionary on earth." The neighbor helped for an hour or more before leaving, and later as Amy considered the matter it seemed to her that she had never received a formal call since coming to the west. Yet after each casual call she felt much better. Her neighbors came to the kitchen as she was working, talking, and working with her. And finally as she glanced out of her windows she no longer saw only the hot, white sifting sand, the sage brush, and yucca plants; but she saw the spirit of kindness expressed in little everyday helpfulness and good cheer. Unconsciously she hummed a little hymn as she stepped out where her sick son lay getting healing for his sick body even as she had received help for her sagging soul.

"Hi, Mom," he greeted her. "Isn't it just grand here? Out here in the west, I mean. I'm just lots better."

"If you're that much better, you just get up and help your mother work," she responded gaily.

"Yeah, someday. But, you know, I was just pretty sick." There was a pause; then Allen continued, "We really have the cutest little house, Mom. So low and nice; and enough room. Why, I like it better than our house back home." Such a possibility had never occurred to Amy that anything here could be as nice as "back home"! Still, the suggestion made an opening wedge in the dearth of her soul. She had embroidered her former life with a grandeur that the vast distance merely enhanced.

"I met a couple of the fellows, too," Allen said. "Decent chaps they were, too. They said now I'd made the turn to getting better I'd likely be well enough to go to school next winter." Allen spoke in utter faith. But Amy was astounded at such a revelation of faith. Thus the days passed and the period of adjusting with it. The rebellion in Amy's soul was fighting a losing battle with the roses of everyday living.

* * *

As the boy's body waxed stronger and stronger so each day the soul of Amy was cheered by lovely contacts with her delight-

(Continued on page 346)

CHRISTIAN MONITOR

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AFTER FORTY-ONE YEARS

A Thanksgiving Story

BY ELLROSE D. ZOOK

OH, it's so good to see you back home again, even though it will be for only a few days!" Mary smiled as she jerked open the door to welcome James Morton.

"Yes, it doesn't seem like Thanksgiving unless I'm at home. It's for only a few days and they'll likely go too rapidly."

After a pause, James asked, "Are you too busy to go for a short drive this evening?"

"Why, of course not; I'll hurry with my work. What time do you want to leave?"

"Would 5:30 be too early? We'll have supper over at the Mountainside tearoom."

"I'll try to be ready," Mary answered.

"Thank you," and James returned to help his brother Ben as much as he could with the evening chores before he left.

"You back already, Jim?"

"Yes, we're going out for a short drive this evening."

"The car is clean and ready to go; I suspected you'd be using it."

"Next year I can take over the farm and you may start college as we had talked about. I can scarcely wait until graduation. The courses in agriculture are most inspiring."

Ben smiled a bit; he had been living on the farm and had a more practical aspect towards farming. He felt sure, however, that Jim would come through all right.

"I don't think Mary wants to farm. You haven't been around here as much as I have the last few years. If it wouldn't be for her mother not being very well, she wouldn't be here now."

"Why do you say that, Ben? You should tell me everything you know so that I will know what to do."

"I don't agree with you, Jim. You'll do better to work out things yourself, much better."

James was quiet as he helped with the feeding and getting ready to milk their herd of Jersey cows.

As they were about to start to milk, Ben asked, "What time did you want to go?"

"I ought to go now, but I don't like to leave you with this milking."

"Go on," and Ben with a wave of the hand, continued, "I've done this milking before alone, and I can do it again."

James and Mary took one of their favorite drives over the mountain to one place that held memories of former times. On their way up there was a place in the road which offered an excellent view of the countryside below, as well as a picturesque view of the setting sun. The road had been widened and a place for cars to stop was built to the very edge of the steep mountain.

"It's a bit early for supper; let's stop for a few minutes."

"Fine. It's a lovely evening and the sun will be beautiful as it sets behind the mountains."

As they watched the radial shafts of gold turn to red and from red to merge into twilight, Mary said, "Did you enjoy your schoolwork? Are you sorry that you majored in agriculture?"

"Oh, yes, I enjoyed my work very much and I am not sorry at all that I majored in agriculture. There is nothing more fascinating to me than working about livestock and in the fields. One seems so near to God in the open fields where he can observe Nature in all her beauty."

AUTUMN

By Ursula Miller

God made the autumn! Lovely, flaming trees
Wearing their brilliant gowns of gorgeous hue,
Vivid in gala dress, and radiant as the dew,
Proclaim a Master Hand has made all these.
The bronze and green, the lavender with ease,
Present a skillful and exquisite view.
Thus as He smiled the autumn picture grew
And He designed the colors that would please.

The autumn is an afterglow sublime!
The gardens and the fields now find brief rest.
Their yield by handfuls in the growing time
Has given food, and man is thereby blest.
The autumn is a painting, song, a rhyme,
All by the Great Magnificent expressed!

Protection, Kans.

"Yes, but farmwork is more than that; it is hard work, and one scarcely has time to listen to the birds and to look at the flowers and watch the sunsets and appreciate the colors of the fall."

James was quiet; then he remembered what Ben had said about Mary's not liking to farm.

"Well, I may be a bit dreamy and impractical, having been off the farm for a few years. What you say is true, but with modern conveniences it need not be so hard as it used to be. The hours can be shorter, except perhaps at harvest time. Anyway, I believe a person is always rewarded for what he does, if not in money then in some other way."

"It may be, but I still believe that one can make excellent contributions to the welfare of humanity in other occupations."

"That is true, and I'm sure everyone has his part to do."

There was a short period of silence and then James ventured, "Don't you think Ben has done a lot to keep the farm looking good?"

"He has surely done good work, and I know he wants it to be in good condition when you take over next spring. It's one of the nicest farms around, and I like very well the way the buildings are arranged," and they both looked from the car window down onto the countryside and saw in the dim dusk the buildings as though they were playhouses set on a checkerboard.

"Shall we call it our farm, Mary, instead of just mine?"

Mary was silent as she continued to watch the last glimmer of light in the disappearing rays of the setting sun.

"I'm sorry, but I want to take up nurses' training and in that way I feel I can make my contribution in life. That is the way I want to do my part. I'm afraid you won't understand this new idea. I didn't write it to you because I wanted to be with you when I told you."

"Do you think the work on a farm will be too hard?"

"No, it isn't that or I would not have thought of nursing."

"Mother is going to move to town; we have a place for her already, and the house and the farm will be ours. You know it is more than half paid for and besides helping

Ben when he finishes college, we should soon have the other half paid for."

"Jim, I know you would do all in your power to make me happy and have things as I would want them. But the call is clear, at least it seems to be. Maybe I have not sought for the best solution in answer to the call, but—"

"Well, Mary, I've done hard things in life and possibly I will do more, but this will be one of the hardest. I want you to be happy, and I shall do my part. If it is all to end like this, I'll be resigned. We have been childhood sweethearts, friends in youth, and now almost life companions. Would you want me to change my occupation; say, be a doctor?"

"Oh, don't talk that way; you must not look out for me. I'll take care of myself. As soon as I can, possibly next year, I'll take up nurses' training and in a few years I'll be a nurse in a Christian hospital."

"Shall we leave it with the Lord, Mary?"

"Yes," Mary's answer was quietly but firmly made.

"It's dark now; we had better go to the Tearoom. They'll be serving dinner."

"I'm not very hungry, but the Tearoom is a lovely place."

"I'm sorry I may have spoiled the evening for you."

"You didn't at all; I have enjoyed it and I'm sure we both will," and although outwardly it was an enjoyable evening, inwardly there was a battle raging in each heart.

* * *

James Morton returned to the college campus only for a few days when one evening his roommate came into the room.

"Hey, Jim, here's a telegram. Just brought it up from the office," and Bill threw it on Jim's study table. Jim opened it so quickly that he tore part of the telegram.

Under the desk light Jim read while Bill stretched over the bed, watched and waited. Jim dropped the telegram and was silent.

"Anything serious, Jim?"

"Yes, my mother's best friend died," Jim was a bit cautious.

"Who is it?"

"Mrs. Branson."

"Mrs. Branson? That's not Mary's mother is it?"

"Yes. She hasn't been strong for years. What shall I do?"

"What do you mean?"

"I ought to go home, and I just came from there."

"Well, if you want to go, go. Call the Dean and tell him."

"He may be too curious, and I wouldn't know what to answer him."

"If you want to go, go; that's my advice."

To Jim's amazement the Dean gave him permission without asking any embarrassing questions and James was again on the way back home.

James and his mother attended the memorial service and saw Mary's mother laid to rest in the quiet country cemetery. He and his mother had been over to the Branson farm quite often during those dark days, giving comfort where they could and helping with the work that needed to be done.

On the way home from the service, Mrs. Morton looked at James and said, "That is life, Son; do you understand?"

"As well as a young mind can, Mother," he assured her.

"Youth is full of plans and dreams and visions of great things, and that is right. Sometimes they don't all work out as we expected. Sometimes one sees only the dark side but often God has much better, more mature, and happier plans than one's mind can ever think out for itself. One must be ready to meet these changes when they come."

James knew that his mother very seldom talked like this and then only on serious occasions when she felt that James was in need of advice.

"I'm so happy that you came home, James. We thought we would tell you and leave the decision up to you."

"Part of the credit goes to Bill. I was hardly able to decide myself."

"Mr. Branson expressed his appreciation of your sympathy and respect."

"I didn't quite understand what you meant about the plans, visions, and so on that you mentioned."

"You lost your father and that saved you from going to work in the factory. I prayed hard for you and it was a tremendous price, but it saved you from the dirt, noise, evil, strikes, and the Lord knows what, of factory life."

"I see; I think you are a little overconcerned about city life, but I know what you mean."

"But what about Mary, Mother?" This question was burning deeply in James' mind.

"I think that will work out all right provided you have been fair to her."

"Why, Mother, I couldn't have been more fair to her. I would not have come if I had not been fair."

"You needn't go into details; I'm just mentioning it to you. It will work out all right, I'm quite sure."

* * *

Another Thanksgiving Day was now approaching, and James and Mary Branson Morton were making plans to celebrate their fortieth wedding anniversary. Father Morton had just come into the kitchen with a basket of groceries for their Thanksgiving dinner when he looked at Mother Morton and said,

"Why, Mother, have you been crying?"

"Do I look like it?"

"It does a bit."

"Well, I can't understand why we can't have any of our children with their families for Thanksgiving dinner. Here is a postal from Helen and Ruth and both say they are too busy at the hospital. Harold and Robert seem to have appointments for that day and can't come. Jerry and Ben seem to be going to their wives' homes. Here we are trying to celebrate our fortieth wedding anniversary and can't."

"It puzzles me a bit, too," Father Morton began. "But we'll not let that keep us from enjoying Thanksgiving Day. Let's invite someone else. Possibly we should invite some that are not so fortunate as we are. Maybe this is a rebuke to us for always having a good time among ourselves."

"All right," Mother Morton brightened up, "let's invite the Wringles. That would be Mr. and Mrs. Wringle and their ten children. They've been members of the church only for a few years and how they'll enjoy it! You go over right away and ask Mr. Wringle before he goes to work."

Father Morton soon returned smiling, telling Mother Morton how happy they all seemed to be at the invitation, and Mother Morton set to work at once preparing the dinner. Father Morton bought the turkey and dressed it, and the dinner was being planned and prepared in the days that followed. The Thanksgiving services were to be held in the evening, and that left the forenoon for preparing the meal and the afternoon for Christian fellowship.

On Thanksgiving Day in the morning there was a knock on the door.

"Oh, here are Helen and Ruth," Mother Morton jerked open the door. "I thought you said you were too busy to come today."

"Congratulations on your fortieth anniversary," they laughed and placed their luggage in the corner and laid a few packages on the table.

Mother Morton looked at Father Morton curiously.

"I was afraid of this, but I didn't want to say anything," Mr. Morton smiled.

"What's the trouble?" Helen looked at Ruth.

"Well, it's like this," began Mother Morton, "no one would come for celebration on Thanksgiving Day so we invited the Wringles today for dinner."

"Oh!" the girls sighed. "That'll be all right. We should have told you, I suppose, but we wanted to surprise you. The Wringles will enjoy it, too. It will help them a lot."

It wasn't long until Harold and Robert both came with their families. Both of them had been able to give sufficient reason for not coming at their parents' invitation. Mother Morton thought it was on account of appointments. Then came Jerry and Ben with their families and the Thanksgiving dinner. Then came the Wringles and their family. They thought that the Mortons had undertaken to entertain a rather large crowd for Thanksgiving Day, but no one let the Wringles in on the mistake and all had a very enjoyable Thanksgiving Day.

In the afternoon a number of neighbors and friends came in and congratulated the Mortons on their fortieth anniversary and brought gifts fitting for the occasion. The Wringles thanked the Mortons for their kindness, and Mrs. Wringle said that this was one of her happiest Thanksgiving Days and that she appreciated her fine neighbors.

That evening after the Thanksgiving Day service at the church, and after Helen and Ruth had retired, Mother and Father Morton reminisced quietly to themselves.

"This has been one of the happiest Thanksgiving Days I've ever had, even though I don't think I was ever more tired than I am this evening," Mother Morton began.

"Yes," Father Morton's eyes twinkled. "We had guests for Thanksgiving after all our anxiety over having no one accept our invitations."

"We have a faithful and thoughtful family of sons and daughters and grandchildren. They are always so good to us. That is one thing we can surely be thankful for this year, and we can appreciate them better than ever before."

"Well, Mother, you remember forty years ago?"

"I'll never forget our wedding day forty years ago; nor will I ever forget our supper at the tearoom forty-one years ago when I had made plans for myself."

"Your dreams have more than come true. Instead of your two hands you have four hands nursing the sick. You have in addition two hearts and minds ministering to spiritual needs, and you have two sons on fine farms. I think you have done quite well, Dear."

"Why surely, it is clear now. Anyone can look backward, but it takes a lot of faith to look forward. But I have never had a more thankful heart than I have this evening because we trusted God and waited for Him to help us work out our plans."

"This has been one of the most blessed Thanksgiving Days I have ever had, and you have done much to make it so," Father Morton replied quietly.

Scottdale, Pa.

POEM OF THANKSGIVING

BY VESTA P. CRAWFORD

Do you know that one of the most famous American poems was written by an English woman? "The Landing of the Pilgrims"—that classic of history and poetry—that brief epic of the beginning of America—was written by a woman who lived across the sea.

In the year 1793, Felicia Hemans was born in the great city of Liverpool, on the western coast of England, fronting the Irish Sea. Busily in the harbor, ships from the seven seas loaded and unloaded their cargoes, plowed into the waves, outward bound, or sailed into the home port. It may have been that the sight of these ships, and the stories she heard of far places, inspired the English girl to write of many lands and many people —places she had never seen and people she would never meet.

Felicia Hemans wrote lovely lyrics about Rome, Alexandria, Bengal, Malabar, the lofty Alps. She wrote of Cleopatra and Helen of Troy, of the sea kings of Scandinavia, and of Theseus, the hero of ancient Greece. Also, in her wide range of subjects, she spoke with rhythmic melody of the white sea cliffs of England, the meadows and the moors, the roads and the rivers, the quiet highland lakes. She wrote of ancient England and of the England of her own day; but most interesting of all to us, are her American subjects.

She wrote many poems dealing with places she had read about in diaries, journals, and travel books. She described these places even better than some eyewitnesses might have done. She was interested in the stories of early American history and particularly in the Indians and their habits, which seemed very strange to the English girl. Her vivid, and surprisingly accurate imagination, clothed the people of her poems in wonderful apparel and created for them strange adventures in the New World.

Next to the "Landing of the Pilgrims," the most famous poem on an American subject is her remarkable story of John Smith and Pocahontas, which she called "The American Forest Girl." You will recall the story—John Smith, a leader in the Jamestown colony of Virginia was taken captive by the Indians and sentenced to death. At the last moment, Pocahontas, daughter of the powerful Chief Powhatan, threw herself in front of the captive and begged her father to spare Smith's life. The chief relented and the Englishman was freed.

Interesting as it is and vividly related, this poem is not so well known as it should be, but there is scarcely an American who has not heard time and time again, that immortal poem—"The Landing of the Pilgrims." It has won the heart of America and so well does it express the history of the Pilgrim Fathers that we have accepted this poem as ours—a gift from England across the sea.

It was late November in the year 1620. One hundred and two persons set foot upon the shores of a strange new land. An alien land whose very coast gave no sign of welcome. Somber, forbidding, the rocks reared strange forms above the sea, and inland the forests stood hiding in darkness their age-old secrets.

LANDING OF THE PILGRIMS

The breaking waves dash'd high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches toss'd,
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moor'd their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;
Not as the flying come,
In silence and in fear:
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free;
The ocean eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared—
This was their welcome home.

What sought they thus afar?
Bright jewels from the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.
Ay, call it holy ground,
The soil which first they trod;
They have left unstained what there they found,
Freedom to worship God.

—Felicia D. Hemans.

"And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore."

The bark was the Mayflower—a ship that had sailed for many weeks across the wintry Atlantic. A small ship and frail, yet it carried a cargo of brave, courageous wanderers, who called themselves Pilgrims. Pilgrims, because they had faithfully read their Bibles and found there a reference in the eleventh chapter of the Epistle to the Hebrews, which tells of "strangers and pilgrims on the earth" who "seek a better country."

The words of the poem describe an incident that is also carved on the bronze tablet of the Pilgrim Monument at Provincetown, Cape Cod. "On November 21, 1620, the 'Mayflower,' carrying 102 passengers, men, women, and children, cast anchor in this harbor, 67 days from Plymouth, England. On the same day the 41 adult males of the company had solemnly covenanted and combined themselves together 'into a civil body politik.' This body politic established and maintained on the bleak and barren edge of a vast wilderness a state without a bishop or a priest; a democratic commonwealth."

"There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth."

Among these first settlers of New England were names now revered in the annals of history—William Bradford, a wise and able governor of the colony; Edward Winslow, who negotiated the peace treaty with the Indian Chief Massasoit; the noble William Brewster, chief elder of the church. There was the valiant Captain Miles Standish, whom the poet Longfellow describes as "short of stature . . . but strongly built and athletic; broad in the shoulders, deep-chested, with muscles and sinews of iron."

The Captain's scribe was John Alden, the youngest of the men who came in the Mayflower, "fair-haired, azure-eyed, having the dew of his youth and the beauty thereof . . ." Among the women was Priscilla Mullens, patient, courageous, and strong—Priscilla, the Pilgrim maid who married John Alden the man that lived longest of all those who came in the Mayflower.—The Watchword.

HUMILITY

Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the colt and patient lamb; of all fowls, the mild and guileless dove. Christ is the Rose of the field, the Lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm; but in a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man.—Pentecostal Evangel.

CHRISTIAN MONITOR PULPIT

ACCEPTABLE THANKS

BY JOHN S. HIESTAND

TEXT: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.—I Chronicles 29:11-13.

An implication in the subject of this message is that there is a possibility of rendering thanks unacceptable to God. To those who rendered unto Him lip service only Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8). This serious indictment was issued not against publicans and sinners or even the vilest men of Jesus' time, but against the religious men of His day—Scribes and Pharisees. These men doubtless said many high-sounding and beautiful things about God, but the fact remained that their hearts were occupied with anything but Him. Yes, Jesus said that they even worshiped Him, but He classed it as vain worship. May the Lord deliver us from rendering lip service only, and may the Holy Spirit clearly reveal to us what is "acceptable thanks" unto our Father God.

First, why offer thanks? Are not many of the blessings which I have enjoyed during the past year the result of my own planning and hard toil? Are they not mine to use as I see fit? Thus reasoned Nebuchadnezzar of old when "at the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty" (Dan. 4:29, 30)? The words of this brazen monarch had not been more than uttered when there fell a voice from heaven sounding God's sentence against a man who could feel so self-sufficient. Why am I so deeply indebted to my heavenly Father? Because, "Naught have I gotten, but what I received; grace hath bestowed it, since I have believed." The words of the Apostle James are also very applicable here: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." I owe God sincere gratitude because I have not merited even the least of His blessings, temporal or spiritual. I owe Him thanks, because I am eternally indebted to Him.

The second question confronting us is, Who offers acceptable thanks? When Thanksgiving Day rolls around again many Americans will go to a house of worship and lustily sing songs of praise and possibly say prayers of thanks and gladly affirm to the beautiful truths uttered by the minister on the theme of thanksgiving. And after having thus spent a fraction of a day, they will probably return again to their daily rounds of duty, consuming their blessings upon their lusts. Who offers acceptable thanks? He who out of an honest heart acknowledges not only the gift, but the giver. Jesus was very sensitive to this. "Were there not ten cleansed? but where are the nine?" Where are the multitudes who should be praising God for His goodness today? Maybe like the thoughtless lepers, lacking reverence for gift and giver alike, they are bringing the plague of poverty upon themselves again. There is duty and beauty in gratitude. "Singing and making melody in your heart to the Lord." He hears, for He has a good ear for heart music. If Christians praised God more the world would doubt Him less.

But we forget, and that forgetfulness is a sin. The Israelites entering Canaan were warned: "Beware that thou forget not." They were to remember gratefully the God of might who had brought them in, and remembering they were to give Him both gratitude and obedience. Later the Psalmist urged: "Forget not all his benefits."

With all the existing confusion, uncertainties, and distractions of our day, we are still recipients of the bountiful blessings of our blessed Lord. How sinful for me as His child not to allow Him to exercise His sovereign rights in my life! Ere I made this surrender, I fell short of rendering unto Him acceptable praise. How utterly ungrateful is this pleasure-mad world, accepting from His kind hand innumerable temporal blessings and at the same time refusing the greatest gift of His love for every soul! A portion of Paul's charge against a guilty world is contained in these words, "Because that, when they knew God, they glorified him not as God, neither were thankful" (Rom. 1:21).

Another question on this subject which demands an answer is, How can I best express my gratitude for all God's tender mercies? Simply say, "Thank You, Father," and do not always wait until prayer time to tell Him so. How it must delight His heart to have His child look up into His face, if just for a moment at times during a busy day, and gratefully acknowledge some favor or blessing! Do we not expect the same expression from our friends and children? This "Thank You" will be acceptable to God the Father when by the proper use of His gifts we have proved our appreciation. No parent would consider his son a grateful child, regardless of how lavish may have been his word of appreciation for gifts received, if that son should use those same gifts to bring disgrace upon the one who gave them. How often we find ourselves guilty of misusing God's blessings to us, reflecting the lack of appreciation and ingratitude in our heart for His concern in us!

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 4:17)? The heart that is truly grateful will not withhold help from those in need. We generally think of this verse of Scripture in relation to our responsibility to share material blessings. But how much more should the same truth obtain in relation to our responsibility to meet spiritual needs! Surely no child of God who is truly grateful for what God has done for him in salvation, will be content until he has complied with all the will of God for his life in helping to meet the crying need of a lost world. Jesus said, "If ye love me, keep my commandments." One of those commandments, binding upon us as His children, is, "Go ye into all the world, and preach the gospel to every creature."

True gratitude is invaluable, first, because of the fact that the Lord said, "Whoso offereth praise glorifieth me." And in the second place it makes rich. "Thankfulness makes our blessings doubly blessed. It makes the ordinary and simple gifts of God shine with a morning luster and exude the rarest perfume. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us. If thankfulness does not create new roses, it paints a finer hue on those we have; if it does not load our table, it puts a delicious sweetness in our simple fare; if it does not clothe our bodies in costly raiment, it lends a sweetness of behavior to our bodies, so that we do not need such raiment to make us attractive."

Let us therefore offer unto God "acceptable thanks," for the Lord Jesus Christ of whom the Revelator said, "And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). Unto Him be glory and praise forever. Amen.

Maytown, Pa.

"Forming the habit of minimizing one's difficulties and of making the best of everything that comes, will have much to do with one's success and happiness."

Editorials

Thanksgiving

Thanksgiving day as we know it in America had its origin with the Pilgrims, who landed at Plymouth Rock in December, 1620, and who observed a special day of thanksgiving the following fall when they had gathered in their harvest. The story never seems to lose its charm, and so it is told over and over again. Reasons for the grip which it has upon the American people may be because it portrays in a concrete way not only the religious fervor and devotion of these early settlers of our land but the practical expression of the Christian faith which they came to America to perpetuate. This acknowledgment of God as the Giver and Sustainer of life was typical of the spirit which actuated the founders of the colonies and later of the nation. It is a distinctly American heritage which we should cherish highly.

But special days of thanksgiving did not originate in America. In the Old Testament we are told of two great annual feasts, Pentecost and Tabernacles, which were associated with the harvest and which could be called special seasons of thanksgiving. The harvest meetings held in the Mennonite Church and other churches seem to be a continuation of that idea.

Thanksgiving Day is a unique holiday. It commemorates no great events, either religious or national, but it is annually proclaimed by the executives of the nation and of the states. It has its roots in both national and religious experiences and sentiments. Perhaps it could be said that it is the only national religious institution, the one day on which the rulers of our land request us to go to our houses of worship to return thanks to God for the blessings which we have received from His hand.

As each recurring Thanksgiving season comes to us we can with profit ask ourselves the question, What do I have to be thankful for this year? We realize in a general way that we have received many blessings, but a little enumeration can be of help to us all, although we should not be coldly calculating or mechanical.

First we might think of the common, everyday things which we are apt to take for granted and which may be among the hardest to think of in terms of gratefulness to God. Among these are the air we breathe, the water we drink, the food we eat, the clothes we wear, the sunshine and the rain, the beauties of earth and sky and nature in general. We should be thoughtful enough of all these temporal blessings to give God the credit for them, for He ultimately is the Giver. Let us give thanks for them in the spirit of the little rhyme by Maltbie Babcock:

> "Back of the loaf is the snowy flour,
>   And back of the flour is the mill;
> And back of the mill are the wheat and the shower,
>   And the sun, and the Father's will."

At this Thanksgiving season we have especial reason to thank our heavenly Father for the bountiful harvests with which He has blessed us this year, when millions of people were in great need of food. Harvests of both wheat and corn were record-breakers this year. This gave to many people who have had inadequate food rations the assurance that they might have more to eat this year than in the immediate past. It gives us the privilege to continue to share of our abundance so that the undernourished peoples of the world may have to eat. Let us make our Thanksgiving this year really one of grateful worship, but let us make it practical too in this that we remember the hungry and the cold, the sick and the imprisoned, as our Lord commands us to do. God is not responsible for these conditions in the world today, for He has given an abundance of all the necessities of life, but man by war and waste has brought on what has been and still is unparalleled physical need in the world. Thanksgiving time is a singularly appropriate time to send clothing, or food, or money for relief of the suffering of the world today.

Let us not forget to thank God for the blessings of the home and the church. These are two great institutions of God for the happiness and blessing of mankind. When we come to enumerate the blessings of the Christian home and the Christian Church words fail us, but all of us can think of many things in these intimate realms that are tremendously significant to us, and they are all gifts of God.

And finally let us not forget to render thanks to God for the greatest of all His gifts—His only begotten Son who came to earth as our Saviour and who is now our ascended Lord. Through Him and His Holy Spirit we receive all spiritual blessings. "Thanks be unto God for his unspeakable gift."

Missionary Day

Missionary Day has become another day of special significance in November for many of the congregations in the Mennonite Church. The missionary cause has received much impetus in interest and inspiration and contributions through the observance of this day throughout the years. It is then that the returns of the savings boxes and missionary investments of children, young people, and adults are usually brought in. It is then that special missionary messages are given in the Sunday school, from the pulpit, and in many instances in special meetings in which missionaries from the field are speakers.

For many years the Mennonite Board of Missions and Charities has prepared a special Missionary Day bulletin in which missionary information is given for the benefit of those who wish to observe Missionary Day as well as to give facts and figures concerning the various mission fields and charitable institutions. Every one should have access to this bulletin, which will soon be mailed out throughout the church. It gives a directory of workers in the missions and institutions and thus makes us acquainted with the persons who represent us in our mission and charitable endeavors. With this information at hand we can more intelligently give and pray for the work.

The bulletin calls attention to some of the new fields where work has just been opened up or where it is contemplated. Among these are Puerto Rico, China, and Uruguay. These new fields should have our prayers and interest.

In our observance of Missionary Day we should also take note of the work conducted by our district boards and local congregations, work which is sponsored more locally than that conducted by the larger missionary boards of the church. This work too is very important and should not be overlooked as we take a view of the mission opportunities, possibilities, and responsibilities that come to us as a church, as congregations, and as individuals.

We shall close with these quotations from the Missionary Day bulletin: "Special days! Missionary Day! Should not every day, the whole year, find us missionaries? Thanksgiving Day! Is such a day necessary for thankful people?

"Yes, we need such days to keep ourselves alive and alert to great truth and principles. God commanded Israel to observe carefully three annual feasts 'that thou mayest remember' (Deut. 16:3). Three times a year all males were to appear before Him, 'and they shall not appear before the Lord empty' (Deut. 16:16). They were not to forget at other times what God had done for them, but these were great refresher seasons. So we observe days not for merit, nor to be justified by such observance. As often as we observe Missionary Day, we do it to stir up our pure minds by way of remembering the Commission of ambassadorship which we have from the Lord.

"For the whole year we are interested in missions and missionaries. We give regularly, but on Missionary Day we review our Commission from the Lord, bring in our savings, have our children bring the fruits of their investments, then take a review of what has been done, a view of what we are doing, and get a preview of what needs to be done."

May we observe Missionary Day with that motive and spirit.

CHRISTIAN LIFE

THANKSGIVING MEDITATIONS

BY ELIZABETH SIEBER HERNLEY

"What a wonderful country this is!" exclaimed a neighbor of mine, a naturalized citizen of this country. "My son is making enough money every day to buy three bushels of wheat." The ring in his voice, as he made the statement, set me to thinking.

Why had he measured the reward of a day's labor by the amount of grain it would buy? I suspected that the tone of his voice was itself a prayer of thankfulness to God that he and his family were living in a country that produced so bountifully. I thought of the call from the starved areas in Europe: "Send wheat — wheat — more wheat!" To them, wheat is flour—wheat is bread—wheat is food that preserves life, builds bodies, prevents diseases. To them wheat is life. Was it possible that my neighbor knew by experience how precious wheat could be? Did that explain the lilt in his voice when he said, "My son earns enough money each day to buy three bushels of wheat"?

I began to recall some of the facts I had heard about my neighboring friends—how they had come to our country after the last war, from a section in Europe that had furnished the battleground of some of the heaviest campaigns of the war. Suddenly I was overcome with a feeling of awe. No wonder he measured a day's wages in wheat! No wonder his voice had taken on the tone of a reverent prayer of thanksgiving at the very mention of grain! Then my thoughts went in rapid succession to bread—flour—and grain; to seedtime—and harvest—and the Lord of the harvest.

The first Thanksgiving Day was kept as a holy day. After the first bitter winter of cold, starvation, disease, and homesickness in this strange land—then wilderness—spring came. The Pilgrims sang again, and blessed God for His mercies to them. In the fall when their scanty but sufficient harvest was gathered in, their gratefulness knew no bounds. The only logical way to express their deepest feelings was to set aside a certain day for special prayer and thanksgiving to the One who had guided them and blessed them so bountifully. I think of all days this must have been the most meaningful for that small band of valiant people. They had seen many of their group die because sufficient food was not available to keep the bodies strong enough to resist disease—and yet they lived! They lived to see seedtime—and now, blessed harvest! Indeed it was a holy day—and they kept it reverently.

But they weren't satisfied to simply praise God and fellowship with kindred souls. They wanted to share what was theirs. Massasoit and ninety of his warriors were invited to their table. Have you ever considered how carefully the Pilgrims must have gathered in that first harvest that nothing should be wasted? And have you considered how much ninety men can eat in just one day? I'm glad those first pioneers shared happily their material blessings on that first Thanksgiving Day. I believe God blessed them infinitely more than He can bless us for some of our attitudes or whims as to what we want to do on that day. Do you think the Pilgrim women fretted because the fine table service and conveniences they had in their homeland were missing at this first feast? Or do you fancy you hear the men complain because some of their favorite dishes were missing in this new unexplored wilderness? That must have been the most blessed feast they had partaken of. It may have seemed a veritable Passover to them in the same sense which that feast is to the Jews. It was not the food that made the feast meaningful to them, but the spirit with which they partook of the meal.

The spirit of Thanksgiving Day has changed so gradually that most Americans would not be aware of it. A minister once complained that our Thanksgiving services are attended only by a handful of people. He felt that the character of the day, as a time of thanksgiving to Almighty God for His blessings to us had been lost. Another man suggested that although Thanksgiving services are held each year in the churches all over the land, "too much self-righteous bunk" is given out, which makes it impossible to worship. The tendency in modern churches is to transfer the praise from the Lord of Hosts to the spirit of Uncle Sam. We need to take care that it does not happen in our own churches. The scheduling of big football games on that day is changing the meaning of the day for millions of people. Instead of a holy day it is becoming more and more a day for a family feast and a good football game.

THE THANKSGIVING ROAD

There's a road that leads to the City of Pleasure,
And one to the Town of Delight;
There's a highway broad to the Valley of Leisure
And one to the Play-time Height.
But when the frost on the roof-top glistens
And barns are burdened from floor to dome,
Thanksgiving calls, to the heart that listens,
And the only road is the road back home.

Though feet may wander through Summer weather,
And hearts may answer Adventure's call,
Though work may lie where men herd together
And Mart and Mammon are lord of all,
Though Gold may rule through our pride and passion,
A ledger weighty, our only tome,
Thanksgiving calls, in the old-time fashion,
And the only road is the road back home.

The year beside for our best endeavors,
The year beside for our strife and stress,
Making of spirit and strength a lever
To lift the prize that we call Success.
But when then there comes in the stern November,
Wherever our straying feet may roam,
Thanksgiving's call, and all hearts remember
And the only road is the road back home.

—L. Mitchell Thornton.

The American custom of family gatherings on Thanksgiving Day may also have a dangerous tendency. I am reminded of the illustration of a man whose prayer went something like this:

"God bless me and my wife, our son John and his wife; us four and no more . . . ."

Sometimes Christian people live their lives just as selfishly as that. Our holidays are spent selfishly. We want all of our family together on that day—but wish to exclude any others. We try to rationalize that others don't expect to be invited away on that day. But have you ever counted the people about you, perhaps in your own church, who will spend a lonely Thanksgiving because they are far from their families, or because they have no families? Have you ever found yourself in such circumstances?

I have. My father was taken from his familiy at an early age. My widowed mother was the sole support of her six small children. We lived almost two thousand miles from Mother's relatives and three thousand miles from Father's. Can you imagine the loneliness Mother might have felt every Thanksgiving Day if the people in our church community had stuck closely to the tradition of "families together" at Thanksgiving!

I recall with a special warmth and gratitude the family that always joined us for a potluck on that day. There were items we could easily furnish from our garden—or Mother's cooking genius could concoct at a minimum of expense. But our farmer friends always furnished the butter, cream, milk, and best of all—a goose from their flock—and other items which were out of reach for our pocketbooks! Almost fifteen years have passed since we moved from that community, yet scarcely a Thanksgiving Day passes but that I remember those blessed times we spent together. I pray a special prayer on that day for each member of their family, and as I recall the lessons and blessings that we received from their kindness, I wonder if they could possibly have looked forward to those days as we did. If they had simply brought a basket filled with good things to eat, we would have eaten our fill—but still would have been hungry for lack of fellowship! God bless them for the lesson they taught me so long ago.

I am not proposing that we do away entirely with family gatherings on that day, but that we do not exclude others from fellowshiping with us. I believe we should become more conscious of people.

The proverbial Thanksgiving is, quite naturally, for things—material gifts such as food, clothing, shelter, a flourishing business, or rich, productive farm land. It is well that we are grateful for these things. They are a very important factor in making us comfortable and happy. We do need to be thankful for **things**. However, the greatest blessings in life do not consist merely of things that we can hold in our hands or see with the natural eye.

Probably the most universal blessing we have is people. Everyone has loved ones or friends. If our loved ones are no longer with us, we have friends, or may have if we make ourselves friendly. I feel that so-called Christian people have not been exemplary in being thankful for people. If we would be thankful for people we would be more aware of their needs. Surely, once Christian people are brought face to face with the problems of the poor, there will be fewer poor.

As we pray that God may give us compassion for souls, I think we should also pray for compassion for the needy. Once we see their needs, feel them as our own, we cannot help but minister to them. We may never know how many souls are saved for Christ's kingdom because someone gave food, clothing, or shelter to those in need, but doubtless there are thousands.

At a recent workers' meeting at Altoona, Pennsylvania, one of the speakers said, in regard to the way the church is giving, "We let the cat out of the bag during the C.P.S. program as to how much we really can give." I thought of the many members who gave that fifty cents each month without even missing it! Indeed we did let the cat out of the bag! Now that the need for relief is so great, I pray God may make us more unselfish that we may give even more. Thus can we prove our thankfulness to God for one of the greatest blessings man enjoys—the blessing of people.

But there can be no question as to what is the greatest blessing God has given to man. The material gifts, things—seem small when we compare them to the blessings we receive through fellowshiping with people. And when we think on the gift of Jesus Christ to the world, making possible salvation and eternal life to everyone who wills it so, other things fade away and become of little importance—even people—all earthly relationships. Many famous people who showed themselves friendly to the needy and thus acquired a large circle of friends, confessed as the time came to die that they had failed to accept as a Friend the only One whose friendship could give them eternal life and joy. At such a time, any gifts, any words, any comfort the dearest of those earthly friends could give, would seem meaningless. Oh, the futility of life, the tragedy of death, if we have not accepted this greatest Gift, this Blessing that exceeds all other blessings!

Our Heavenly Father, at this glorious season of the year when the harvest of our fields is comfortably stored in our cellars, help us to be thankful for **things**. And as we feel the warmth of our homes and look with satisfaction at the heaped baskets and the long rows of color on our cellar shelves, give us compassion for those who have no homes to warm, for those whose cellars are empty, who will not eat well this winter. May that compassion prove itself in our giving. Over and over again may we give; deeper and deeper may we go into our well-filled bins. Help us to prove our thankfulness to Thee for the blessing of people. But, Father, for Thy supreme Gift to us, for giving Thine only Son, Jesus, to be our Saviour, our Brother, we give our deepest thanks. May our lives prove our gratefulness for Him. Without the blessing of Christ in our lives, life could have no meaning for us; our Thanksgiving season would be a hollow echo! Help us to keep the true spirit of Thanksgiving Day and to reverence Thee this day and every day in the manner that is due Thee. In the name of Jesus, Thy greatest blessing to mankind, we pray these things. Amen.

Scottdale, Pa.

HOW TO GET ALONG WITH ONE'S FRIENDS

BY DENNIS W. FOREMAN

This is the second of a helpful series of articles on how to get along with people. Last month the writer treated on getting along with one's enemies; next month the message will have to do with getting along with one's self. The writer is pastor of a Canton, Ohio, church.

In the first article of this series of three, we said some things about getting along with one's enemies. Jesus prescribed a way to do so. It is a way that will work. The remedy which Jesus gives for getting along with an enemy does not guarantee that it will transform him into a friend. It does guarantee that it will keep the one who adopts it from becoming an enemy; or better still, that it will prevent the one who uses it from allowing his own heart to become poisoned with the venom of enmity. Enmity does us more injury than all our enemies. So, while Jesus' prescription may not save one from his enemies, it will save one from becoming an enemy, which is the worse state of the two.

Another problem with many a person who wishes to improve himself in the art of living is the business of getting along with his friends. That should not prove too difficult. On the surface, it does not appear to present a problem.

It appears somewhat strange when we first think of it, but while Jesus states clearly that we should forgive our enemies, not once does He say that we must forgive our friends. There may be either of these two reasons for that omission. Possibly we are supposed to assume, from the absence of any advice on this point, that, since they are our friends, it is taken for granted that we will forgive them, if they need to be forgiven. However, this is not likely the reason. A more plausible reason for the absence of any advice here is that, being our friends, they will not commit any offense against us that needs to be forgiven. A need for forgiveness always presupposes some offense. Publilius Syrus once said,

"A friend should never be injured, even in a jest."

To make the issue clear Jesus uses a brief story. Suppose that you have a friend. Most people have at least one. Emerson said,

"He who has a thousand friends has not a
one to spare.
He who has one enemy will meet him everywhere."

According to Jesus, this friend calls at the home of a man at midnight. It is an unearthly hour to come, just after one has put his family to bed and all are quiet. The friend comes, stands outside, halloos around until he gets everybody awake just to inform the drowsy sleeper that he, the caller, has another friend who has stopped at his house and there is no bread to feed him. Can the sleeper let the caller have three loaves for his guest? Then Jesus proceeds to suggest the alternative that might follow, were friendship not what it is. Jesus asks what the disturbed sleeper would do under such circumstances and answers with a hint at the possible, normal, human reaction, were we not restrained at such moments by something more nearly divine than human. Jesus suggests first the thing that one would not do. The drowsy host might be tempted to say to his late caller:

"Go on away. Don't bother me. I'm sleepy, the children are asleep, and if I get up they will waken and I'll never get them to sleep again. Why don't your friends come at a decent hour? Come back tomorrow. Good night."

Now Jesus says that is what one won't do in dealing with his friend. But, instead, not because the man outside is his friend, yet because of his need, the sleeper will rise and give him as much as he needs.

Jesus said that a man will rise and give aid to his friend, even at midnight, and at some discomfort and inconvenience to himself, because of the man's importunity; likewise, because of the host's opportunity.

When our telephone rings late in the night and I have to hobble downstairs in bathrobe and bare feet just to have someone ask me to do something for him, I consider it a high compliment to myself. If, in his moment of grave need, anyone, at any time, turns to me for what he thinks I might be able to do for him, that is bestowing a compliment upon me. It makes me go out in the night, if that is what it requires, with the feeling that I may be worth something to someone else. That is exactly what happened to the character in the parable of the friend at midnight. The host would get up and answer the call, not because the man was his friend but because there was a need.

Emerson said,

"A friend is one with whom we can be sincere."

To be sincere with another is to be honest with him. We do not try to hide any of our flaws from him. It means just as much that we do not try to hide from our friend the fact that we know his flaws. We deceive a friend when we hide a fault from him. We deceive him no less, if we allow him to believe that his fault is hidden from us. If we do either, we are insincere, dishonest, and our friendship is built upon an unstable foundation that will not endure the test of adversity. To be perfectly sincere with him, we will not try to hide our fault from him; we will not allow him to hide his fault from us; but we will make it clear that our friendship survives the faults of both. We are not friends with his faults, but we are friends in spite of his faults.

If we are to keep our friendship in good repair, as Ben Johnson said it, we will have to remember not to expect too much of our friends. That they are our friends does not imply that they must become either our servants or our worshipers. In his "Satires" Quintus Ennius said,

"Never expect your friends to do for you what you are fully capable of doing for yourself."

Save your friend's aid for the thing that you cannot do alone. The friend at midnight rose and gave assistance to his friend not merely because he was his friend, nor just to make use of the friendship, but because the man was in need. William E. Channing said:

"Friends should not be chosen to flatter us. The quality we should seek in a friend is that rectitude that will not shrink from telling us the truth about ourselves. Intimacies which increase vanity destroy friendship."

There is another manner in which we should not expect too much of our friends. We should not expect to find perfection in them, and should be as ready to overlook their faults or their blunders as we are ready to ask them to do the same for us. Henry Ward Beecher said,

"Every man should have a fair-sized cemetery in which he would bury the faults of his friends."

Then we must not press this matter of friendship too far, for as Bohn says:

"Friends are like the strings on a violin, they must not be screwed too tight. It either breaks them or throws them out of tune and makes their music strained."

If we want to get along with our friends too, oddly enough, we must not do too much for them. This may sound queer at first, but upon thorough investigation is found to be perfectly sound. To try to do too much for a friend soon begins to take on the appearance of a subtle kind of bribery in which we are trying to buy friendship, and nobody wants that kind of friendship. There is little likelihood that any of us will ever do too much for another in time of need. We can never do too much for our friends so long as all that we do for them is an expression of our friendship for them and not a seeking of their friendship for us. Everyone knows by experience that the greatest joy of love is found in giving expression to its feeling for others, not in receiving. The greatest joy of love is in loving, not in being loved. In the same manner, if not in the same degree, friendship spends itself as a gift, not as a purchase price. In other words, when you do things for your friends, you do them because you want to show your friendship, and not because you want to buy theirs. Talleyrand said of Madame De Staël:

"She is such a good friend that she will throw all of her acquaintances into the water for the sheer pleasure of fishing them out again."

That is carrying friendship in its expression just a bit beyond the stage of belief. Dale Carnegie gives saner counsel in saying,

"You can make more friends in two months by becoming interested in other people than you can make in two years by trying to get other people interested in you."

But this is the kind of counsel which must be wisely taken or let alone. The author of the statement is the author of the interesting book, "How to Win Friends and Influence People." At the heart of it, just to win friends is a selfish undertaking. If our aim is to win friends to ourselves, we are missing the point of friendship altogether. We have but one responsibility at this point. We must be friends. We must be friends to others. Whether or not we win them to ourselves is not the issue. We must remain their friends nevertheless.

If we wish to get along with our friends, we may well observe a thing which Wilson Mizner said, somewhat facetiously:

"The best way to keep your friends is not to give them away."

It has been remarked that a friend's frown is better than a foe's smile. Our best friend may be critical of us for our own good, to spare us from grave misfortune, even at pain to himself or to us. The Book of Proverbs reminds us:

"Faithful are the wounds of a friend: but the kisses of an enemy are deceitful."

It is likely that the spear wound in the Master's side, inflicted by known enemies, caused Jesus less pain than the kiss of Judas, His friend. The true friend will, at the risk of losing one's **friendship**, do the thing that will save the **friend.**

Sirus once said:

"Treat your friend as though he might become your enemy."

This is wiser counsel than it appears on first examination. We often take advantage of our friends, or take their friendship for granted so much that we either treat them or neglect them as we would never treat an enemy. We are sometimes more careful not to offend an enemy than we are not to offend a friend. We should offend neither, but it is expecting too much of the chords of friendship to expect them to endure the things which would offend an enemy. A wise man once said:

"Reprove your friend in secret; praise him in public."

But this counsel is not always heeded. It is very easy sometimes to put a friend on the spot with either gentle or ungentle ridicule in the presence of mutual friends. These things lead to disaster. I was trying to reconcile two estranged people to each other when one of them threw a bombshell right into the midst of my well-laid scheme by saying of the other:

"She ridicules me in the presence of our friends."

We do, often quite unintentionally, say or do the thing that will humiliate a friend by criticizing him in the presence of a third party. The parent who corrects a child in the presence of his playmates runs the grave risk of losing the child's confidence and closest fellowship. With the best of intentions we sometimes use the worst of inventions.

It is also wise to remember that one should never place in the hands of a friend ammunition he may later be tempted to shoot back at the giver. Menander said:

"If you never tell your friend your secret, you will not need to fear him, if he becomes your enemy."

We have an international example of this. While Japan was quite friendly with us, we hauled her enough scrapiron to almost sink her island. Then when the proper time came we received back our scrapiron in the form of deadly missiles. To load up the mind of a friend with secrets which he need not know, and which do not help friendship in any way, is just an added hazard. There is another hazard here too. It does not strengthen the cause of friendship either to become his ally against a third party just because he may have a difference with him. In Puddinhead Wilson, Mark Twain said:

"It takes your enemy and your friend working together to really hurt you; the enemy to slander you, and the friend to bring you the news."

How painfully true this is! Yet, there are those who seem to feel that they are not

IN NOVEMBER

Soft, sweet and sad in its pathetic glory,
The pale November sunshine floods the earth,
Like a bright ending to a mournful story,
Or, in a minor tune, a chord of mirth.

Before the wet west wind forever drifting,
The falling leaves fly o'er the garden walks;
The wet west wind the bare, gaunt branches lifting,
And bowing to black mold the withered stalks.

The blackbird whistles to the lingering thrushes,
The wren chirps welcome to the hardy tit,
While the brave robin, 'neath the holly-bushes,
Sees what of berried store still gleams for it.

And the heart, sad for vanished hopes, in turning
Back to lost summers from the winter's chill
Sees the rich promise through the weary yearning,
That heaven and spring will each our trust fulfill.

—Susan Kelly Phillips.

making full use of their friendship unless they tell their friends all the bad things the enemy said about them. It follows this pattern:

"Now I would never breathe a word of this to you, except that I am your best friend and I think that you should know it and thus be forewarned; but so and so said such and such about you."

Well, the whole speech is a glaring confession of cowardice. The spokesman is not thinking about his friend at all. He is merely trying to ingratiate himself in the heart of the hearer by discrediting another. What he is actually doing is to increase the degree of enmity and strife between others and so to fortify himself. But Proverbs assures us:

"A whisperer separateth chief friends."

To get along with our friends we need to remember that we cannot get along without them. We must remember them in their adversities and their prosperities. Some of the loneliest people in the world are the most prosperous. We cannot expect friendship to thrive and grow without some attention. Nothing else does. In "Hamlet" Polonius advises his son Laertes:

"Those friends thou hast and their adoption tried,
Grapple them to thy soul with hoops of steel.
But do not dull thy palm with entertainment
Of every new hatched, unfledged comrade."

To get along with our friends may require the exercise of considerable patience and understanding, but unless we achieve just that, life can become a wearisome and rather fruitless journey. We are going to have to live all our lives with people. Let us learn the art of being a friend to all who will accept our honestly intended overtures of friendship, remembering always that no matter how many new friends we may make, the old ones are not to be neglected or forgotten for:

Around the corner I have a friend,
In this great city that has no end;
Yet days go by and weeks rush on,
And before I know it a year is gone,
And I never see my old friend's face
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were younger then;
But now we are busy and tired men—
Tired with playing a busy game;
Tired with trying to make a name.
"Tomorrow," I say, "I will call on Jim,
Just to show him I think of him."
But "tomorrow" comes and "tomorrow" goes;
And the distance between us grows and grows.
Around the corner, yet miles away . . . .
"Here's a telegram, sir" . . . . "Jim died today."
And that's what we get, and deserve in the end,
Around the corner, a vanished friend.

Canton, Ohio.

"BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED

BY RUBY P. MARTIN

Nearly everyone is acquainted with the setting of these words, given by Jesus to Thomas in John 20:29, after Thomas had given testimony to the reality of Christ's resurrection by saying, "My Lord and my God."

There is something sad about the reply of Jesus. He reminds Thomas that there is a higher faith than that which comes from the actual evidence one can see. Jesus infers that He is much more pleased with a faith which perceives that God is in Christ, that He could not remain dead; and a faith that believes that He must live to carry out the work of His kingdom. It is this kind of faith upon which Jesus pronounces a blessing to thousands that believe in Him as the Redeemer and King of their lives—and which we, as His believers, may claim as our very own.

The Lord Jesus Christ is God's unspeakable Gift. In this Gift, God gives to the believing sinner all He has to give. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Peter 1:8, 9). Peter had known Jesus, had walked with Him, had heard Him speak—and knowing Him had loved Him. Those to whom he wrote, like ourselves, had not seen the Lord, but believing they rejoiced with joy unspeakable and full of glory because they loved Him. They were attached to Him, they suffered with Him, and they waited for His coming revelation. There are many joys here on earth but none is satisfying. None is lasting. It is different with the joy of the Lord and the rejoicing in the Lord. They satisfy. They are everlasting.

"Blessed are they that have not seen, and yet have believed." How can these things be? Great blessings come from believing in the Lord and having Him constantly before the heart. Christian growth in the knowledge and grace of the Lord Jesus Christ comes from feeding on His Word. It is in the Bible that one finds the Lord of glory and the glory of the Lord. Through the working of the Holy Spirit and through the study of the Word of God the Lord becomes more real and the One altgether lovely to us. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17, 18, 19).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:1, 2).

We shall see Him as He is. This is the blessed glorious goal of every Christian. To this he looks forward. We shall see Him as He is—what a sight it will be when the saints of God are caught up in the clouds to meet their Lord in the air. That will be a great meeting. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

And, believing on Him, the Christian knows that in Him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). How wonderfully God has supplied! The sinner is forgiven. He is saved by grace. And, believing on His name, he is blessed.

It is necessary that one reminds himself of this every day. The world is full of unbelief. Fundamental truths are ignored and denied. Even the divinity of Christ is not believed and taught among many so-called Christians. The Christian must constantly remind himself, "I shall see him as he is." "I shall see his face."

And, Christ, our Lord and Saviour, longs to see us in His presence. It is very precious to know that He wants us to be with Him. Some day the Christian shall see His face. Then we shall receive the glory which now is His. It will not be a vanishing glory, but an eternal and an abiding glory. It will be a glory that fadeth not away. It is His own glory which the Father gave to Him. We shall share it forever with Him. The day is not far away when our joy unspeakable, through believing, will be changed to joy unspeakable, by seeing Him as He is. Even now we can sing in faith, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "Thanks be unto God for His unspeakable Gift!"

Minot, N. Dak.

"THERE WERE TWO"

"People say sometimes, 'I will take my chance with the dying thief.' Ah, but with which of them? There were two." These were the words I heard from an open-air preacher as I passed. "There were two." Yes, indeed, one went from the side of the Lord Jesus to the Paradise of God, the other from His side to an everlasting hell. One received Christ, the other rejected Him, and was therefore a rejector of mercy; for, though it is a blessed fact that God is rich in mercy, it is only in Christ and through Him that mercy can reach us. How could God accept one who despises His beloved Son?

Reader, "there were two." With which of them will you spend eternity? Shall it be an eternity of bliss, or the blackness of darkness for ever? "Be ye reconciled to God;" that loving Saviour's heart is the same today. He says, "Come unto me."

Reject not this offer of mercy; it may be your last.

"Now is the accepted time, now is the day of salvation."—The Messenger of Peace.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

OUR HOME CIRCLE

PARENTS, CHILDREN, AND HOME

BY J. A. DEROME

The diversified relaxation of the summer months is now practically over. The reopening of the schools alone means the beginning of months of continued activities, to say nothing of other kinds of work. The vacation period is largely one of separation. Many leave home to go to other places for a good time, or to work. Various business interests modify some of their work. With the beginning of this month comes a renewal of almost endless enterprises to last till next summer.

The inmates of the home are again brought closer together. This means especially parents and children. While a great number of young people go away to school, there are many more who attend school in their own community. This does not relieve the parents of caring for them in every way possible. There are some parents who welcome the reopening of schools as a relief from the care of children. But parental responsibility remains the same. This is well stated in these words of Paul the Apostle: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4). The word "fathers" here is meant to include both fathers and mothers. In the Jewish commonwealth the father was regarded as the source of domestic authority, and was often mentioned as such. But that the mother had an important share in the training of children is shown by such words as these:

"My son, hear the instruction of thy father,
And forsake not the law of thy mother."
(Prov. 1:8).

The same admonition is found in the sixth chapter, verse 20, of the same book.

The word "provoke," used in the verse from Ephesians, is taken to mean unfair, irritating words of the parents to their children. Such a treatment makes bad matters worse, and sets children against parents.

We heard a mother say that she and her husband were glad to see school begin, so they would be free from the children's "noisy, troublesome ways."

An angry father said once to his boy: "I'm glad school begins this week. I'll be rid of you a part of the time." A boy treated that way may become anything bad in the years following.

In Psalms we read that "Lo, children are an heritage of the Lord" (127:3). But many people do not feel that way, and their children know it and long for the day when they will be free from the restraints of home, and go their own way. Then, when such children show by words and deeds that they feel that way, people cry out that the church, the Sunday-school teachers, the clergymen, and the day schools are to blame for that. One of the best answers to this feeling is the proverbial saying in Luke's Gospel: "Physician, heal thyself" (4:23).

The family is the oldest institution in the history of the world. It is the basis of human society, and the reason for all civil institutions and enactments. It has been called, in a way, the oldest religious and moral power in the world. Before the Ten Commandments were given, religious beliefs and forms regulated family life. The oldest form of worship, biblically considered, was family worship when the father, who was the head of the family, worshiped God, praying in behalf of all under his care, as well as in behalf of himself. Some of the early Christian churches were in the homes of the believers. I Cor. 16:19; Col. 4:15; Philemon 2.

The all-important factor in the relations between parents and children is a personal good feeling between them. In an article, "Parents — Children Friendship," Dorothy Dix says the following about the friendly relations of parents and children:

> "But think of all the suffering, the heartbreaks and the futile tears that could be saved if parents and children could meet each other on the plane of friendship and talk out their differences, instead of Mother and Father arbitrarily issuing commands and vetoes, and the children hot-headed rebelling against what they consider tyranny.
>
> "Suppose from his childhood up Father had always palled with Johnny and listened to all of his confidences with sympathy and interest and understanding, and helped him have all the good times that he could, and talked with him about what a man should be and do. Would there be one chance in a million that Johnny would ever be a juvenile delinquent, or even make foolish mistakes?"

The relations between mother and daughter are also dwelt upon, and the article ends with these appealing words:

"Happy the parents who are friends with their children, and lucky the youngsters who can say Friend Father and Friend Mother."

An editorial in The Argus-Leader for September 6, 1915, has for title "Like Parents, Like Children." It contains the following statement:

> "One of the best sights the writer often sees in Sioux Falls is the large number of parents who go out evenings with their children. It is not an unusual sight to see on the streets at night in this city fathers or mothers, often both, with their daughters and sons from 8 to 16 or so.
>
> "One of the first essential conditions of a happy and efficient home is that the parents should share not only their work, but also their pleasures with their children before the time comes when they—the children—will be entirely beyond the parents' care."

Jesus Christ, the divine Son of God and the Saviour of mankind, when the disciples tried to keep children away from Him, showed a high regard for them. He plainly told the disciples what He thought of them:

"Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."—The Daily Argus-Leader, Sioux Falls, S. Dak.

* * *

YOUNG MAN, BE WISE!

Wouldst thou reap life's golden treasure,
Young man, be wise!
Cease to follow where light pleasure
Cheats blinking eyes!
Let no flattering voices win thee,
Let no vauntful echoes din thee,
But the peace of God within thee
Seek and be wise!

Rocking on a lazy billow
With roaming eyes,
Cushioned on a dreary pillow,
Thou art not wise;
Take the powers within thee sleeping,
Trim the plot that's in thy keeping;
Thou wilt bless the task when reaping
Sweet labor's prize.

Since the green earth had beginning,
Land, sea, and skies
Toil their rounds with sleepless spinning,
Suns sink and rise;
God, who with His image crown'd us,
Works within, above, around us;
Let us, where His will hath bound us,
Work and be wise!

Work and wait, a sturdy liver;
(Life fleetly flies!)
Work, and pray, and sing, and ever
Lift hopeful eyes;
Let no blaring folly din thee!
Wisdom, when her charm may win thee,
Flows a well of life within thee;
Young man, be wise!

—John Stuart Blackie.

* * *

HIS HAPPINESS RECIPE

A middle-aged man who had suffered many disappointments during his life, but who astonished his friends by maintaining a cheerful, sunny disposition through it all, finally came into a generous legacy through the death of a distant relative.

"What are you going to do with your money now that you have plenty of it?" questioned an intimate friend.

"Well," was the unexpected reply, "for one thing, I mean to do more for the world than it ever did for me."

Can anyone doubt that this man found happiness if he conscientiously adhered to his principle? Most of us think the world owes us a living and become disgruntled because oftentimes that living seems to be given reluctantly. We are always forgetting that only in giving is true happiness to be found. He who makes his motto to do more for the world than it ever did for him will be sure to find this a pleasant world.—Foreward.

"If we suffer, we shall also reign with him" (II Tim. 2:12).

LITTLE FOXES THAT SPOIL THE VINES IN THE HOME

BY GEORGE R. BRUNK

The writer is Secretary of Home Relations of the Mennonite Commission for Christian Education and Young People's Work.

In this message we shall mention some of those so-called little things which so often hinder or spoil the happiness of the home. Perhaps we call them little because they, like little foxes, creep into our homes very cunningly. It is not that they are unimportant, for they can make the difference between happy and miserable homes.

The Thoughtless Fox

One of the very first things to blight the early tender relationships of the home is sheer thoughtlessness. The things that sweetened the courtship days and made them happy, are they not the same things which will contribute to its perpetuation on through the marriage relationship? Witness the thoughtfulness of youthful lovers. Little is taken for granted. There are assurances and reassurances of love. There are also deeds of kindness and affection at every possible opportunity. The husband who says, "Oh, well, she knows I love her, though I have not lately told her so," may find that his good wife has some uncertainty about it. Homes may be wrecked finally just because someone took too much for granted. Thoughtlessness alone can be the first step that leads to disappointment and unhappiness in the home.

The Growling Fox

How often hearts are wounded because of hard and abusive language used against the dear ones in the home! Perhaps this grows out of carelessness at first, but very often it comes to be a powerful disintegrating factor in families. Words are spoken in a tone of voice one would not think of using in speaking to strangers or less familiar friends. There ought to be less blaming and more praising.

The Tangle-hair Fox

One of the ingredients of happy home life is cleanliness and tidiness. Perhaps this one is less important than many others, but if lacking may be a little fox to spoil the vine. One may be very careful about his person as to habits of cleanliness and neatness before marriage and then grow careless and negligent afterward. The husband appreciates a tidy wife, and likewise, the wife a tidy husband. The nature of one's work may impose certain limitations, of course, but the husband does not need to carry a full week's growth of whiskers, neither does the wife need to become correspondingly careless about herself.

The Poorly Fed Fox

The little lad who spoke up in the presence of a table of guests saying, "We have good stuff to eat when company comes," was living in a home where this little fox had been. If some of the extras so excessively spread over the company table were rather distributed over meals enjoyed by the family alone, it would be better for all. It is a mistake to think of home as a place where any old thing in just any old way is good enough. Home deserves the best.

The Tired Fox

Excessive toil may be the single thing robbing homes of real happiness. Some will think immediately of homes which are spoiled by laziness and lack of industry, and there are such, of course, but it is doubtless true that many more of our homes are lacking in fullness because members of the family are just too busy to enjoy each other's fellowship. Excessive work may lead to fatigue, irritability, and unhappiness.

Let us guard against these "little foxes," lest they do serious damage to our homes.

Denbigh, Va.

BOOK REVIEWS

Make Yours A Happy Marriage, O. A. Geiseman; Concordia Publishing House; 1946; 74 pages; price, $1.00.

Happiness in marriage is a worthy desire; it is a great social and personal achievement. Far too many people have been content to leave marital success to the chance of trial and hope for a lucky arrival in desired bliss. The church has been entirely too complacent in this matter. It is very gratifying to see the increased interest among churchmen in providing guidance in this area of life. This book is another worthy contribution to the growing list of Christian titles on the subject of marriage and marital relations.

The author of this book gives expression to a distinctly Christian point of view that embraces a Biblical emphasis and that exalts the divine purpose of marriage. He discusses many problems that confront engaged and married couples with that kind of frankness that holds the respect of sensitive souls. His views of marriage are thoroughly Christian and his attitudes toward marital relations are sensible. He leads the reader to a wholesome attitude toward sex, and points the way to that fuller and finer experience "of a lovely and satisfying companionable relationship."

There is very little in this book that is open to adverse criticism. There is much that commends itself to the Christian reader. The author's style leaves something more to be desired at times, but as a whole it is readable, clear, and concise. Some of the questions which young married couples frequently ask remain unanswered. Nevertheless, we recommend the book for the inspiration it gives and for the idealism it embraces. If you are in doubt about the expediency of recommending certain books which treat matters of sex in greater detail you will feel safe to offer this volume to our inquiring youth.—J. R. Mumaw.

The New Brother, Marian Schoolland; Wm. B. Eerdmans Publishing Company; 1946; 82 pages; price, 75 cents.

Marion Schoolland in her book *The New Brother* presents an interesting story, and at the same time instructs in practical Christian living in the home. Love, patience, sympathy, trust in God, faith in God's wisdom in His dealings with His children, reverence for God, church worship, and prayer are Christian ideals lived and taught in the book.

The book is best adapted for intermediate and junior boys and girls but incidentally parents could read it with profit, because it gives a picture of a home as God meant it with a wholesome atmosphere where children are welcome, loved, and brought up in the nurture and admonition of the Lord. It is the story of orphaned Donnie who is taken by a gentleman from an unchristian farm home where he knew what it was to work but not to be loved, and with much patience and kindness is taught of God and of right ways of living. Donnie responds to the love and teaching and is happy to be adopted as *The New Brother.*

Lovely Christian ideals are exemplified in the lives of the wealthy Christian and his wife. In the book the Word of God is loved, taught, and translated into everyday living. But with deep regret we note that the author fails to bring in a confession of sin and restitution in one instance; again when Donnie starts his new life for God, the cleansing blood of Jesus, which alone can make him acceptable to God, is not mentioned. He begins on his own love for Jesus and fails to make past wrongs right. In another case of theft, however, restitution is taught, and in one part of the story we have this teaching: "We are all sinners. And God loves us. He sent His own Son to bear the punishment for our sins. That is why we love Him so much. If we are sorry for our sins, God forgives them for Jesus' sake."

Several things in the book are not in harmony with our Mennonite teaching. The Mennonite Church is not a unit on these points, but I feel I should mention them: (1) Instrumental music in the church, (2) instrumental music in the home, (3) a Christmas tree, (4) and the little girl pictured in two of the illustrations is not attired in simple, modest dress.

The story is written in a clear, graphic style, and the language is pure and free from slang. I do not think the book will lead to impractical idealism; since one theft was discovered and made right perhaps boys and girls will not think it all right to take things if they can get by without being found out. The six illustrations add to the interest of the story. The type is clear and good paper is used. The story is true to life in action and conversation. It shows an insight into human nature, and the characters live in the story. It is very unusual for wealthy parents with children of their own to adopt an orphan child, but it is beautiful in Christian idealism.—Mrs. A. D. Wenger, Jr.

HIS ABIDING

"Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14).

Hand over to Christ every temptation. When you feel temptation approaching you, as a bird by some quick instinct is aware that the hawk is hovering near, then instantly lift your heart to Christ for deliverance. He cannot rebuff or fail you. "He shall cover thee with his feathers, and under his wings shalt thou trust." And when petty annoyances or heavier worry threatens to mar your peace, in the flash of a moment hand it over to Jesus, saying, "O Lord, I am oppressed; undertake for me." Ah, you sigh, I wish indeed that I could live like this, but in the moment of need I forget to look. Then do this: Trust in Christ to keep you trusting. Look to Him so to abide in you as to keep you abiding. In the morning entrust to Him the keeping of your soul, and then, as hour succeeds to hour, expect Him to keep that which you have committed unto Him.—F. B. Meyer.

MISSIONS

"LIFT UP YOUR EYES, AND LOOK ON THE FIELDS"

A Missionary Day Message

BY S. C. YODER

This is a Missionary Day message from the President of the Mennonite Board of Missions and Charities. Our readers will appreciate the challenging thoughts presented.

The present disturbed conditions throughout the world raise many questions regarding the future of missions. Until the political situation in some countries becomes settled the way will not be clear as to the course churches may take in propagating the Gospel and maintaining the ground already gained in the fields now occupied by them. This is true of China, India, and Argentina, fields in which the Mennonite Church is particularly interested. While statesmen, political conciliators, and treaty-makers speak of a united world and an equality of rights, individual nations, large and small, are maintaining or setting up barriers that prevent the flow of people from one country to the other. What the situation will be when treaties are finally written and boundary lines are drawn can not be predicted at this time. Devoted Christians the world over are praying that after all reasonable precautions have been taken to protect the highest interests of each state that there might be freedom of travel and of speech in all lands to preach the Gospel to all people and to render a loving service "in the name of Christ" to those who are in need.

In the midst of this background of uncertainty, however, there rest some promising and hopeful factors that bring a degree of assurance into the picture. One of these is the favorable impression that service men received of the work of missionaries in sections where missionaries have been at work. These evangelized areas stand out as oases in the deserts where life has been shriveled by the debasing effects of corrupt religious influences that too often blight the physical, moral, and spiritual life of men.

Then, too, there are many disillusioned souls who once dreamed of an ideal world built on knowledge, culture, or some pet social or political theory. The events of the last six years have thoroughly convinced many people that there is little to hope for from the sources above mentioned. Officers of the law, justices, and reformers, as well as a host of others, advocate a return to the principles embodied in the Ten Commandments and the Sermon on the Mount as the way out. To many devoted saints this is a step in the right direction, but they feel that any plan that does not include a genuine conversion experience and a remaking of human personality will still not bring a lasting solution to the problem of the world. The only way by which we may build a better world is to make better people and this latter can not be done without the aid of a religion that makes new creatures of men and lifts them above their own narrow, selfish selves to esteem others at least equal with themselves.

One hears rumors of what may happen in India should it be given its independence. The situation in China certainly is far from being settled, and no one can predict what the future will be. Those who so highly lauded the present Chinese regime have on closer contacts been led to feel that what seemed a high idealism based on Christian principles has more or less dwindled down to policies of an opportunistic regime trying to maintain itself before the forum of public opinion. In Latin America various factors have contributed to a situation that has impeded the progress of missions and the free flow of missionaries from country to country. Almost every land that was once considered an open field for Gospel work shares something of the same situation. While conditions have become eased in some respects the whole problem is still one of uncertainty. Statesmen, it seems, have become convinced that a divided world is no longer possible in the light of modern discoveries, and yet they appear to be afraid to try to live together.

The prospect, however, is not hopeless. In some quarters the situation is beginning to clear up so that missionaries can be moved back to their fields, and in some cases new lands and areas may be entered. Besides, the need never was greater than it is now, and many of the nationals of missionary lands are certain of the inadequacy of their own religions to meet their deepest need.

Then, too, with the cessation of hostilities, returning missionaries, in many instances, found a surprising vitality in the religious life of the national churches. Through the years of the struggle when communications were cut off, many wondered what was happening to the believers in abandoned areas. Now that the clouds have lifted somewhat it is found that the ties between sincere Christians around the world are the most intimate ties there are, and that in the dark hours of the war many of these followers of Christ had kept their faith aglow. It is encouraging, too, to learn that prayers of intercession between the believers were mutual between the mother church and its mission offspring in hostile lands.

And more than this, the church of Jesus Christ is not bound to any particular method or way of working. We have become tied to systems and methods which many consider a part of Christianity when that is not true at all. For example, our present organizations, evangelistic meetings, methods of evangelization, and modes of worship fill a large and useful place, and provide a convenient way of getting the Gospel to the people and of keeping up the life of the church, but they are not necessarily a part of Christianity, and where it is not possible to use these means of solidifying and unifying the church, spreading the Gospel, and edifying the saints, other means can be used. Mexico presents a case on this point. After the adoption of its new constitution in the late part of the second decade of the present century, some denominations declared that it was useless to try to do mission work in Mexico because of the clauses restricting the religious activities and procedures of all denominations, Catholic and Protestant alike. Others declared that the Gospel is not bound by methods and organizations and resorted to the use of such means as were available. Religious conventionalities that were previously considered an important part of denominational faith and life had to be sacrificed or modified. If preaching in public was prohibited the Gospel was carried from house to house. Believers were baptized in homes, as was Cornelius, or by the wayside as was the Ethiopian eunuch, and the faith was kept alive. Some of the choicest saints of the Mexican church probably found their way to Christ in this manner. The day may be at hand when the church will again have to resort to less ostentatious and more primitive ways of spreading the Gospel.

The present situation is a challenge, too, to sending agencies to send the best they have to foreign lands. That has not always been true in the past. Hobby-riders, fanatics, doters on words and peculiarities and fan-

* * *

STIR ME, O LORD!

Stir me, O Lord, as Thou wast stirred,
Beholding man's deep need;
Stir me, for some have not yet heard
Of Thee, nor grace received.

Stir me, O Lord, by sense of need,
And by Thy Spirit's pow'r;
Stir me, help me to intercede
For dying souls each hour.

Stir me, O Lord, to love, to care
For lives sin-torn and maimed;
Stir me to give, and with them share
The freedom faith has claimed.

Stir me, O Lord, to yield to Thee
My life, by grace redeemed.
Stir me, till ruined souls I see
By Calv'ry's pow'r transformed.

Stir me, O Lord, my soul inflame,
Thyself my life possess;
Stir me, give pow'r to speak Thy Name
To those in deep distress.

Stir me, O Lord; may heart and mind
Be overcome with love;
Stir me, that I life's joy may find
In pointing souls above.

—Ezra S. Gerig.

tastic interpretation of the Scripture, have no more place on the foreign field than they have at home where, because of their wild speculations they often have a larger following than they deserve and create dissension and discord that is altogether out of harmony with the spirit and the teaching of the Gospel. Too much of that kind of talent has found its way abroad through various agencies, and because of the aggressiveness of those persons their voice was often more widely heard than those of a humbler but more godly ministry that spoke the truth more soberly and less sensationally, but more truly. As a result of all this evangelical missionaries are judged by these vocal, but too often unlearned, unstable, and erratic messengers who brought the evangelical Gospel into bad repute, so much so that in instances official and private protests have been made against Protestantism as a whole.

Sacrifices that the emergencies of the past years demanded have taught many young people among us the lesson that "A man's life consisteth not in the abundance of things which he posseseth." They have learned the joy of serving others. There are now waiting to be used a number of men and women whom we trust may find their way into channels of usefulness in the ministry of Christ at home and abroad. There is no doubt a place for everybody if he is humble enough to labor in the position for which he is fitted. May God help us to gather up these splendid young people and direct them into the great fields of need the world around, where their faith, their strength, their exuberance, and enthusiasm may count for God. They come sincerely and in the name and fear of their Maker and as they go may they go in the strength of Jehovah their God, and Christ their Saviour, to build life and character upon the foundations of the eternal Rock which can not be moved.

Goshen, Ind.

MENNONITE RELIEF IN CHINA

V. Relief Agencies at Work

BY JOHN A. HOSTETLER

It is interesting to read of the various relief organizations which work in China, in the light of the fact that we now have quite a group of workers in China also. The present headquarters of our unit is at Kaifeng, a large city and the capital of the province of Honan, in North Central China. Our Mission Board is planning to begin mission work in that province soon. A number of workers have been appointed. We should remember to pray for our work in China.

The Chinese have suffered from a series of calamities and plagues, including drought, floods, war, locusts, bandits, and internal rivalry. Newspapers have brought us pictures of catastrophe and stories of disaster. They tell us that conditions are worse than any in living memory. It was reported in 1943 that 40,000 died of starvation daily in Honan province in spite of all relief work done.[1] China has been badly shaken and its youth has been subjected to hunger, disease, and hardship. We may not know the full extent of the catastrophe and its far-reaching results for years to come.

In response to China's need several emergency relief programs, both national and international, have been organized. Church groups and mission stations in China have organized programs to do direct relief. Christian organizations in foreign countries have responded to the need for relief and rehabilitation. Our aim in this chapter is to get a general perspective of relief agencies now doing work in China. Those given are some of the larger and better established agencies. The list is not inclusive.

U.N.R.R.A. and C.N.R.R.A.

The United Nations Relief and Rehabilitation Administration (U.N.R.R.A.) was organized in November, 1943, by the agreement of forty-four nations. Its headquarters are maintained in Washington, D.C., and divisional offices are located in London and Shanghai. U.N.R.R.A. is the largest international organization directly concerned with immediate needs of the people in liberated areas; it provides basic relief supplies, welfare services, and rehabilitation. In China, a special agency was established to work in close co-operation with U.N.R.R.A. on all relief and rehabilitation problems; this agency is C.N.R.R.A. (Chinese National Relief and Rehabilitation Administration.) The Chinese take title to supplies at the dock; C.N.R.R.A. has the responsibility for distribution of supplies throughout China; U.N.R.R.A.'s technicians advise C.N.R.R.A. in its operations and supervise fair distribution practices.

According to surveys made by U.N.R.R.A., famine and devastation are so widespread in China and transportation so inefficient that the over-all picture of China's food and industrial requirements is not yet complete. The first large U.N.R.R.A. shipments of food and clothing reached China in late 1945, and were distributed by C.N.R.R.A. C.N.R.R.A. allocated a large amount of wheat and rice to local and voluntary agencies for operating feeding kitchens. The relief efforts of both U.N.R.R.A. and C.N.R.R.A. are concentrated in central and southern China, where casualties and destruction resulting from the war were greatest.

U.N.R.R.A. is the chief contributor to the Yellow River diversion project now being carried on co-operatively by several agencies. U.N.R.R.A. shipments of food and equipment first reached that site in northern Honan in January, 1946. About two million acres of productive farm land were flooded when the dikes broke in 1938. During the war the river could not be controlled. It is planned to divert the river back to its former course about 250 miles north of its present outlet. It is estimated that the Yellow River project when completed will make possible the growth of 200,000,000 bushels of grain annually from reclaimed farm land, and provide for millions now homeless.[2] Officials say this is the greatest of U.N.R.R.A.'s world-wide undertakings and is believed the most important contribution toward the agricultural rehabilitation of China. The Chinese government is helping to finance the project.

Another job undertaken by U.N.R.R.A. was the repair of railways and reconstruction of water and land transportation. U.N.R.R.A. personnel has helped to plan the C.N.R.R.A. Highway Transport service. The truck transport service makes possible the distribution of relief supplies to the far interior and facilitates the movement of supplies between the larger cities.

U.N.R.R.A. has procured a number of hospitals from military surpluses. In addition to a general hospital and medical program U.N.R.R.A. has instituted health training programs which include courses in nursing, pharmacy, and public health.

Friends Ambulance Unit

A group of British volunteers were sent to China in 1941 by the Friends Ambulance Unit to assist in medical and ambulance work. It was the aim of this pacifist group to do emergency service and to operate in areas greatly affected by the war. The F.A.U. staff gradually increased, and in 1945 was composed of about 140 Chinese, New Zealand, British, Canadian, and American volunteers.

Soon after their arrival in China, the first unit found that the greatest need was not for routine ambulance work. Over one hundred hospitals in Free China were seriously handicapped because they lacked drugs and supplies. Relief and hospital supplies had been sent by foreign agencies, but they rested in supply depots and seaports awaiting transportation. In view of this, the F.A.U. organized a trucking service. By arrangement with the Chinese National Health Administration and the International Relief Committee forty men in 1942 worked full time on the transport of medical and relief supplies. From Kumming to Chungking they hauled supplies which were previously brought over the Burma Road or flown over the Hump. When the Japanese invaded Rangoon and parts of Burma, the Burma Road was closed; consequently, supplies of gasoline, oil, tires, and spare parts were cut off. The transport unit continued to operate in the face of serious handicaps. "The lorries use diesel oil, tung oil, alcohol, and charcoal, In winter a fire must be lit beneath the diesels before they will start. Then the drivers are faced with innumerable hazards of the road, from hairpin bends to bandit attacks, and formalities of fourteen different customs posts on the 560-mile journey from Chungking to Kutsing."[3]

In addition to transport service the unit also worked on the Yunnan front providing Mobile Surgical Teams and X-ray service. A hospital ward was opened for Chinese soldiers who were picked up along the roadside by unit trucks. The unit assisted in training the Chinese to become hospital orderlies, mechanics, and truck drivers. F.A.U. members are working in a leper colony, a Chinese school, and with the Chinese industrial co-operatives.

The members of the China convoy have suffered considerable from ill-health and disease. At least two members died of typhus and a few had to be withdrawn. Thomas L. Tanner and Peter Hume were lost at sea on their way to China in 1942.

Funds for the F.A.U. work in China come largely from United China Relief, the American Friends Service Committee, the Canadian Chinese War Relief Fund, the British Government, and Chinese organizations. Since the end of the war the A.F.S.C. and the F.A.U. have co-operatively administered the work in China. Of special interest is the maintenance and operation of hospitals in co-operation with U.N.R.R.A., in the Honan area. "As more trucks enter and commercial companies are established, the Quakers will restore heating, lighting, water plants, and X-ray facilities in places where the medical teams are working."[4]

Feeding Needy Children in China

Honan International Relief Committee

The H.I.R.C., an interdenominational body representing church groups, missions, and voluntary relief agencies, was organized early in 1946 to channel funds allocated for relief and rehabilitation in the province of Honan. This new committee has received recognition and funds from several foreign relief agencies, including the Canadian War Relief Fund, the American Advisory Committee, and the International Relief Committee. The H.I.R.C. has assisted groups of needy persons and trade schools by rehabilitation grants and loans. It has made an effort to concentrate on the areas most urgent in need and to aid groups who are destitute as a result of food shortages in local areas. An attempt is made to save people from starvation through "direct relief" until local conditions can be improved. Orphanages, homes for children, and old people's homes, were also given emergency grants. Other types of relief and plans of the H.I.R.C. include co-operative education, welfare work on the Yellow River work project, supervision of refugee movements, student relief, and development of handicraft work. The H.I.R.C. has made extensive surveys of the needs and conditions in northern Honan through its several subcommittees. Each subcommittee includes representatives from both religious denominations and civic leaders in the locality, and is responsible for surveying and organizing relief and rehabilitation in a given area. The work of the committee reaches into all parts of Honan.

China's Children Fund, Incorporated

This is a permanent child welfare organization and not a war relief agency. Orphanage work was started in 1923 by Dr. J. R. Saunders, a Baptist missionary, who saw the need for a permanent welfare work among homeless and fatherless children. The organization has been a growing one and specialized in maintaining orphanages to provide for and train Chinese youth in a Christian environment. At present fifty-three orphanages are maintained and supported in what was both Free and Occupied China.

C.C.F. supports orphanages for other church boards and/or establishes homes for co-operating church groups who wish to superintend and staff the home. In order to qualify for funds from C.C.F., an orphanage in China must have its own local committee, provide self help as much as possible, must give the children schooling up to junior high, and it must teach trades so that the children will be self-supporting upon graduation. Religious training is in complete charge of the superintendent of the orphanage, usually a missionary of a church board.

Funds for the work come from various sources, including church groups, mission boards, interested individuals, and endowments. Donations received last year amounted to approximately $300,000. Many of the orphanages are supported by Chinese; 85% of the financial requirements came from the Chinese people before the outbreak of the war. C.C.F. also carries out a program for the adoption of orphans by Americans by which persons in this country pledge total or partial support of a Chinese child.

The staffs of all orphanages supported by C.C.F. are composed of native Christians and missionaries and consist of a doctor, several nurses, and Bible teachers. The older children must all learn one or more trades. The educational program consists of high-school training and religious instruction. Orphanage presses have printed considerable material in the past.

American Red Cross

The A.R.C. has been active in China for the past seven years and has made available more than nine million dollars' worth of supplies since 1939. Its program has emphasized medical supplies and medical-surgical field units. Recently A.R.C. has added to its program shipments of children's clothing, layettes, and bedding supplies principally for hospital use.

At the present time A.R.C. medical supplies are distributed through C.N.R.R.A, U.N.R.R.A.'s operating agent in China. Allocation of supplies is determined by C.N.R.R.A., the National Health Administration, the International Relief Committee, and A.R.C. representatives. Supplies are distributed in the liberated areas of China where needs are most urgent. The A.R.C. has at present a staff of nine members in China. In addition to emergency relief, the A.R.C. is assisting the Chinese Red Cross in an effort to revitalize it and assist it in developing a permanent and efficient program.

United China Relief

United China Relief, whose funds come chiefly from the American War Relief Fund, is a combination of several participating and affiliated agencies who have well-established work in China. The participating agencies, although independent and each conducting work of its own, act as liaison agents through which U.C.R. funds are disbursed. It underwrites the groups in China which the participating agencies are helping, and also conducts fund-raising campaigns in the United States. In addition U.C.R. sends funds direct to China where they are distributed under the supervision of its field director. U.R.C. authorities are planning a long range program of relief and rehabilitation in the post-war period. The following is a list of participating and affiliated agencies with a brief description of each.

Other Agencies

The American Bureau for Medical Aid to China (A.B.M.A.C.). In 1937 three Chinese professional men in New York formed the A.B.M.A.C. to send medical assistance to the Chinese army. Up to 1942 aid was largely in the form of medical supplies and equipment. Financial and technical aid is given to the National Health Administration, which in turn supports material and child welfare programs. A.B.M.A.C.'s aim is to assist China to develop her own medical organizations, schools, and laboratories, and raise the standards of medical care in all of China.

American Friends Service Committee in co-operation with the Friends Ambulance Unit is administering the work of the China convoy. Truck transport service and hospital service are significant contributions made by the Friends.

Associated Board for Christian Colleges in China helps to meet the "relief and emergency needs" of thirteen Christian colleges. When the Japanese occupied China twelve of these were moved far inland which resulted in increased costs. The Associated Board for Christian Colleges in China shares in the National War Fund through United China Relief. The organization also receives grants from individuals and other sources in addition to emergency grants. The Christian colleges have for their aim, teaching the Gospel, giving Chinese youth a liberal education, and developing a system of professional training.

China Aid Council was organized in 1937, has sent funds to Mme. Sun Yat-sen, chairman of the China Defence League, for medical aid and child welfare work. In 1940 the council was combined with the American Committee for Chinese War Orphans to support orphanages sponsored by Mme. Chiang Kai-shek. Thousands of homeless children between the ages of three and seventeen are receiving aid in twenty-eight refugee homes. Children are given vocational training and those showing ability and promise are given the benefit of further training in high schools. In addition China Aid Council supports nurseries, schools, nutrition clinics, hospitals, and an experimental nursery. In recent years the council has received funds from the American War Relief Fund.

Church Committee for China Relief. In 1938 the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America, and the China Famine Relief, U.S.A. Inc., formed the church committee for China Relief. The committee has conducted drives throughout the churches of America, both Protestant and Catholic, to secure funds for emergency relief, aid of refugees, and war sufferers' relief. Funds are sent to China where they are distributed through the American Advisory Committee, its agency in China. Actual distribution of relief supplies is through local committee composed largely of Catholic and Protestant mission stations.

American Committee in Aid of Chinese Industrial Co-operatives (Indusco). The Indusco movement was started in 1938 to aid industrial reconstruction and refugee rehabilitation. Chinese co-operatives have provided work for thousands of refugees and at one time were increasing at the rate of one hundred a month. Through its efforts thousands of small shops are now manufacturing goods in China. Types of co-operatives include textiles, mining, chemical, transport, engineering, foodstuffs, and pottery. Indusco maintains schools for the training of co-operative personnel—technicians, accountants, managers, and salesmen. Chinese women and leaders of Indusco, with the advice and help of Mme. Chiang, organized schools and classes among refugee women in two provinces. The co-operatives are financed partly by Chinese, American, and British groups, but more extensively by loans from the Chinese government. The American Committee of Indusco sends funds to China for the training of personnel "to adapt American industrial methods to Chinese decentralized industry."

Institution for the Chinese Blind supports schools and clinics for the blind, deaf, and mute in China; it also rehabilitates blind Chinese soldiers. It carries out a program to prevent blindness and cure trachoma; examines school children, factory workers, and soldiers.

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1 *Shanghai Evening Post and Mercury,* New York, 6-4-43, as given in "In Guerrilla China," p. 53.

2 *New York Times.* 1-20-46.

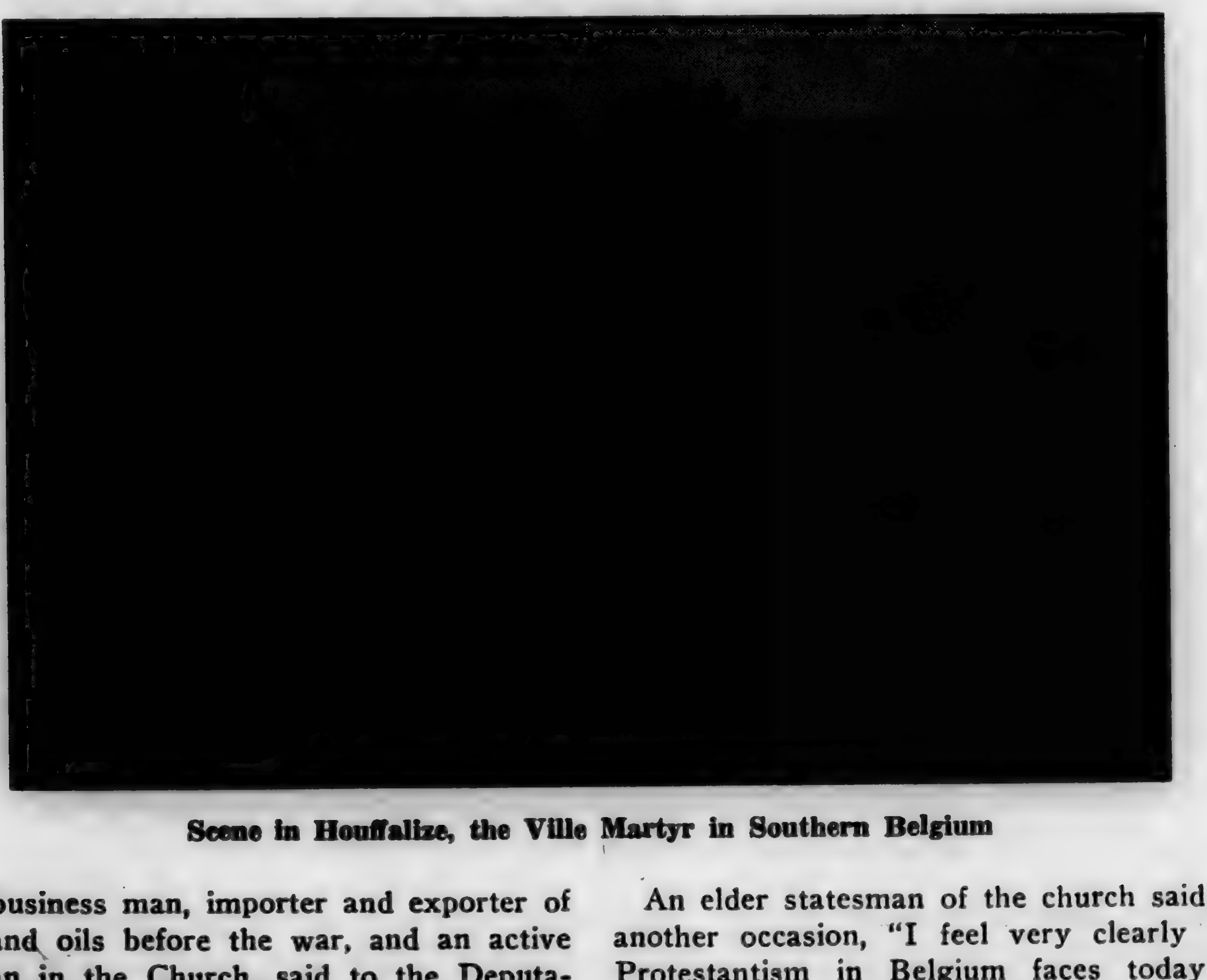
3 Friends Ambulance Unit, *Fourth Annual Report.* 1939-44. p. 20.

4 American Friends Service Committee, *Annual Report,* 1945.

Akron, Pa.

SPIRITUAL NEEDS IN BELGIUM

The Belgian relief unit, under the Mennonite Relief Committee, is scheduled to close its present work December 1, because the physical needs in that country are no longer very urgent. Our workers, however, have developed a strong conviction that the Mennonite Church should open mission work in Belgium. In the light of this feeling the following report by a deputation sent out by the Presbyterian Foreign Board should be of particular interest.



Scene in Houffalize, the Ville Martyr in Southern Belgium

A business man, importer and exporter of fats and oils before the war, and an active layman in the Church, said to the Deputation of the Presbyterian Foreign Board, "So many people in Belgium are looking for something today. They have seen too much of the world's way in the war. If only we can show them to put their eyes on the Cross . . ."

An elder statesman of the church said, on another occasion, "I feel very clearly that Protestantism in Belgium faces today an opportunity greater than any since the Reformation."

Belgium has a population of about 8,000,000, of whom about 50,000 are members of the Protestant Church, with about 50,000 adherents. Most of the others are Roman Catholics of whom half have only very nominal connections with the Church, used at times of birth, marriage, death.

Belgium is in "better shape" than some other countries of Europe. She is the only nation here, we heard say, to whom the United States owes money. She came out on the long end of lend-lease. But let us not minimize the losses, material and spiritual, of any land through which war raged. We drove through bombed villages where we saw ruined houses and churches and schools and shops. We saw the theater in Antwerp where 1,100 people were killed by one U-2 bomb on a Saturday afternoon. A man spoke of the strain on his children: "My little girl could always distinguish the noise of a U-bomb, no matter what other noises were crashing about." A young boy in Ghent, who had learned English from soldiers, told of eight days he and his family were in their cellar, as the fighting went on across the canal and on their street. We lunched one day in the "ville martyr" of Houffalize, a little village in a deep valley which the Allies bombed to destruction as they drove the Germans out. The village square was a desolate sight of halfwalls and rubble, the church at the hillside gutted and gaunt. The restaurant where we ate was a flimsy structure near the site of its former building.

In these present days Belgium, like the other countries we have visited in Europe, is plagued with black market demoralization. She is faced with economic and political problems of untold magnitude. She is suffering from the lax ethical and moral standards of the war years when stealing and lying and cheating were honorable devices for dealing with the occupying forces. And in the midst of that there is a quickening of interest in the Church which spells out a line of hope in a world where most of the words and thoughts are of despair. Take one illustration.

A group of laymen has formed an interchurch movement which publishes a weekly paper of Belgium church news and world church news. Its name is "Kruisbanner," Cross Banner. One page of a special edition each week is devoted to evangelistic material for "the man outside the church." The paper is sold by subscription and also on the streets. It is read by thousands. It runs on half a shoe string already knotted in a dozen spots.

Under the auspices of the same laymen's groups, a great Bible Day was observed in Antwerp on the Monday after Easter. The evening meeting filled the largest hall in the city. There were speeches and prayers and hundreds of people came and stayed, and went away with a new feeling of their unity in Christ.

Protestantism in Belgium facing "an opportunity greater than any since the Reformation" is worth a headline in Christian minds. —The Presbyterian

"There has not been a single day since the world began when the sun was not shining. The trouble has been with our vision."—Exchange.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXIII. Obedience—Continued

BY THE BIBLE STUDY EDITOR

Obedience implies an understanding of the will or law of another. One speaks of obedience to the laws of nature, as if nature were a master and man the servant. But such is not the case. Man makes use of nature's laws in a sense in which he makes nature the servant of man. But man must have knowledge of the law before he can either use or abuse the laws which God has incorporated in nature. Without knowledge or expression of will nature follows her own laws, the product of such a process being that which we call cause and effect. Nature's laws are constant. They are so constant and invariable that man depends upon them with infinitesimal calculations. It is man who knows the laws and uses them; the things of nature act as they are ordained by God without being taught these innumerable laws.

Disobedience is Sin

When men disregard any law they call it transgression. In fact, it is a disobedience, and the consequence is suffering. Sin brings about its own punishment. It devolves upon men to know the laws of nature and the laws of God. Men are giving infinite thought to the laws of nature, and are teaching these laws with great effort and enthusiasm, so that all men may receive the blessings of nature and the happiness that results from living a life in accord with the laws of life. But there is little thought given to know the laws of God and the relationships with the Creator which result in life eternal. We are anxious to be free from the sickness that results from incorrect living, but neglect the greater privilege of being free from the sins which result from the disobedience to the laws of God's Word and His holy will. Given all the care and comfort of a correct law of living, the body will die. But given the thought of respect to the will and purposes of God concerning the life of man, the soul will live forever.

The Gospel of Jesus Christ is the law of salvation and the hope of the soul for the life to come. This is the Gospel which Christ has said shall be preached throughout the whole world. It is the law of life and salvation for all men. The knowledge of this law is essential for the salvation of any man and for all men. But knowledge alone does not bring about salvation. There is such a thing as knowledge and disobedience to, or neglect of, that knowledge. Knowledge is given for the purpose of being profitable, but the profit lies in making use of the things which are known. The eternal power and Godhead of the Almighty are known by things which are made, but when men do not like to contain the knowledge of God in their hearts they suffer the judgment of that neglect. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Rom. 2:8-11).

Paul further expresses the fact of the importance of the knowledge of the law in relation to man's salvation or condemnation. "Is the law sin? God forbid, Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:7-11). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). These two illustrations show that the law is essential to life, but disobedience is death, and fulfillment is life.

Why the Commandment and Obedience?

It is evident that God did not institute the law in order to secure His sovereignty over creation. He is the Creator, and hence He is Sovereign. His revelation to Moses was not, "I am Sovereign," but "I **AM**," or "I **AM** the Eternal One." To Abraham He was not revealed as He who would make Himself Lord, but "I am the Lord." Man was not made for the law, but the law was made for man. "The sabbath was made for man, and not man for the sabbath" (Mk. 2:26). In the instance of the Sabbath, it was instituted as one of the ten commandments. If the fourth commandment was made for man, so also were the ten commandments given from Mount Sinai. They were made for man.

At least four occasions are given in the Gospel showing that Jesus used the Sabbath for the good of man: the infirm woman was healed, the paralytic, the man at the pool, and the man born blind. The law gave to man a day of mercy and blessing. It was not a day of judgment; only when man abused the day, using it for his own selfish pleasure, did it become a day of judgment. The commercialized, secularized, or pleasurized Lord's Day will bring its own condemnation and curse upon those who thus use it. It is a day of blessing when used for rest, for worship, and for the good of humanity in works of love and mercy. It was made for the blessing of man and includes such provisions as, "In it thou shalt not do any work." But it also states, "Keep it holy." The holiness part is the blessing of the commandment. The work part is the curse of humanity on the Lord's Day.

Each of the commandments will prove to be a blessing to men when it is used as intended by the Lord who gave them. They prove that man needs direction in his relations to the Creator and also toward his fellow men. Man is not supreme in knowledge, neither is he supreme in power. He is supreme in order of creation and in the purposes of creation. But he was not created independent of instruction and direction by his Creator. His directions from the beginning were such that they implied dependence and direction. "Dress the garden and keep it." "Eat of all the trees, but of the tree that is in the midst of the garden thou shalt not eat." Man was sinless in the beginning, but he was not infinite in wisdom and knowledge as was his Creator. He needed direction as one of God's creatures. If the original and sinless man needed two commandments to order his life as a servant of God, how much more does fallen man need ten commandments to save him from his own destruction?

Commandments are not given solely as a test of the character of mankind. If that were the case then all men would be lost eternally. For all have sinned, and the sins are against the commandments of the Lord. "Sin is the transgression of the law." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). If the law is only an occasion for the testing of men, then all would be destroyed as in the days of the Flood, but without the salvation of eight souls. "The law is holy, and the commandment holy, and just, and good." "The commandment . . . was ordained to life" (Rom. 7:10, 12). "The man that doeth them shall live in them" (Gal. 3:12). The commandments of God are good; they are true, and are ordained unto life. Both the book of wisdom and the book of Psalms exalt the law of God, and tell of the blessing of those who keep the statutes of the Almighty. The glory of Israel abounded when the nation abounded in keeping the commandments of the Lord. They are not given as a test to man; they are ordained to be a blessing to men. The failure to keep the law of God results in destruction, Keeping the law of the Lord results in honor and blessing.

The wise man seeks to know the will of his master and keeps his commandments with all diligence. He recognizes the fact that he is but a servant and needs the counsel of his master in order to accomplish the highest interest of him whom he serves. To such the Master says, "Well done." But he who does not love his master and will not be subject to his direction, and says, "I know that thou art an hard master," shall be cast out because he did not follow the commandments of his master and did not succeed in accomplishing his will.

The obligation of obedience rests upon the individual. He may make his choice, for he will by his very nature depend on another's will and power than that of his own. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness . . . . I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Rom. 6:16, 19). How men cast about to find liberty and independence! How they boast of their freedom and independence! But they only find that they have been servants of their own lusts and of the flesh and of the world. They have chosen to be the slaves of the powers of darkness, of sin, and of death. That is true liberty which belongs to the sons of God. For God alone can give to men the life which is free from bondage, and the life which one may live with security and confidence —the life which belongs to those who are of the household of God as designed from the beginning. Paul calls himself the "bondservant" of Jesus Christ. The child and all men, so long as they are not under the authority of Christ, are subject to the elements of the world. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). A son is not in bondage, although he is under the direction of his father. Even so, those who have become the sons of God and are His servants, have a liberty which is their own choice. There is a relationship of dependence, but an obedience that is of free will and wrought by love.

We must conclude that the commandments of God for man are essential to his well-being and a preservation of his body as well as for his soul. Obedience to the highest law, the law of God is essential to man's greatest success and happiness in life, and by it he maintains the relationship with the Creator as designed by Him, and thus accomplishes in life the greatest good and attains to the place which God has eternally purposed for him. "He hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Obedience is not an arbitrary law on the part of God; it is a means of blessing to all of God's creatures. It is the glory of His church. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:24-27).

The Sin of Rebellion

Opposed to obedience is rebellion. Disobedience may occur in an unwonted act, as a matter of ignorance or an impossible accomplishment. But rebellion is the act of opposing the will or authority which belongs rightly to one who is in power and whom duty requires to serve or honor. Rebellion may be subjugated by power, but unless the subjugation produces repentance the attitude of the subject is still rebellious. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

Rebellion is not manifested in one act alone. Sin is certainly the transgression of any one law, and one transgression of any one commandment is worthy of death because it is sin. Disobedience was seen in the act of Adam and Eve. But God did not withhold His judgment of death for He said, "Dust thou art and unto dust shalt thou return." A later Scripture records the fact that "Adam died." But the mercy of God was revealed to our first parents, for they did not harden their necks and continue to rebel against the authority of the Lord their God.

Rebellion is seen in the spirit of Cain, who first sinned against God in the unacceptable sacrifice of the fruits of the earth instead of the blood of the flock. He was reproved for his transgression. "Unto Cain and to his offering he had not respect." It was in the spirit of rebellion that Cain slew his brother Abel. It was in the same spirit that he refused to acknowledge his guilt of his brother's death. The spirit of rebellion continued in his refusal even then to repent, and thus he complained of his lot, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me" (Gen. 4:13, 14). Every expression of Cain showed that he had not in mind to return to God. He would continue in his outcast lot and thus he lived in the land of Nod, and thus his progeny lived without God after him. He was blotted out of the book of remembrance. No record of his years and no record of his family remains, except that they were called the children of men instead of the sons of God. By their rebellion they were cut off, or cut themselves off, from the grace and blessing of the Lord their God.

Another character illustrates the spirit of rebellion, for his act is called rebellion against God. Saul had been commanded to destroy the Amalekites and all their property. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would **not utterly** destroy them. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which **should have been utterly destroyed,** to sacrifice unto the Lord thy God in Gilgal." Samuel's reply is the verdict of the Lord, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." See I Sam. 15:9, 20-23.

It is well to note that the Lord was very gracious to Saul in the matter of His choice of a king. He enabled him to take over the whole of the kingdom and strengthened him against all of his enemies. He went as the Lord told him, but failed to do as the Lord wished him to do. From the time of his first transgression until the time of his death Saul continued to assert his own will instead of yielding to the will and word of the Lord as revealed through his prophets and messengers. His rebellion was manifested in his repeated transgressions. The undoing of Saul was his witchcraft, his visiting the witch of Endor, and his end was that he hung on the wall of an idolatrous city as an offering to the gods of the heathen. His rebellion was as witchcraft and as idolatry.

Not every son who was disobedient was put to death under the law of Moses, but the stubborn and rebellious sons were brought before the judges of the city and when they refused to hear the judges and declared their rebellion against their parents, they were stoned to death. Deut. 21:18-20. Disobedience is not justified as an occasional act on the part of a child nor on the part of a Christian in his experiences in trials which come to him. John does not say that we are free from sinning, but he suggests that no Christian should continue sinning. Thus it is in the matter of obedience. If each believer was cut off when he sinned, few believers would be left. It is by the grace of God that we have the privilege of repentance for our sins and repentance for our disobedience, so that we do not cultivate the sin of rebellion and are cut off from our fellowship with the Lord.

BE ON TIME

Procrastination is one of the most common stumblingblocks along the road to success. Unless avoided, it will trip you up, and prevent your reaching the goal.

Every duty, however small, that you put off until tomorrow, is a link in a chain that will bind you fast, and hold you back from the heights of achievement which you hope to attain!

Do what you have to do now! It will require no more time, and will make you free, and able to perform the new opportunities that tomorrow is sure to bring.—Selected.

The real secret of an unsatisfied life lies too often in an unsurrendered will.—J. Hudson Taylor.

EDUCATIONAL

OUR PILGRIM FATHERS

In the long time ago there was a queen named Elizabeth. She was queen of England. Now, this queen wished all her people to think just as she did about God and the church. But some of the people did not wish to do as Queen Elizabeth had told them to; they had their own ideas about so important a matter. The queen and this liberty-loving group of people began to quarrel.

No one wants to live in a house where quarreling is going on all the time. It is just the same with one's country; the people want to live in peace and be happy.

These people really loved "Good Queen Bess," as they called her, and thought her very, very wise. But in this matter of their religion, they felt they must have their own way, so they decided to go away to some other country. They went to Holland, the home of the Dutch.

When people go traveling about the country we call them "Pilgrims."

The Dutchmen welcomed these Pilgrims. They were glad to have such industrious, quiet, well-behaved people come to settle in their country and help work.

But the Pilgrims did not feel at home in Holland. It was all so strange—the language, the dress, and the customs of the country. They were very lonely, and finally decided to go to the new country, America, which everyone was talking about. They would have to cross the great stormy ocean, but the Pilgrims thought if they could settle in a part of that country, and call it "New" England, they would grow to feel almost as though they were at home in their own loved England.

After a great deal of trouble the Pilgrims managed to hire two small sailing vessels. All ships had sails in those days. It was expected the wind would blow the ships wherever the captain wanted to go.

One of the ships was named the Speedwell, the other was named the Mayflower. These two boats were too small to carry all the Pilgrims who wanted to go to the new country, but as many as could went on board—men, women, and a few little children. Away they sailed for America.

Very soon, however, the Speedwell began to leak. The captain was compelled to turn back to have his ship mended. Scarcely had they again started on their way when the old ship once more sprang a leak. They went back a second time, to a little town on the English coast called Plymouth. Now, some of the Pilgrims in the Speedwell grew discouraged; they said the ship was too small, the ocean was too big and rough, they didn't have enough to eat; they didn't want to go to a new country; it would be just as it was in Holland, everybody would grow homesick. So the discontented ones stayed in the little town of Plymouth, and the other ship, the Mayflower, sailed away alone over the big blue ocean. It took two months for the wind to blow the Mayflower over to America.

When the Pilgrims finally reached America, December 22, 1620, it was winter, and very cold. There was no one to say, "We are glad to see you; come in and get warm." A few French people lived away off toward the north, and some of the Pilgrims' own English folk had settled in the southern part of America, but neither the French nor the English knew these Pilgrims had come to North America. One hundred and twenty men, women, and children were they, strangers in a strange, cold land.

A Section of the Famous Plymouth Rock

Our weary Pilgrims sailed up and down the coast, trying to find a good place to land. The men waded through the surf to the beach to look about. It was dreary; nothing but rocks everywhere, not at all inviting for a home. The men waded back to the ship. Their clothes froze stiff on their backs. They were most uncomfortable and forlorn.

It rained and rained, as though it never would stop; and sleet fell, covering the ship with ice. The wind blew so hard it blew the sails away.

Finally, after much search, the Pilgrims found a place where they could get in behind some big rocks out of the icy wind. There they concluded to stay and make their homes. Everyone came gladly to shore, severe and unhomelike though it was. The Pilgrims called this spot where they landed Plymouth, after the town in England from which they had finally sailed for America.

For many days after the Pilgrims landed the wind continued to blow. It snowed and froze continually. Everything was most uncomfortable and hard to endure. Many of the poor Pilgrims were ill; some even died. Those who lived were so weak and ill they could scarcely find strength to work and build their rude homes. They suffered, but they were happy because they were free and independent.

At last spring came. The sun shone warmly. The birds came back from the South and sang to their new children friends. Soon the buds opened and shook out their soft, green leaves. The men measured off patches of ground for gardens. Everyone went to work digging and planting seeds, the seeds they had brought with them in the old, leaky ship. Some of the women had brought flower seed from loved England and hardy bulbs from kindly Holland. The men raised corn and traded it to the Indians for furs. The furs they sent back to England and exchanged for books, clothes and tools.

So the Pilgrims grew stronger and prospered. We will remember them always, because they were brave, faithful, and true to their beliefs. Even though they found it cold and dreary and lonely, they remained near Plymouth, making friends of the Indians, building pleasant homes, and so encouraging others to come where they could be free and independent.

Near where the Pilgrims landed in America is a great rock, which we now call Plymouth Rock. It is a very interesting old rock. The date of the Pilgrims' landing in America has been carved in this big rock, in very large figures, so no one can forget 1620.—St Louis Christian Advocate.

THE CHRISTIAN'S LIFE STORY

The Christian is not **what he once was:** an alien from the commonwealth of Israel, a stranger from the covenant of promise, having no hope, without God and without Christ in the world.

He is not **what he shall be:** he is now a son of God and it doth not yet appear what he shall be, but he knows that when Christ shall appear he shall be like Him for he shall see Him as He is.

Neither is he **what he should be:** for Paul beseeches him to walk worthy of the vocation wherewith he is called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace.

Nor yet is he **what he would be:** for he counts not himself to have apprehended: but this one thing he does forgetting those things which are behind and reaching forth unto those things which are before, he presses toward the mark for the prize of the high calling of God in Christ Jesus.

By the grace of God he is **what he is.**—Johanna Siegmann.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

RHETORICAL FIGURES OF REDUNDANCY, REPETITION, AND SOUND

BY EDWIN L. WEAVER

Bro. Weaver will conclude these studies of figures of speech in seventeenth century English next month. English students will find these articles from a teacher in this field particularly interesting.

The figurative use of words is common in ordinary speech and in practically all writing. One does not need to look further than the Bible to find illustrations of figurative language. Rhetorical figures not only make meaning more interesting but add color and freshness to writing, for they are intentional deviations from the normal modes of expression. Although in the plain style dominant now such figures are less used, imaginative writing still has them in considerable abundance. The ancient Greek rhetoricians identified and gave names to more than two hundred different figures of speech.

It is our present purpose to examine the choice of figures in William Drummond of Hawthornden's *A Cypresse Grove,* a seventeenth century essay which exhibits them in abundance. It will be helpful to consider first why Drummond was especially interested in them. It becomes evident from a study of his literary work that his interests lay in the past, and that in taste, sympathy, and style he was an Elizabethan. To the Elizabethans, or men of the Renaissance, beauty resided in ornamental detail; they were writers who showed a love of spectacle, a delight in profusion and richness of detail. But Drummond, being a scholar, knew also the literature and language of the classics; and to a classicist beauty resides in form. Now for Drummond beauty lay in both form and ornamental detail.

In *A Cypresse Grove* Drummond especially sought distinction by grandeur and sonority of utterance, and manifested his Elizabethan taste by the employment of rhetorical figures. Thus his personal inclinations were toward the Renaissance. Another factor is that the seventeenth century was an heir of the sixteenth, and was not willing to sacrifice its love of grandeur for its love of philosophy. The seventeenth century had a natural taste for pomp and grandiosity, and wanted a greater oratory than the Ciceronian but as Attic as the philosophic style. Consequently among the anti-Ciceronians a kind of Asianism arose which sought and cultivated both form and the use of ornate figures. Drummond did not altogether lag in the past, therefore, in combining form and ornate detail.

Most of the anti-Ciceronians used figures of rhetoric, but Drummond distinguished himself by using them more abundantly. The majority of his sentences are adorned by the use of more words than are necessary, and there is frequently correspondence of phrases or clauses in the same sentence or in succeeding sentences. This means that figures of repetition and Gorgianic figures are prominent. As already pointed out in a previous article, the new seventeenth century style of writing tended to have thought repetition, particularly in the curt periods where each successive member is expressing nearly the same thought as was expressed in the introductory one. In the use of figures there is also much word repetition, so that the style of *A Cypresse Grove* is very much amplified and dilated. Drummond secured prose dignity by a marked fullness of expression.

Above statements attest to something in Drummond's style of the sophistic, which is an art of elaboration whereby many of the figures of speech are devices of dilation and are purely decorative. The sophists cultivated variations of syntax, modes of iteration, wordplay, and balance and antithesis—especially those forms of balance traditionally called the figures of Gorgias. This style was not only popular during the earlier centuries of the Christian era, when it was known as the "second sophistic," but its devices proved fascinating to Renaissance writers and eventually led to the development of euphuism. Drummond's style has the amplification for which the sophistic was noted, and he abundantly employs the figures of repetition and the Gorgianic figures of balance and antithesis; but his moderation surpassed that of the euphuists and presumably of the sophists, enabling him to attain a finer quality of elegance.

The figures used by Drummond will be presented here in six classifications: (1) figures of redundancy, (2) figures of repetition, (3) figures of sound, (4) figures of vivacity, (5) Gorgianic figures, and (6) figures of imagery.[1] There are a few cases of employment of minor figures, which will not be considered here. Of figures of redundancy pleonasm is most frequently used; among figures of repetition are those of anadiplosis, epanaphora, kuklos, climax, repetitive paronomasia, and antistrophe; alliteration and paronomasia are most common among the figures of sound; of figures of vivacity one finds asyndeton, rhetorical question, exclamatio, parenthesis, and a few instances of apostrophe; the Gorgianic figures and allied devices of parallelism most frequently employed by Drummond are parison, antithesis, isocolon, chiasmus, and parallelism; the figures of imagery found are metaphor, simile, and extended comparisons. In addition to the above figures there are a few cases of epidiorthosis, hyperbaton, hendiadys, oxymoron, and paradox. Irony is not used.

The figure of redundancy most commonly employed in *A Cypresse Grove* is pleonasm, a repetition of ideas which in this essay is usually developed by use in couplets of nouns, adjectives, verbs, phrases, and clauses in all cases nearly synonymous. Frequently the terms vary slightly in meaning, but sometimes they mean the same thing. They are usually used for effect rather than for explanation. By means of this figure the author adds force as well as beauty to the sentence; thought is expressed in a more pleasing and vigorous manner, and verbal splendor is achieved. Many of the pleonasms in the form of clauses are members of the curt period, and aim to repeat in other words the idea of the preceding clause; this figure and the curt style of baroque prose thus go hand in hand. But word couplets used synonymously are contrary to the aim of Attic prose, which seeks to convey much meaning in a few words, and consider synonyms unnecessary. Some examples of pleonasm are:

Adjectives: sound and wholesome; vnconstant and stormie; vehement & earnest; infalible and most certaine; gloomie & sad; dreadfull and terrible; inconsolable and vn-accustumed; severe and partiall; common and familiar; vneuitable and necessarie; restless and neuer-tyring; vnalterable and vneuitable; still and peaceable; faire and excellent; true and essentiall; fraile and instable; vnpleasant and lamentable; distempered & crasie; swift and active; mistie and groping; pale and wanne; euill & vicious; mild and quiet; determinate and definite; constant, firme, and eternall; olde, strengthlesse, decrepit; imortall, vnchangeable, impassible, all-sufficient.

Nouns: Conceptions and Ideas; Apparitions and signes; Agonie and amazednesse; deformitie and rottennesse; Order and Lawes; Desert and Vertue; Monuments and Memorie; Contentment and Happinesse; Statues and Trophees; Formes and Figures; powers and faculties; Secrets & Counselles; Labours and Actions; perfection and fulnesse; impotencie and weaknesse; pauses and degrees; Lawes and conditiones; action, motion, and function; Empires, States, Kingdomes; Scornes, Wrongs, Contumelies, Imprisonments, Torments, Poysons, Vexations, Disasteres, Contempts, Indignities, and manie manie Anguishes.

Verbs: appalled and transported; alter and helpe; alter & amend; bestowed nor granted; composed and elemented; infected and afflicted; grudgeth and vexeth; spred & extended; let and hinder; beeing and abiding; admired and reuerenced; decayed & vanished; preceded and fore-went; infatuate and inueigle; manacled and bound; darken, put downe, and turne ignoble; thinke vpon, consider, or know.

Adjectives with nouns: secret fore-knowledge and presaging power; sudden faintnesse and vniuersall wearinesse; noble Tooles and Engines; eternall Habitation and Throne; Alchimie, vaine Perspectiue, and deceiuing Shadowes; infinite Goodnesse, Power, Magnificence, and Glorie; strange Apparitions and signes, true Visions; Vncouth heauinesse, and causelesse languishings.

There are various pleonasms in the form of phrases with phrases, phrases with clauses, clauses with clauses, and words with clauses. Some of them will be listed under examples of parison. Periphrasis and arsis-thesis are figures of redundancy not often used by Drummond.

Repetition as a figure involves the use of the same word in a systematic way and in definite positions in the sentence or member. Figures of repetition most frequently used by Drummond are anadiplosis and repetitive paronomasia. As in the case of redundancy, they serve to adorn the composition by means of more words than are necessary. It will also be noticed that a number of figures are often used in the same sentence.

Following are representative examples of anadiplosis, a figure of repetition in which there is a doubling of a word either immediately or after an interval. Drummond usually preferred the interrupted form of anadiplosis, and he more often doubled nouns than any other part of speech.

"compared with that *wide wide* Pauillion of Heaven." (p. 88)[2]

"the highest *Essence*, giuing *Essence* to all other thinges." (p. 81)

"Happinesse at once heere is *fullie* knowne and *fullie* enjoyed." (p. 102)

"It is hope of long *life,* that maketh *Life* seeme short." (p. 85)

"To liue *long*, is it not to bee *long* troubled?" (p. 84)

"for what is the *motion* of them but the *motion* of a swift & euer-whirling wheele, . . . ? (p. 71)

"Thy Death is a peece of the order of this All, a part of the Life of this *World*; for while the *world* is the *world*. . . . " (p. 81)

"beeing *most* Powerfull, *most* Good, *most* Wise, nay *all*-Wise, *all*-Good, *all*-Powerfull." (p. 81)

"The Aire, the Sea, the Fire, the Beasts bee cruell Executioners of *Man*; yet Beastes, Fire, Sea, and Aire, are pittifull to *Man* in comparison to *man*, for moe *men* are destroyed by *men*, than by them all. What Scornes, Wrongs, Contumelies, Imprisonmentes, Torments, Poysons, receiueth *Man* of *Man*? What Ingines are new workers of Death are daylie found out by *Man* against *man*?" (p. 77)

"Heere is flourishing and neuer-fading Youth *without* Age, Strength *without* Weaknesse, Beautie neuer blasting, Knowledge *without* Learning, Aboundance *without* Loathing, Peace *without* Disturbance, Participation *without* Enuy, Rest Labour, Light *without* rising or setting Sunne, Perpetuitie *without* Momentes." (p. 102)

"though *to dye* bee vsuall, *to dye* young may appeare extraordinarie." (p. 84)

"Sith Feare is a foolish passion but where it may *preserue*; but it can not *preserue* vs from Death . . . ." (p. 84)

In repetitive paronomasia the repetitions occur at random, a word in or near the beginning of one colon being repeated in the middle or at the end of the next. The writer shows more indifference to the location of the words than in anadiplosis; consequently the repeated words are often farther apart. *A Cypresse Grove* has more instances of repetitive paronomasia than of anadiplosis. Illustrative examples are:

"And as the *Assemblie* is in *number answerable* to the large *capacitie* of the Place, so are the Ioyes *answerable* to the *numberless number* of the *Assemblie*." (p. 101)

"If death *bee good*, why should it bee feared? and if it bee the worke of Nature, how should it not *bee good?*" (p. 80)

"If thou dost complaine, that there shall bee a *time* in the which thou shalt *not* bee, why doest thou *not* too grieue, that there was a *time* in the which thou wast *not*, and so that thou art *not* as olde, as that enlifening planet of Time?" (p. 73)

"All that is *necessarie* and *conuenient* for vs they haue *bestowed* vpon vs, and freelie *granted*, and what they haue not *bestowed* nor *granted* vs, neither is it *necessarie*, nor *conuenient* that wee should haue it." (p. 73)

"Freed of thy fleshlie care, thou shalt rightlie discerne the beautie of thy selfe, and haue perfect Fruition of that *All-sufficient* and *All-sufficing Happinesse*, which is God Himselfe; to whom thou owest thy *beeing*, to Him thou owest thy well *beeing;* Hee and *Happinesse* are the same. For, if *God* had not *Happinesse*, Hee were not *God*, because *Happinesse* is the highest and greatest Good: If then *God* haue *Happinesse* it can not bee a thing *differing from Him*, for, if there were *any thing* in Him *differing from Him*, Hee should be an Essence composed & not simple. More, what is *differing* in *any thing*, is either an *accident* or a part of it selfe; In *God Happinesse* can not bee an *accident*, because Hee is not subject to any *accidents*." (p. 92) [Some of the above repetitions might be included in the figure of anadiplosis; there are also a few cases of paronomasia in this example.]

Epanaphora are less common; in this figure the same word is repeated at the beginning of successive phrases or clauses; it is an aid to symmetry, which baroque prose tries to avoid. The first of the following examples is distinctly not baroque:

"*So manie* Feathers moue *not* on Birdes, *so manie* Birds dint *not* the Aire, *so manie* Leaues tremble *not* on Trees, *so manie* Trees grow *not* in the solitarie Forestes, *so manie* Waues turne *not* in the Ocean, and *so manie* graines of Sand limit *not* those Waues." (p. 102) [The repetition of *not* may be taken as an example of anadiplosis.]

"*All* Pleasure, paragon'd with what is heere, is paine, *all* Mirth Mourning, *all* Beautie Deformitie." (p. 102)

"*To what* else could serue so many expiations, sacrifices, prayers, solemnities, and misticall Ceremonies? *To what* such sumptuous Temples, & care of the dead? *to what* all Religion?" (p. 94)

"*so* varioușlie disposed, *so* rightly marshalled, *so* strongly maintained." (p. 97)

"yet neither is content, *nor hee who* raigneth, *nor hee who* serveth." (p. 77)

In antistrophe the repeated elements are placed at the end of the cola. A few examples are:

"*What* millions haue trode it before *thee*, *what* multitudes shall after *thee*." (p. 71) Epanaphora and antistrophe are both present in this example.

"with Feare for what is to *come*, nay, for what will never *come*." (p. 77)

"God containeth *all in Him*, as the beginning *of all*, Man containeth *all in Him* as the midst *of all*." (p. 98)

"Plaining because hee *is changed*, that the world *is changed*." (p. 76)

"Who will *behold*, and with the eyes of judgement *behold* . . . " (p. 85)

"For, though hee bee borne on *the Earth*, hee is not borne for the *Earth*." (p. 97)

"The Author *of Nature*, is not thralled to the Lawes *of Nature*, but worketh with *them*, or contrarie to *them*." (p. 103)

"If Bodies of the most sound & wholesome constitution bee these which most vehementlie *feele paine*, it must then follow that they of a distempered & crasie Constitution, haue least *feeling of Paine;* and by this reason, all weake and sicke Bodies should not much *feele Paine*." (p. 82) [*feele . . . feeling . . . feele* is an example of paronomasia.]

Kuklos is a repetitional figure in which the first and last words of a period are identical:

"*Heauen* heere is all but a Sunne, or the Sunne all but a *Heauen*." (p. 100)

A Cypresse Grove has several effective climaxes; climax is a figure in which the conclusion of the first of several sequent cola or clauses forms the beginning of the second, the conclusion of the second the beginning of the third, and so on: a word of one phrase is repeated as the leading idea of the next:

"Hee was made that hee might in the Glasse of the World *behold* the infinite Goodness, Power, Magnificence and Glorie of his Maker, and *beholding know*, and *knowing Loue*, and *louing enioy*." (p. 99)

"So manie Feathers moue not on *Birdes*, so manie *Birds* dint not the Aire, so manie Leaues tremble not on *Trees*, so manie *Trees* grow not in the Forestes." (p. 102)

The prose style reformers, as philosophers and scientists, thought that the orators were too much concerned with sound and not enough with sense. Drummond did not ignore the phonetic elements in prose, and perhaps gave more consideration to sound than would have met the approval of some of the leaders in developing the new style. Figures of sound are concerned with the position and relationship of similar words, syllables, or letters; the devices most used in *A Cypresse Grove* are paronomasia and alliteration.

In paronomasia words are employed which are derived from the same root, and are similar in sound but dissimilar in sense. The words, though derived from the same root, are dissimilar in form because of inflections, the adding of varying prefixes, changes resulting from the comparison of adjectives, and other devices. Examples are:

"*possessing* rather than *possessed*." (p. 79)

"*apparell* our Bodies and *disapparell* them." (p. 75)

"thou art so *wonderfull* a *Beautie*, and so *beautiful* a *Wonder*." (p. 90)

"a stage *full* of *delightfull Wonders* and *wonderfull Delightes*." (p. 98)

"how much is *couered* with Waters? how much not at all *discouered?*" (p. 88)

"'that though his *workes* abide some space, the *Worker* is vnknowne." (p. 89)

"That *Time* doth approach (O haste yee *Times* away!) in which the Dead shall *liue*, and the *Liuing* bee changed." (p. 104)

"Heere is the Palace Royall of the Almightie King, in which the *Vncomprehensible comprehensiblie* manifesteth Himselfe." (p. 100)

"Hee is the first *Orderer*, and marshalleth euerie other *Order*, the highest Essence, giuing Essence to all other thinges, of all *Causes* the *Cause*." (p. 81) Also anadiplosis: *Essence . . . Essence*.

"Of which to seeke a *reason*, vnlesse from the *sparkling* of *God* in the Soule, or from the *God-like sparkles* of *God* in the Soule, were to make *Reason vnreasonable*, by *reasoning* of things transcending her reach." (p. 67)

"And, if two Pilgrimes, which haue wandered some little peece of ground together, haue an hearts-griefe when they are neare to parte, what must the sorrow bee at the parting of two so louing Friendes and neuer-loathing Louers as are the Bodie and Soule?" (p. 69)

"As wee had no part of our *will* in our entrance into this life, wee should not presume of anie in our leauing it, but soberlie learne *to will* that which hee *wills*, whose verie *willing* giveth beeing to all that it *wills*, and adoring the *Orderer*, not repine the *Order* and Lawes." (p. 73)

"By which the Creatures are onely in so much faire and *excellent* as they participate of his Beauty and *excelling Excellencies*." (p. 101)

There are also several occasions in which words not derived from the same root have similarity in sound but difference in meaning. These may perhaps be classed under the sound figure known as parechesis. An example is:

"Arches and stately Temples, which one Age doth *raise*, doth not another *raze?*" (p. 86)

The most frequent sound figure in *A Cypresse Grove* is alliteration; it occurs on nearly every page. Simple alliteration is usually used for the purpose of ornament rather than for emphasizing parallelistic or antithetical balance; transverse alliteration is seldom found. Examples of simple alliteration for ornament:

"on the last of humaine *Ter*rors, or as one *tear*med it, the last of all dreadfull and *ter*rible euills Death." (p. 68)

"I beganne to turne ouer in my *re*membrance all that could afflict *m*iserable *M*ortalitie, and to fore-cast euerie accident which could beget gloomie & sad apprehensions, and with a *m*aske of *h*orrour shew it selfe to *h*umaine eyes." (p. 68) This sentence also has similarity of vowel sound: beg*a*nne . . . *a*fflict . . . Mort*a*litie . . . forec*a*st . . . *a*ccident . . . s*a*d . . . *a*pprehensions . . . m*a*ske.

"They mounted aloft in the highest Ascendant of earthlie *Gl*orie, are but tortured *G*hostes, wand*ring* with *g*olden Fetters in *Gl*iste*ring* Prisones, hauing Feare and Danger their vnseparable Executioners, in the *m*idst of *M*ultitudes rather *guarded* than *regarded*." (p. 75)

"Nay, I can not tell how, but euen the *l*owest of those ce*l*estia*ll* Bodies, that *M*other of *M*oneths, and *Em*presse of Seas, and *m*oisture, as if she were a *M*irrour of our constant *m*utabilitie, a*pp*eareth (by her great nearnesse vnto vs) to *p*artici*p*ate of our alterations, neuer seeing vs twice with that same Face, now *l*ooking b*l*acke, than pa*l*e, and wanne, sometimes againe in the per*f*ection and *f*ulnesse of her beautie shining ouer vs." (p. 72)

"I beganne to ascribe it, to that secret foreknowledge and *p*resaging *p*ower of the *p*rofeticke Minde." (p. 68)

"*w*eary of the *w*orld's Eye." (p. 76)

Examples of transverse alliteration for ornament:

"*D*eath heere no *l*esse than *L*ife *d*oth act a part; the taking away of what is olde beeing, the making way for what is young." The latter part of the sentence illustrates rhyming: *taking away . . . making way.*

"*l*eaving me in a *s*till and peaceable *sl*eep." (p. 95)

"But Hee with a *mi*l*d*e *dem*eanour, and voyce *s*ur*p*assing all humane *s*weetnesse a*pp*eared (mee thought) to *s*ay." (p. 96)

"As those *Im*ages were *lim*ned in my *m*inde (the *m*orning Starre now a*lm*ost ar*i*sing in the East) I found my thoughts in a *mil*d and qu*i*et ca*lme*." (p. 95)

"Chasers of *t*imorous and Com*b*a*tt*ers of *t*erri*b*le *B*easts, delighting in the daily torments Sorrowes distresse and Miserie of Mankind." (p. 98)

Examples of alliteration for emphasis:

"with diverse *W*aues, but the same *W*ater." (p. 71)

"what *m*illions haue trod it before thee, what *m*ultitudes shall after thee." (p. 71)

It is clear that the rhetorical figures thus far considered, those of redundancy, repetition, and sound, all make for repetition. And there is repetition in *A Cypresse Grove* to a remarkable degree—in sound, word, phrase, and idea. Repetition of sound is often combined with repetition of words, as is illustrated in the following sentence:

"Sith in Him is *no* im*p*otencie and weaknesse, *by the which he might* bring forth what is vn*p*erfect, *no* *p*eruersenesse of Will, of *which might* *p*roceede any vicious action, *no* Ignorance, *by the which hee might* goe wrong in *working*; beeing *most Powerfull, most Good, most Wise,* nay, *All-Wise, All-Good, All-Powerfull*: Hee is the first Orderer, and marshalleth euerie other *Order,* the highest *Essence,* giuing *Essence* to *all* other thinges, of *all Causes* the *Cause*: Hee *worketh powerfullie,* bounteous*lie*, wise*lie*." (p. 80)

In numerous cases where a word is used the same word or some form of it is repeated. The last paragraph of Drummond's essay may be taken as an illustration; in it the following word repetition occurs:

Man . . . Mans . . . Mankinde . . . Man; World . . . World . . . World; power . . . power . . . Power . . . power . . . power . . . powerfull . . . power . . . power . . . power; Nature . . . Nature . . . natural; work . . . worketh . . . working . . . work . . . workers; infinite . . . finite . . . finit; . . . infinit; to change . . . changed . . . vnchangeable; comprehend . . . comprehend; end . . . end; impossible . . possible; Reason . . . reasonable; create . . . Creation; vnknowe . . . Knowledge; Eternall . . . eternall; limits . . . limits; Time . . . Times . . . Time; Secrets . . . secret; liue . . liuing; restrained . . . restraint; vanished . . . vanished.

Almost the only instance in the paragraph where variation is desired is in reference to God; He is referred to thus: Eternall Maiestie, Author of Nature, Him, Hee, His, Power, Arts-Master of the World, and Almightie.

In the same paragraph there is likewise repetition of terms nearly synonymous:

Secrets & Counselles, decayed & vanished, determinate and definite, change and variety, distinguish and discerne, awake and raise vp, dry and withered, Purple and Blush, raise and refine, decayed and dissolued, eternall and vnchangeable, hide and secret.

There is repetition in structure:

The Author of Nature . . . the Lawes of Nature; but worketh with them, or contrairie to them; What Hee hath a will to do, Hee hath power to performe; who can doe more, can doe less.

There is repetition of ideas in members:

for then were it bounded, and no more infinite; Then shall there be an end without an end, Time shall finish.

There is likewise repetition in sound or alliteration, as is evident in the above synonymous terms. An examination of this paragraph, or of any other, shows the extent of which repetition operates.

Scottdale, Pa.

Bibliographical Notes

1 The best classification of figures is that presented by Quintilian, *Institutio Oratoria*, tr. H. E. Butler (The Loeb Classical Library, London and New York), III, Bks. VIII and IX. Other works, partly derived from Quintilian, giving information on figures of speech are: Thomas Wilson, *The Art of Rhetorique*, ed. G. H. Mair (At the Clarendon Press, 1909), and John Hoskins, *Directions for Speech and Style*, ed. Hoyt H. Hudson (Princeton University Press, 1935). The present study follows the simplified classification of rhetorical figures used in the Patristic Studies of The Catholic University of America. Some of the definitions are derived and adapted from Mary Frances Buttell, *The Rhetoric of St. Hilary of Poitiers* (The Catholic University of America, Washington, D. C., 1933). She quotes sources for her definitions.

2 Page numbers for examples from *A Cypresse Grove* refer to *The Poetical Works of William Drummond of Hawthornden with "A Cypresse Grove,"* ed. L. E. Kastner (Manchester, 1913).

ANGER AND RAGE

Nothing is improved by anger, unless it be the arch of a cat's back. A man with his back up is spoiling his figure. People look none the handsomer for being red in the face. It takes a great deal out of a man to get into a towering rage; it is almost as unhealthy as having a fit, and time has been when men have actually choked themselves with passion, and died on the spot. Whatever wrong I suffer, it cannot do me half so much hurt as being angry about it; for passion shortens life and poisons peace.—Spurgeon.

FOR AND AGAINST TOBACCO

The only thing that any smoker can say in favor of the tobacco habit is that it gives mental satisfaction.

An outstanding scientific critic of the habit says that tobacco "seems to give one companionship when he has none, something to do when he is bored, keeps one from feeling hungry when he is hungry, and blunts the edge of hardship and worry. This sums up the total agreeable results of tobacco's use."

Every honest smoker will agree that this completes the case for tobacco.

Now for the case against the tobacco habit.

Every honest smoker will admit that these thirteen things against it are absolutely true:

1. It is a purely wasteful habit.
2. It is a filthy habit.
3. It is offensive to many.
4. It is physically harmful to many persons, even when indulged in moderately by them.
5. It must often be given up on physicians' orders.
6. It is undignified in many common life relationships.
7. It is a habit-forming practice.
8. It is very frequently a habit dangerous to human safety.
9. Its harmful results, physically, are often unapparent and long delayed.
10. It is a habit characteristic of most criminals.
11. It induces laziness and carelessness.
12. It is generally unsavory.
13. It is never associated with noble and beautiful things.

Now as to the supposedly agreeable results of the tobacco habit let us note what an authority on this subject has to say: "The dominant characteristic of tobacco," he writes, "is the fact that it heightens blood pressure. The irritant action by which it does this sometimes leads to still more harmful results. Its second action is narcotic, it lessens the connection between the nerve-centers and the outside world. These two actions account for all the good and all the bad effects of tobacco. As a narcotic, it temporarily abolishes anxiety and discomfort by making the smoker careless about what is happening to him, but it is a well-known law of medicine that all the drugs which, in the beginning lessen nerve action increase it in the end. Thus smoking finally causes apprehension, hyperexcitability, and muscular unrest."

From this it will be seen that there is really nothing to register on the "for" side of the tobacco habit.—Norman C. Schlichter.

Blessed is the day whose morning is sanctified. Successful is the day whose first victory was won by prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Awake psaltery and harp; I myself will awake early."—Joseph Parker.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

PAUL FOUNDS THE CHURCH AT PHILIPPI.—Acts 16:11-40; Phil. 1:3-6; 2:1-11; 4:8-23

Lesson for November 10, 1946

Golden Text.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

We sometimes declare "The whole wide world for Jesus" to be our motto. And it is a proper one, in full harmony with the Great Commission. But that does not mean that I must go everywhere. It means that the body of Christ, the Church, is to make the Gospel known to all the world. Each individual messenger has a definite field of labor. Burdened for the souls of men outside of his field he may and should be, but to go where the Lord has not sent him he has no right. If he did he would do so to the neglect of the work that the Father has assigned to him. Paul's calling was to preach the Gospel especially to the Gentiles in the regions where He had never been preached. And God directed his steps and his labors with closed doors as well as with open ones; with prohibitions as well as with definite calls. To walk according to the will of God is the secret of usefulness in the great work of establishing the kingdom of God on earth.

Acts 16:11-40. Paul's crossing the Hellespont had a greater effect on the history of Europe and of the world than Caesar's crossing the Rubicon. The latter changed the form of government of the Roman nation; the former revolutionized the hearts and lives of millions and caused them to become children of God and citizens in the kingdom of His dear Son.

Paul would not venture where God forbade; but equally he did not hesitate to go where God called. The "proseuche" or place of prayer by the riverside was the place where loyal Jews gathered on their Sabbaths when they were too few to have a synagogue. It is probable that Lydia was a Jewess. At the least she was a Jewish proselyte. And the fact that she was one of the few who left her work and walked possibly two miles to the "proseuche" was evidence that religion meant something to her. The Master once said that it was hard for a rich man to enter into the kingdom. At Philippi the first convert was a rich woman. And, while most of the Philippians were poor, no congregation contributed as much during the years that followed to the support of the needs of the Apostle as did the church at Philippi. Yes, the rich can be saved, and if their wealth is consecrated to the Lord they can do an immense amount of good.

In the Gadarene demoniac and the possessed damsel of Philippi we have parallel cases. Deep in the heart of each of these unfortunate souls was a longing for that which is best. One expressed it by coming to Jesus and worshiping Him, the other by following the disciples from day to day and pointing them out to others as servants of the most High. Both probably felt beyond help, as well they might, but both longed for help and got it. The meanest persons of any community are those who make their livelihood through the sins and misfortunes of others, and they too are the greatest opponents of the truth. The brewers and distillers, the proprietors of brothels and gambling resorts and their ilk, fight all efforts to help those whom their nefarious businesses enslave. It was they who raised the riot which caused even the Roman magistrates to lose their mental balance and join the mob in brutally beating the messengers of the cross. But God maketh the wrath of men to praise Him when His messengers keep on praising the Lord under all conditions. In answer to Elijah's prayer the heavens closed and opened; in answer to Paul and Silas's thanksgiving the earth shook, and so did the heart of the jailer. I am sure that among those who most loyally supported Paul by prayers and gifts this jailer stood in the front rank. Two whole houses in one city fully consecrated to God will eventually win that city for God. But you daren't be Lots: you must be Lydias.

Phil. 1:3-6. The souls whom I have been privileged to bring to the Lord are my crown of rejoicing. I have no greater joy than to hear that they are faithfully walking in the truth and no greater sorrow than to learn that they have forsaken their faith, having loved the present world more. And for them I pray that God might perfect that which He has begun. We need grace daily. Let us daily be partakers.

Phil. 2:1-11. Jesus emptied Himself of His glory that we might be filled with His grace. He reached down to the lowest of earth so that He might lift them to the highest in glory. Wherefore heed verse 12.

Phil. 4:8-23. Learn to be content with your lot, but never with your state. Give out of your poverty to the Lord, and He will give to you abundantly out of His riches.

PAUL MINISTERS TO THE THESSALONIANS.—Acts 17:1-11; I Thess., Chapters 1, 2; 4:13-18; II Thess. 3:7-13

Lesson for November 17, 1946

Golden Text.—Be not weary in well doing.—II Thess. 3:13.

Acts 17:1-11. At the beginning of the Christian Church the times were ripe and ready for the change. In its latter days Judaism had become missionary. The Old Testament had been translated into Greek, and the Jews compassed sea and land to make one proselyte. But Judaism with all its superiority was but a hollow shell. Greek had become the universal language of the learned, and Roman law kept order. Also among the pagans there was largely nothing but cynical contempt for their many gods. And together with the Jews many pagans were groping for the knowledge of God and peace for the soul. In Thessalonica were many Greeks who were devoting themselves to seeking after God. To these people Paul brought the glad tidings that the Saviour had been born, had lived, had died, had risen again, and was now at the right hand of the Majesty on high. Pride is the biggest obstacle to faith. If the leaders of the Jewish synagogue could have drawn such crowds by preaching the Gospel they probably would have been willing to accept the Gospel and be preachers, but when the multitude turned from them to these strangers and hearkened to their message, jealous rage destroyed all possibility of believing faith.

Did Paul and Silas turn the world upside down? Indeed they did. It needed it. Lately the world has again forsaken God and is in desperate need of those who will do for this generation what Paul and Silas did in theirs. As soldiers of the Cross the early church was always intensively offensive in its warfare. No war was ever won by defensive tactics. Today the church is on the defensive and very indifferently at that. Unless the church awakes a new era of paganism will engulf the nations. But we need more than to wake up; we need to have the courage of Paul and put on the whole armor of God, and then battle without letup until the victory is won and Christ again enthroned IN THE CHURCH.

The Greeks from the days of Socrates were given to reasoning. Paul met them on that level and proved to them that the Gospel he declared was true and met every requirement for the perfecting of men in mind and spirit.

No honest soul can search the Scriptures of divine truth and remain an unbeliever. Those who oppose Christianity are not only dishonest; they are also vicious and cruel.

I Thess. Chapter I. Paul had spent but a few weeks at Thessalonica, and yet he writes to these converts as recognizing in them ensamples or patterns to believers in all that region so that their faith became the talk of the country. How could it be that in such a short time Paul could accomplish so much? In the first place Paul not only preached the

Gospel in words; he also lived it in deed. They believed that holy living was a part of Christian faith. They had Paul for their example and imitated him. Others took them for patterns and imitated them. Will those who imitate you and me be spoken of for their holiness of life? Works of faith, labors of love, and patient continuance in well-doing are the fruits of hope.

Chapter 2. They who seek for glory from men seldom find it; and especially should it be said of the messengers of the Gospel that they never adopted the wiles of the politician to gain their ends. They are messengers for God, declaring the message given to them by God, and responsible to Him alone. If they can earn His, "Well done," they have their reward. If not, though all the world would acclaim them great, they would finally hear Him saying unto them, "Depart from me, ye workers of iniquity."

The father heart asks nothing for itself, but gives its very life that the children may live. Paul felt that way towards his spiritual children. And he had many. Have you any? A childless old age, either physically or spiritually, is to be dreaded.

I Thess. 4:13-18. The comforts of the Gospel cover time and the infinite future. Living or dead, if we are the Lord's we will meet Him when He comes for His own. More, our earthly bodies will be changed and fashioned like unto His own glorious body, and we shall ever be with the Lord. The Thessalonians believed that and lived such lives daily that they might not be ashamed at His appearing.

II Thess. 1:7-13. If He is admired by us, and glorified in us now, He will be doubly so at the hour when He rewards His saints.

PAUL IN ATHENS AND CORINTH.—

Acts 17:15-28; Acts 18; I Cor. 1:22-31; 3:1-15; Chapter 15

Lesson for November 24, 1946

Golden Text.—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. —II Peter 3:18.

Acts 17:15-28. While Lot lived in Sodom his righteous soul was vexed daily by the ungodly deeds of its inhabitants, but he did nothing and said nothing. But Paul had hardly entered Athens until the wickedness of the city so stirred his spirit that he labored seven days a week to save that city. On the Sabbaths he was in the synagogues, and during the week in the market place reasoning and persuading with all those who would listen to him. Luckily Paul was not bound by the hide-bound restrictions of today that frown upon new methods and manners of bringing the Gospel to the lost. If you were alone in a city like Athens what would you do? And what would you expect a puny, sickly, little Jew to be able to do in a city where atheism, cynicism, and idolatry held complete sway? But Paul's God is mighty, and he undertook alone a job that few people would undertake. Was he a success? When a street preacher can make such a stir that the leading minds of the city rent the largest hall in the city to hear him and when some of the city's wisest become believers after hearing him but once, and when that address had a beauty of language and a power of presentation unequaled by Greece's greatest orators (and they were supposed to be without a peer) I would be the last one to say that he was a failure. If I could do one-hundredth as much as he did I would not feel myself near the failure that I feel that I am now. Quit criticizing better men than you are; and if you are a chronic critic there are only a few worse.

Circumstances may alter cases but Paul's sermon on Mars' hill is a model that you might well copy if you are ever asked to preach to educated pagans who have never heard the Gospel. Did he preach philosophy? No! he preached Christ and the resurrection.

Chap. 18. Antioch in Syria was so wicked that even the heathen claimed that its waters defiled the Tiber. At such a place the first Gentile Christian Church was founded. Corinth, if it were possible, was worse. No wonder Paul needed especial words of encouragement from the Lord. Aside from the promise of divine protection he was also promised a large harvest of souls. After a mission of about a year and six months Paul saw that every pledge of the Lord's was kept; so now he again felt free to go on and on revisiting all the churches and establishing them in the faith. It is easy to start something, even a church; it takes much more grace and wisdom to start something and to give it a momentum that will keep it going after you are gone.

I Cor. 1:22-31. The commission given to the messengers of the cross is to preach all the words of this life. Preaching seems foolish to the unbeliever, yet by that same foolishness (?) God through Paul and his coworkers demolished the citadels of Satan in Athens, in Corinth, in Ephesus, and in Rome—cities where paganism was so strongly entrenched that they felt themselves impregnable. God's ways may seem foolish, and His instruments may appear weak, but all the powers of hell are shaken when God arises to shake the earth.

I Cor. 3:1-15. The more ignorant that you are the more infallible you think yourself to be; the more carnal you are the more controversial you will be. It takes neither grace nor wisdom to get into a church fight. Such things are indicative of spiritual babyhood at its best and of unregenerate hearts at their worst. In either case it is far removed from godlikeness. We are to be laborers together, not gladiators fighting with each other in the arena, a spectacle of shame to the world.

It is easy to deceive yourself. And especially in this that you think yourself to be something when in fact you are nothing. It is easy to put too high an estimate on your worth; it is almost impossible to put too low an estimate upon it. If Paul was less than the least of all saints, where do you stand? Or are you like a poor brother I knew who claimed he had reached sinless perfection; and when I referred him to Paul and his struggles against sin remarked, "Oh, Paul hadn't got that far yet." Luckily the time came that he found out that he had not got that far either and again began to struggle upward, meanwhile fighting the forces that would drag a man down. Ye are the temple of the Holy Ghost. Strive to be worthy of His indwelling.

A LETTER ON CHRISTIAN LIVING.—

Acts 19:1-20:1; Book of Ephesians

Lesson for December 1, 1946

Golden Text.—Finally, my brethren, be strong in the Lord, and in the power of his might.—Eph. 6:10.

Acts 19:1-20. It is possible to be mighty in the Scriptures and yet not know that which gives to Christianity its vitality and urge. Apollos was such a one. It was not until Aquila and Priscilla met him and taught him the way of the Lord more perfectly that he learned the great truth of salvation by the blood of the Messiah Redeemer. But he had been doing good even before that. At Ephesus he had opened the way for Paul to begin his great work. That city's temple to Diana was one of the wonders of the ancient world. Here was the center of worship and of philosophy for the cults devoted to Diana, the Mithras, the Eleusinians, the Epicureans, and every major "ism" of heathenism of the day. To go to Ephesus was to attack the lion in his den. He verily fought with beasts at Ephesus. If Paul had the word "impossible" in his vocabulary he never used it in connection with any work that the Lord gave him to do. With God (yoked with Him) nothing shall be impossible. And when Paul was given the most difficult work of all his career he found God working with him and performing wonders beyond any that he ever performed elsewhere—and Ephesus fell to the onslaught of one man working together with God. Some of those heathen ideas of religion and philosophy were taken over later and defiled the thought life of Christendom, but the "isms" and "ologies" of themselves passed away, and we can all say, "What hath God wrought"!

The riot described in this chapter did not take place until the time when Paul had already made plans to leave the city, having accomplished the work that God had given him to do there. Why did Demetrius wait so long? God restrained, is the answer. For the sake of gold and silver Alexander the silversmith was a traitor to Judaism and an enemy of Christianity. Nobody loves a traitor. No wonder the Ephesians booed him. He that betrays his brethren today will betray his new allies tomorrow.

Ephesians. To give an exegetical interpretation of an entire epistle in the short space allowed for less than one lesson is not possible for me. May it suffice to say of the entire book the words of Canon Farrar: "It is the most sublime, the most profound, and the most advanced and final utterance of that ministry of the Gospel which it was given St. Paul for the first time to proclaim in its fullness to the world." As in all his epistles he first declares doctrinal truths, and then uses them as an argument for the necessity of holy living on the part of the believer.

Eph. 6:13-18. Some time ago I heard a preacher say that it would not be possible to live the Christian life in a communistic state. I differed. Some years ago a young man told me that he could not be a Christian and live at home with dad, who, by the way, was one of the most contrary men I ever met. I differed. Some people think that you cannot be a Christian in the city. I differ. Some might have claimed that they could not be Christians in Ephesus. Paul differed. But he did know that it meant a fight to the utmost if you did not want to go down in defeat. But the same is just as true here in Lancaster as it was then in Ephesus. Since it is a battle to the death in which quarter is neither given nor asked, it behooves us all to put on the whole armor of God: ever to walk circumspectly, to occupy every moment in preparing both defense and offense against the arch-enemy of souls; and all the believers should unite in the common cause. Carnal warfare does not solve spiritual difficulties. We wrestle not against flesh and blood, and weapons of steel are of no avail.

Some would lie down and bow their necks to the heel of the enemy without a struggle. Not so the soul that values heaven. First take a stand, stand up fighting, and be found standing when the conflict is over.

The mighty elephant has his strength in his loins; so does the saint who has his loins girt about with truth. The breastplate shields the heart. Righteousness is of the heart enlightened by a renewed mind. Righteousness and truth bring the fruits of peace in the midst of conflict. The feet of the warrior bring fear and terror. The feet of him who bringeth glad tidings, who publisheth peace are beautiful. Faith is our defense, and the sword of the Spirit, the Word of God is our weapon of offense. Christ gave us the example in the wilderness. He resisted every temptation with the Word of God which He accepted as true and used without doubt. His weapons should be ours. Let us be as valiant for the Father's kingdom as He was.

THE DESERT AND THE ROSES

(Continued from page 322)

ful neighbors. They brought food for the sick lad and even for her and Karl. They took away garments to be washed and brought them back clean and ironed. They offered to remain with Allen while she went marketing. It seemed to Amy there was nothing to be done for another that her neighbors did not think of doing for them.

On a Saturday morning one of her neighbors came in saying, "I thought you could use a little help with the Saturday work." Amy no longer protested such offers as she had formerly done. And they had a lovely time working together.

"I'll stay with Allen tomorrow; then you and Karl can both go to your church," the neighbor offered.

"What about your church?" asked Amy.

"I'll go in the evening," she replied. "You and Karl wouldn't leave him in the evening, anyway. Your church is such a small, growing church you should go all you can."

"Everyone is so very kind," exclaimed Amy. "Why we felt like we were going to a strange place entirely. And we haven't met a stranger yet! They are all folks!"

"Folks is what we are," smiled the neighbor." This is where the West begins, and most of us came with trouble even as you did, too." There was a silence. Then, "And anyone who has had trouble knows how to feel for those who have it."

"Why—you mean— have you all had sickness—trouble? Have you?" astonished Amy asked.

"Trouble, lady? I've seen sickness, death, hunger, cold. Such trouble as you, dear lady, have only read about." She spoke sadly.

"I'm ashamed," said Amy. "I've always wanted to be a foreign missionary, and did not have sense enough to know when the Lord shut the door."

"Why, Amy, we all knew you were special —learned and religious. Don't talk like that," the neighbor protested.

"And I was so bitter and rebellious when this last trouble—sickness—came on us . . . ."

"Trouble? You call this trouble? Why, your boy is getting well. Your man has work. You have a home. Trouble?"

"That is just what is dawning a little late on my dense mind. I'm like a certain king who turned his face to the wall and wept," said Amy.

"No, you are not. We've all admired your courage and bravery and kindness to us all. We all hoped you would like it here since you had to be here and be one of us and . . ."

"And I've been a missionary in reverse," exclaimed Amy with bright eyes. "I'm the one who has been helped; you have been the missionaries! The way I felt I couldn't have stood it without your kindness."

"Well, we all wanted to help—to be neighbors."

"And now I see—oh so many things. I do not need to go to India, China, Africa to be a missionary."

"Well the Lord did not say that, anyway. Some have to go; some are to give the cup of cold water," the neighbor said sadly.

"A cup of cold water, a little food, visiting the sick, just what you've done to us! Why, that is a wonderful plan when you think of it," said Amy.

"The Lord is fair. It gives each of us a little something to do for Him. And a great number of people to do it for."

"Why, I'm happier than I've ever been before," Amy said. "I thought this country was nothing but a desert—sand, wind, sagebrush, cactus with coyotes and rattlesnakes thrown in for good measure. And of the people I thought not at all."

"What a desolate picture!" was the reply.

"And what do I find? 'The desert shall blossom as a rose.' There may be desert country—I don't know the country. But my soul is waking up to the possibility of the rose on the desert—the roses of kindness growing in the deserts of hearts, my heart. I am bitter and unresponsive, yet am showered with such kindness as I never knew existed. My neighbors are the best in the world. They have certainly given me a new understanding of what our lives are for."

"You really like it now? You are happier?"

"Oh, yes. Utterly. I hated the very thought of coming—the town, the house, all of it, I loathed. But now I love everything as Karl and Allen loved it all from the first. And my heart overflows with love for my neighbors."

"We are so glad," was the response.

"'The desert shall blossom as the rose.' My heart soil is still desert; but when He waters and enriches it with His love, it, too, will grow roses of kindness. Even me," said Amy.

"Especially you. You are a remarkable and kind person with many talents. We are so happy you and your family live among us." Protection, Kansas.

CURE FOR GOSSIP

One day a friend came to Plato, the philosopher, telling him that someone had spoken evil of him. "What are you going to do about it?" anxiously inquired his friend.

"I shall live in such a way that no one will believe the report," Plato answered, undisturbed.

When Lincoln was the target of vitriolic abuse he said: "If I were to read, much less answer, all the attacks made on me this shop might as well close. I do the very best I know how—the very best I can; and I mean to keep on doing so until the end."

A prominent manufacturer and churchman in a small town was told that certain acts of his were causing gossip. His reply was: "If what they say is true, I know about it. If it is untrue it cannot hurt me."

Some people fear to do because they fear being talked about. There always have been, are and always will be, until we reach angelic perfection, people who can see only evil designs in the acts of good men.

All men, great and small, have faced gossip and slander. Those who have fallen as a result are those who quit because of it. They merely failed to see gossip in its true light.

Talebearers delight in besmudging others. Fearful of doing evil themselves, yet desirous of the supposed thrill that comes from evil, their imagination leads them to deductions that are not only erroneous but bad.—Selected.

A part of our calling as Christians is that we may "adorn the doctrine of God our Saviour in all things." This we may do not only by believing on Him and being faithful in our witnessing to Him, but also, as the Apostle goes on to show to his young associate, Titus, by living godly lives before the world. We are to be Christian in our speech, in all our relationships with our fellow men, in our fidelity to the things that are true and beautiful and good, and in all the good works that are to be done in the name of the One whom we love and serve. In the Apostle's expressive phrase, "We should live soberly, righteously, and godly in this present world." It is only by such a life that it is possible for us to be well pleasing unto Him who hath loved us and saved us from our sins.—Christian Observer.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The general theme of Unit IV, as begun at the beginning of October, is EVANGELISM. Keeping in mind the Great Commission as applying to all Christians, we have studied fields for evangelization as well as the message of evangelism and methods used for evangelism. We shall continue during November and December in the same general theme.

Evangelism in India, the study for November 10, gives us an opportunity to review the work of the Mennonite Church in India during a period of years beginning in a famine time and continuing through varied experiences to our present time when there is great restlessness because of political movements for a change of government, and when the Gospel message is being tried in the believers on the principle of nonresistance. But whether men are successful or failures does not change the power of the Gospel to save and to keep those who fully accept it and surrender their lives wholly to it. The Gospel is the power of God unto salvation for the people of India. We have no more reason to be ashamed of it today for that field than Paul had in bearing the Gospel to Rome in his day.

Stewardship in Practice, the study for November 17, is a topic to enable us to enter into the responsibilities that rest upon us in the cause of evangelization. When we consider that our whole life with what we possess is not our own, but that it is a stewardship for which each individual is responsible to God, it makes our outlook entirely different from the general viewpoint of men of the world about us, and even of many who call themselves Christian.

Evangelism in Argentina. This field undertaken by the Mennonite Church in 1917 has continued to grow throughout the twenty-nine years to what we may find in the work of today. Other evangelical bodies had entered this field at least fifty years earlier. The Catholic Church was the first on the field since the time of settlers in the early discoveries. We are compelled, as was Jesus in speaking to the woman at the well, to declare of the Catholic Church, as He did of the Samaritans, "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." The corruptions of religion have held a people in darkness for centuries. Shall the true light of the Gospel now be given to deliver them from their bonds and ignorance?

Personal Witnessing. This field of service by individual Christians to individual men and women is one that needs to be impressed upon every believer in Christ Jesus. It is a fruitful field for every Christian who gives himself or herself over to a consecrated and prayerful service under the leadership of the Holy Spirit and directed by the Word of God and its message to men. May our study of this topic bear fruit in the lives of our youthful Christians who engage in the study.

HAVE YOU SOUGHT?

Have you sought for the sheep that have wandered
Far away on the dark mountains cold?
Have you gone, like the tender Shepherd,
To bring them again to the fold?
Have you followed their weary footsteps?
And the wild desert waste have you crossed,
Nor lingered till safe home returning,
You have gathered the sheep that were lost? —F. J. Crosby.

EVANGELISM IN INDIA

Rom. 1:14-32

Topic for November 10

MOTTO

"Preach . . . the unsearchable riches of Christ."

MEDITATIONS ON THE TOPIC

I. **The Gospel for India.**—The Lord knows the conditions of the people of India. The Son of God made the sacrifice for sin to bring life to whomsoever is willing to receive. India is included in the program of Christ's Gospel. There is no remedy for the great needs of India outside of the Gospel of Jesus Christ. No other religion can give to India the knowledge of God as He is revealed in the Scriptures and as Jesus has revealed Him by His life, His teachings, and His sacrifice for sin.

Brother, Sister, do you know God our Creator and our Redeemer and the blessings that accompany the receiving of the Gospel of salvation? Then the fact that there is a land where millions of people are in total darkness as far as their knowledge of God and Christ and salvation is concerned, will have a bearing on your thinking and action with reference to this darkness. Where there is no light, it behooves those who have the light to do what they can to bring the light. The need will be the means under the moving power of the Holy Spirit to stir a conviction in our hearts that we need to do something about it.

It has been now a number of years since the Mennonite Church has made an effort to carry the Gospel to India. These efforts have been bearing fruit and we now have a church in India. But still a vast area is in darkness and there will be need of helping to spread the good news and to encourage the little band that has been won there that their influence and message may spread abroad and reach India's utmost bounds till all may have the knowledge of the Gospel and many more may have the opportunity to rejoice in a Saviour's love. Will each of us give ourselves to prayer and meditation and stir ourselves for action according to the will of God?

II. The Text.—Rom. 1:14-32.—This passage expresses the confidence of the Apostle Paul in the power of the Gospel. It also reveals the wrath of God against ungodliness and unrighteousness. It pictures especially the corruption of the heathen world and how in their departure from God they have come to the condition in which they are found. The power of the Gospel is able to deliver such people if they will respond to its message.

OUTLINE STUDY

I. **The Call from India.**
  1. The Spirit's Call.—Acts 16:6-10.
  2. The call of India's needs.—Acts 26:17, 18.
  3. The call of the workers there.—Acts 11:20-26.
  4. The call of the mission board.—Acts 13:1-3.
  5. The call of a door of opportunity.—I Cor. 16:9.

II. **Meeting the Call.**
  1. The past history of Mennonite service in India.
  2. The present work being done.
  3. Workers needed and their qualifications.
  4. Native Christians promoting the work.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Gospel."
2. Giving the Gospel to India.
   a. The first missionaries there from our church.
   b. Stories of what the missionaries did.
   c. What they are doing today.
   d. What we can do to speed the work.

For Seniors
1. India's Call to Us.
2. The Story of Our Service in India.
3. The Present Conditions There.
4. How to Meet the Needs.
5. Facts About India.
6. Shall We Have a Mission Study Class on India?

PERSONAL THOUGHT

Do we know the Gospel of Christ and its power? Let us not be ashamed to bear its message anywhere in this sin-cursed world where there are souls who do not know it.

SEED THOUGHT

Saved by grace, I live to tell
What the love of Christ hath done;
He redeemed my soul from hell,
Of a rebel made a son.
Oh, I tremble still to think
How secure I lived in sin,
Sporting on destruction's brink,
Yet preserved from falling in.

Oh, 'tis grace, 'tis wonderful grace,
That full salvation brings;
Oh, 'tis grace, 'tis wonderful grace,
My ransomed spirit sings.

In a kind propitious hour,
To my heart the Saviour spoke;
Touched me by His Spirit's power,
And my dangerous slumber broke.
Then I saw and owned my guilt;
Soon my gracious Lord replied,
"Fear not; I my blood have spilt;
'Twas for such as thou I died."

Come, my fellow sinners, try;
Jesus' heart is full of love;
Oh, that you as well as I
May His wondrous mercy prove.
He hath sent me to declare,
All is ready, all is free;

Why should any soul despair,
When He saved a wretch like me?
—Anon.

STEWARDSHIP IN PRACTICE

I Pet. 4:9-11; I Cor. 9:1-14

Topic for November 17

MOTTO

"Good stewards of the manifold grace of God."

MEDITATIONS ON THE TOPIC

I. **Practical Stewardship.**—"Ye are not your own." "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). Stewardship is a responsibility in using the property of another. Every Christian is a steward. His whole being belongs to God. The Master of his being has placed his life and powers into his custody to be used according to God's purpose. We are under special obligation because of redemption to serve with love and to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Whatever service we can render with our gifts is to be rendered with a single aim TO GLORIFY GOD. The work our bodies do, the intellect our bodies use, the business we engage in whether with material possessions or spiritual, are all to be exercised with the one motive, that WE ARE NOT OUR OWN. To show this in a practical way will mean that we will place ourselves under the direction and guidance of the owner. We work with our hands the thing that is good "that we may have to give to him that needeth." The concerns of life rise above all material things, as to "what shall we eat? or what shall we drink?" or, wherewithal shall we be clothed? These are the concerns of the heavenly Father whose we are. He asks us to give our first concern in seeking the kingdom of God and His righteousness. Matt. 6:33. He will add to us what we need when we seek first His kingdom and righteousness. If He gives us wealth it is entrusted to be used according to the wisdom of God given to us. Some is for ourselves and family, to be sure, but not to be spent in luxury upon selfish ends. If He gives us intellectual powers or spiritual gifts, they are to be exercised to the furtherance of His cause and not for selfish aggrandizement. It is not enough that we give a tenth to Him. We need the wisdom to spend every possession and gain as unto Him; feeding the hungry; helping the mission cause; helping His servants; helping our own family to live and develop to His glory; helping others that need our help in similar lines; investing in enterprises for His glory; investing time and money and talents that will redound to the salvation and upbuilding of souls; spending and being spent for the cause of Christ till we can say, "as poor, yet making many rich; as having nothing yet possessing all things" (II Cor. 6:10).

II. **The Text.—I Pet. 4:9-11.**—This makes it the business of Christians to use their gifts and powers and possessions as something which God wants us to use in service to our fellow men.

II Cor. 9:1-14.—Here was a cause that came before the church that called for service. The Corinthian Church was exhorted to use the opportunity to abound in the grace of giving. The churches of Macedonia had responded by sacrificial giving. Paul would have the Corinthians also enter into the blessedness of a similiar grace. There is a reasonableness that must be exercised so that one is not eased and another burdened by what they have given. God wants to develop a helpful spirit in His stewards and teach them to help and be helped by one another.

OUTLINE STUDY

- I. **The Capital Entrusted to a Stewardship.**
  1. The mysteries of God.—I Cor. 4:1.
  2. Speech.—I Pet. 4:11.
  3. Ministration.—I Pet. 4:11.
  4. Householder.—Heb. 13:17; Luke 12:42; Heb. 3:3.
  5. Conscience.—I Tim. 1:19; 3:8, 9.
  6. Physical bodies.—I Cor. 3:19, 20.
  7. Intellectual powers.—Phil. 4:8.
  8. Earthly possessions.—Luke 12:15; I Tim. 6:17-19.
  9. Powers of influence.—Rom. 14:19-23; 15:2; I Cor. 10:33.
  10. Spiritual gifts.—I Cor. 12:28-30.
- II. **The Practice of Fulfilling Our Stewardship.**
  1. Personal consecration.—Rom. 12:1.
  2. Do all to the glory of God.—I Cor. 10:31; Col. 3:17-25.
  3. Serve in the capacity God bestows.—Rom. 12:6-16.
  4. Remember the day of reckoning.—I Cor. 4:2; Matt. 25:14-19.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Faithful."
2. Faithful in Using God's Gifts.
   - a. Things we possess materially.
   - b. The powers of our body.
   - c. The powers of our mind.
   - d. The blessings of a home.
   - e. The blessings of salvation.
   - f. The place in His church.
   - g. A call to service for Christ.

For Seniors

1. The Christian's Entrustments.
2. Discharging Our Duty as Stewards.
3. The Day of Accounts.

PERSONAL THOUGHT

We belong to God. All that we have and are are at His disposal. May our hearts be so responsive to His cause and so obedient to the prompting of His Spirit that we may use every gift to the greatest profit to His kingdom.

SEED THOUGHT

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always only for my King.
Take my lips and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure-store.
Take myself and I will be
Ever, only, all for Thee.
—F. R. Havergal.

As to all that we have and are, we are but stewards of the Most High God . . . On all our possessions, on our time, and talents, and influence, and property, He has written, "Occupy till I come." To obey instructions and serve Him faithfully, is the test of obedience and discipleship.—C. Simmons.

There is no portion of our time that is our time and the rest is God's; there is no portion of money that is our money and the rest is God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the Master's and his own, but we have only one.—Monod.

EVANGELISM IN ARGENTINA

Jno. 4:1-25

Topic for November 24

MOTTO

"Fruit unto life eternal."

MEDITATIONS ON THE TOPIC

I. **Giving Light to Argentina.**—Those who have eyes to see and ears to hear in a spiritual sense can understand the darkened condition of the greatest portion of the Argentine people. It is not enough to be identified with the nominal Christian Church. Many such do not know the Word of God and the true message of the Gospel and hence do not know the experience of the new birth and the nature of a Christian life according to New Testament standards. To be reared in a Catholic home and brought into the Catholic Church means only to be brought into a system of being kept in ignorance. However, many have received enough light to recognize the corrupt influence of such a system and have entered into a place of infidelity or nonreligion.

Under such circumstances it is refreshing to know that the message of the Word is being given in many places and that many are being enlightened and saved. This is a beginning of light-bearing that must result in a wider spreading of the truth to other darkened lives. This naturally results in eyes being opened to the evils of the religion to which they have been subjected heretofore. And when this is done it brings a feeling of hatred by those who are in the lead in Catholic circles, which results in persecution of those who bring the true message, and in frantic efforts to hold those in bondage who have not embraced the true way of life. But hatred and persecution and lying cannot prosper against truth. Slowly but surely the truth will secure an entrance into the hearts of people and the error and falsehood and lack of true love in a false religion will be seen in its true perspective.

It becomes us to join in prayer and service in behalf of the servants of Christ in Argentina and to help in every way that God can use us.

II. **The Text.—Jno. 4.1-26.**—We have in this passage a story of how Jesus met prejudiced ignorance and won the favor of the people of the city of Samaria so that they were led to believe on Him as the Christ and the Saviour of the world.

OUTLINE STUDY

- I. **The Darkness of the Argentine.**
  1. Of false religions.—Gal. 1::7; II Cor. 11: 13-15.
  2. Of the sins that bind men's souls.—Eph. 4:17-19.
  3. Of ignorance of the true Gospel.—I Tim. 1:12-16.
- II. **The Light of the Gospel.**
  1. Through the preaching of the Word.—Eph. 3:8-12.
  2. By distribution of the Word.—Ps. 119: 105; 19:7-11.
  3. By helping people to learn to read the Word.—II Tim. 3:15.
- III. **The Work of Our Missionaries.**
  1. Evangelizing tours.
  2. Bible School.
  3. Orphanage.
  4. Printing.
  5. Pastoral Work.
  6. Sunday School.
  7. Old People's Home.
  8. Clinical service.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Light."
2. Good Tidings to the People in Argentina.
   a. Preachers and teachers.
   b. Bibles to read.
   c. Schools to instruct children.
   d. Caring for the children.
   e. Helping the old.
   f. Helping the sick.

For Seniors
1. The Approach of the Gospel in Argentina.
2. The Adversaries of the Gospel.
3. The Victories of the Gospel.

PERSONAL THOUGHT

Does our approach of souls have in it that unprejudiced kindness and faith that will enable us to lead them to the truth and reveal to them the way of salvation?

SEED THOUGHTS

Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine,
Showing the right way to go;
Gladly the lost ones will see—
God's boundless love they will know.
—R. J. Craig.

Speed away! Speed away! Take the Gospel of light
To the lands that are wrapped in the darkness of night.
"Go ye into the world," is the Saviour's command,
That the light of the Gospel shine o'er ev'ry land,
Go ye forth in His name, and the Gospel proclaim,
Speed away! Speed away! Speed away!

Speed away! Speed away! Take the Word that gives life
To the nations in which satan's kingdom is rife;
For the Word if believed and obeyed will give peace,
To the captives of satan it will bring release,
To the rescue make haste, there is no time to waste,
Speed away! Speed away! Speed away!
—Hackleman.

PERSONAL WITNESSING

Jno. 3:1-21

Topic for December 1

MOTTO

"I am not ashamed of the Gospel of Christ."

MEDITATIONS ON THE TOPIC

I. **My Personal Testimony.**—We cannot all speak in public with equal fluency and interest. We may not be able to speak in private in as edifying a manner as others are able to do. But as surely as we have received the blessing of salvation, so there should be a witness concerning our Lord and His saving grace from our own lips and lives. It may be a simple "yes" or "no" concerning a thing to do or not to do. It may be a few words telling on whose side we stand or what principles we stand for. It may be a word of encouragement to a discouraged one. It may be a word of comfort from God's Word to a sad or lonely one. Whatever the words of a Christian may be, they are to reflect a witness to the fact that Jesus is our Saviour and leader and that we are not ashamed to own Him as such.

My testimony is not always spoken in words; the places I go, the work I engage in, the company I keep, and my willingness to be identified with the church and take part in her services and ordinances are a witness to men that I believe and obev Him. Even my rejection of the practices of sinners may speak with emphasis of "whose I am and whom I serve."

But to be true to my Lord I cannot be satisfied without making an effort to reach the lost about me with a testimony that may help them to embrace what I am enjoying in my service of Christ. My prayers, my Christian service, my spending of money, contact with the unsaved or the saved will speak in terms that can be understood by others and will have an influence for good.

Never can I be happy if my testimony is understood to be contrary to the fact that I am a Christian and desire to be known as such.

II. **The Text. Jno. 3:1-21.**—This passage is the story of the coming of Nicodemus to Jesus at night, giving Jesus the opportunity to talk with him personally and point him to the way of eternal life. Jesus witnessed that which He knew and had seen. V. 11.

OUTLINE STUDY

I. **Persons Engaged in Personal Witnessing.**
1. Philip to the eunuch.—Acts 8:35.
2. The blind man concerning Jesus.—John 9:30.
3. Paul to small and great.—Acts 26:22, 23.
4. The woman of Samaria.—John 4:28, 29, 39.
5. The healed demoniac.—Mark 5:19.

II. **Exhortations to Witness.**
1. To every one asking.—I Pet. 3:15.
2. Under reproach.—II Tim. 1:8.
3. In prison bonds.—II Tim. 1:12.
4. Salvation by confession.—Rom. 10:9, 10.
5. Encouraging others by faithfulness.—Phil. 1:14.
6. In the face of death.—Rev. 12:11.
7. To needy souls.—I Thess. 5:14.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Witness."
2. Speaking for Jesus to Others.
   a. To the home folks.
   b. To playmates.
   c. To strangers.
   d. To the sick.
   e. To the sad and lonely.
   f. To sin-sick souls.
   g. To those who hate us.
   h. To the great and the small.

For Seniors
1. Opportunities for Personal Witnessing.
2. The Content of Our Witness.
3. How to Be Always Ready to Witness.

PERSONAL THOUGHT

As the opportunity comes to speak a word or show on whose side I stand, do I improve my opportunity?

THE MISER

Deep in his shell the miser sighed,
For he was not content.
(He hoarded warmth and friendliness,
Which really should be spent).

He kept the gracious word with which
A hurt he might have healed.
He kept the handclasp, firm and true,
That courage might have steeled.

He did not give the hand he might,
Nor lend attentive ear
When heavyhearted sorrow sought
A haven to draw near.

At last he saw the Light and then
No more such things would hold—
For lo! He found that what he gave
Came back to him tenfold!
—Edward D. Garner.

SEED THOUGHTS

Since the light of life can only accomplish its work when men see, and since the Word must become flesh in order to become the "light of life," therefore those who have the light must give it to those who have it not by living it among their fellows until it reveals the love of Christ. God's revelation of life must be a character. Hence Christ. But that revelation must always continue to be a life. Hence Christians. Christ said, "I am the light of the world" (Jno. 9:5), and then He said to His followers, "Ye are the light of the world" (Matt. 5:14-16); "Ye are witnesses" (Luke 24:48). Hence the force of the apostle's description of Christians as living epistles, "known and read of all men" (II Cor. 3:2). The consistent life authenticates the faithful testimony. Men must know in order to believe.—Sel.

What the world needs is not so much more of us as a better brand of us.—Henry Drummond.

Christians generally have not emphasized or utilized the written or printed page as a means of influencing their friends for Christ. Some pastors and leaders have made them most effective. But the individual should utilize them more frequently. Do you know of a friend to whom you have hesitated to speak and to whom you might write? If so, plan at once to write. Consider with care and prayer the message written. Do not be so concerned about the finish of the rhetoric, but let it throb with the earnestness of a true friend. Follow it with daily prayer. Study the answer to find something that will justify a second letter, should it be needed. Be sure that God will bless the effort, and expect blessings to result. Your own life will be greatly enriched by such expression of the thoughts and desires of your heart.—H. A. Johnston.

The final test of a Christian is found in his home life. It is a sad fact that many who are courteous and considerate in all other relations fail to reveal the gentleness and unselfishness of a true Christian spirit at home. But this fact is fatal when we consider the duty and privilege of witnessing for Christ in the home. How many Christians find it easier to speak of personal religion anywhere else than at home! The reason is not far to seek. There is a familiarity that breeds contempt when that familiarity has discovered the home life to be different from that which is seen of men.—Johnston.

Is there a friend who knows you as a Christian who wonders why you have never shown your colors?—Sel.

MOTIVES

There is an old fable about a dog that boasted of his ability as a runner. One day he gave chase to a rabbit and failed to catch it. The other dogs made all manner of fun over him. He retorted: "Remember, the rabbit was running for his life, and I was only running for my dinner."

Success in life depends upon the motive. If you are in the race merely for your meal ticket, you will not put the same energy into your running as you will if your ambition is deeper and more serious. Get the right motive and your chances for success will be much greater.—Adapted from Nash Journal.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

MISSIONS OR MUNITIONS

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

They that take the sword shall perish with the sword. . . . Go ye into all the world, and preach the GOSPEL.—Jesus Christ.

The quoted texts were spoken by the same person—OUR ADORABLE LORD. They were true when He uttered them; but time has demonstrated to the world their logic. They are timely as the world emerges from the chaos and destruction of war, and the shadows of another war appear on the horizon. It is becoming clear to Christians that we must obey God's global "go." Planes droned their mission of death over the skies; machines smashed their bloody way on the far-flung battle fronts; men died by the millions in faraway trenches. Why not ultilize planes, modern machines, and recruit men in large quantities on a MISSION OF LIFE?

A widely known layman tersely and wisely wrote: "We must not only be GROWING Christians and GLOWING Christians, but GOING Christians.

Dare we forget the stunning words of General MacArthur on the occasion of the cessation of hostilities with Japan, when he spoke from the deck of the S.S. Missouri:

> Military alliances, balances of power, the League of Nations, all in their turn have failed. We have had our last chance. If we do not now devise some greater and more equitable system, **Armageddon will be at our door.** The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all the material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh.

If military men see the futility of physical forces, we dare not count the cost in setting forth a strong spiritual program. We need the best trained personnel, and the most careful planning. Give us publicity, and the best possible organized efforts for Christ and peace. Ira W. Langston, New York, says: "We stand before either the launching of the most courageous Christian crusade or the most disastrous military defense that our world ever knew. In which do you rest your hope?" That's a momentous question! That's a stunning challenge!

Harvey Firestone, Jr., says: "The human race is at stake! People should now know that it is the height of folly to depend solely on force to preserve peace. Surely it is more logical to depend on the reeducation of man in instilling into human hearts the precepts of Christianity. During His life on earth, Jesus greeted His friends and followers with the salutation: "Peace be unto you." Because He loved peace and preached against war and violence, He is known throughout the world as the **"Prince of Peace."** The Word of God alone, with an unshakable belief in its teachings, will banish selfishness and lust for power, the underlying causes of most wars. We have tried **"Munitions"** and they failed; now let us try **"Missions."**

Bishop Leslie R. Marston, of the Free Methodist Church expressed himself thus:

> Yesterday has gone; with it passed an old order. Yesterday's machines of industry are now obsolete; yesterday's mental equipment of engineer and doctor and teacher is now inadequate.
>
> A generation ago we fondly believed that knowledge was virtue, that knowing what was right would lead men to do the right. Now we know better; men of keen minds but wicked hearts will cunningly devise evil. No, knowledge is not virtue, but it is power. A wise man once said that to educate reason without changing desire is to place high-powered guns in the hands of savages.
>
> And hence that pall of fear that now hangs over civilization. Will the power of the atom, released by man's growing knowledge of nature, be directed by the righteous hearts to the benefit of civilization or by wicked hearts to its destruction?
>
> Nineteen centuries ago Christ commissioned His disciples to carry the Gospel to the ends of the earth. How tragic that the church, in carying out this commission by which men's hearts are changed, has lagged far behind the advances of the human mind in its mastery of nature's forces!
>
> The church should summon men to the task of releasing the spiritual treasures of wisdom and knowledge which are hidden in Christ, a consecration more complete than the consecration of science to the task of releasing the destructive energies of the material world.
>
> Entering the atomic era, the mediocre in faith and thought and practical endeavor is doomed to futility. Christians must offer to God and man no less than their best and their all.

Dr. John R. Mott states it strikingly thus:

> "Man's extremity is God's opportunity." Never was there a time when, taking the world as a whole, this aphorism was more timely, meaningful, and demanding than it is today. Never was the area of human need and suffering more widespread (literally world-wide), or its demands more intensive, more tragic, and more compelling. Never has this been borne in upon me with such haunting force as along the pathway of my recent extensive European tour, and during attendance upon five representative and thorough conferences of as many world-wide Christian or ecumenical bodies. In all my many years of service, never have I been called upon to enter into fellowship with so much of tragedy. I find it impossible to decide where the area of starvation, of disease, and of despair is the greater—in Europe and the Near East or in Asia from India to North China and Japan. It still haunts me in the watches of the night. . . . Manifestly man's extremity is not only God's opportunity but also man's responsibility.

There are those among us who will say: "Let us be concerned with our own community—our own nation first. Then let us turn to other countries." This is what the early and powerful Christian Church did some years after Pentecost. First, they went out under the pressure of persecution. Ultimately, they stayed home too largely. What happened? A generation or two afterward the church died. This is what will happen to us in America-Canada-England and other countries where the church still exists, unless we meet the challenge at our door.

Dr. Howell D. Davies, gives us some gripping reasons for **MISSIONS:**

> Missions are the concern of Christians, who, because they believe the greatest need of the world is lives patterned after that of Jesus of Nazareth, feel that His Gospel should be carried to the whole world. Christianity is not something for one's self only but for every one else at the same time. The moment one has it he is prompted to give it. He who is not impelled instinctively to share his Christianity both near and far may well question whether he has it at all.
>
> But there are also good reasons for missions:
>
> 1. Missions are a transforming power. The soldiers and sailors in the South Seas report this frequently and emphatically. A boy wrote, "Well, Mom, the missionaries have done absolutely marvelous work among the natives of these Islands." A service man in New Guinea wrote: "As far as I am concerned, every nickel ever spent on a missionary has been justified." A Navy Officer wrote his pastor: "I don't believe anybody will come back from this war without being 100% for foreign missions." Our American service men in the Congo were so impressed with what they saw that they contributed 4,899 F. to the mission there. A corporal, not a church member, wrote his pastor how a handful of missionaries had risked their lives and sacrificed comforts and luxuries of home to teach Christianity to the savages of New Georgia. These natives saved numberless soldiers' lives. A corporal wrote: "As a token of my appreciation of the wonderful work these missionaries have done, I am enclosing a money order of $100 with the request that it be used for foreign missionary work. It is not a gift, rather—I consider it a debt of gratitude."
>
> 2. Missions are the true basis of world peace. As Congressman Walter Judd said, "Christianity is the only religion that gives an adequate ideology for co-operation between the peoples of the world."
>
> 3. Missions render a distinct service to the individuals reached with some 55,400 churches, 56,000 schools, 3,400 hospitals and dispensaries, over 100,000 teachers and 243,000 native and foreign workers. Through the international simplified method of "Each One, Teach One" of one missionary, Dr. Frank Laubach of the Philippines, millions of illiterates have now learned to read. Sir Arthur Mayhew, Director of Public Instruction in the Central Provinces of India, says: "The record of the life and personality of Jesus Christ has done more educationally for India than the whole of Western literature." So it is natural that the people of these other lands, rather than resenting the coming of missionaries, are begging for more of them. The sentiments of a native helped in a missionary hospital can easily be imagined.
>
> 4. Missions are succeeding. They steadily advance. Even the 168 German, Norwegian, Dutch, French and Finnish missions orphaned by being cut off from their supporting churches by the war, are all kept operating by extra gifts from America and Canada.
>
> 5. Missions build the universal church, which is the true church.
>
> 6. Missions are the will of God to accomplish His eternal purpose and to meet the needs of His less privileged and unreached children.

Dr. Roy H. Brown, after being rescued by GI's in the Philippines, gives some astonishing facts:

> The Parachutists and Filipino troops by a surprise attack, rescued Mrs. Brown and myself with 2,165 other internees from Los Banos Camp after we had experienced three and a half years of restricted and very strict internment.
>
> Peter's rescue from Herod's prison seemed strangely like our own. Christians were praying for his deliverance and ours. As it was said of Peter, so it might have been said concerning us: "They were astonished" (Acts 12:16).
>
> We were horrified at the atrocities perpetrated by our foe. But how could a godless, materialistic ideology produce anything but bestiality and inhumanity. Had men gone to Japan in the years past in greater numbers, imbued by a consuming passion for Christ and their fellow

men, backed by adequate and consecrated money and equipment, and filled with the Holy Spirit, the closed hearts of the Japanese might have been different.

The ideology and creed of Japan are responsible for her shameful deeds. The ideals of Christian education and Christianity that the Filipinos especially have been receiving for forty years, account for their heroic sacrifices and their loyalty to the cause of liberty and their fidelity to Christ. Tried politically and religiously by the fire of war, destruction, and torture, they have stood the test. GI's have been so impressed in Leyte, P. I., by the life and character of native Christians, that they have contributed thousands of dollars to the churches manned by English-speaking Filipino pastors.

Left without missionary guidance, with previous financial aid cut off by war, they never wavered. They relied on the sustaining grace of God. They found it sufficient. It is humbling to us that we were **astonished.**

From the ruined homes of Christians, from the charred walls of churches and seminaries, from the destroyed colleges and universities comes the cry—"Come over and help us—send us your best! We will continue to progress as you come in the spirit of service to aid us."

PEACE

When Earth, as if on evil dreams,
Looks back upon her wars,
And the white light of Christ outstreams
From the red disk of **Mars,**

His fame who led the stormy van
Of battle well may cease;
But never that which crowns the man
Whose victory was **Peace.**
—John Greenleaf Whittier.

THE MENNONITE CENTRAL COMMITTEE IN FRANCE A WITNESS

Ye shall be witnesses unto me.—Jesus Christ.

The witness of members of the Christian Church can be given in several ways. First, by what their inner lives set forth; second, by the word of mouth, the things they say; third, by their silences; fourth, by the places they frequent; last, by their interests and activities.

The Mennonite Church expresses herself through such channels as the Mennonite Central Committee relief work. This testimony is more powerful than the spoken words in such an hour as this.

The Allied Nations are seeking to find some solution for the present universal breakdown of the world order. They are seeking to find some political panacea, some economic solution, some way out of the debacle.

It is refreshing to read of the travels of our good friend and brother in Christ, Dr. P. C. Hiebert, through France, where he felt the pulse of the relief work being done "in the Name of Jesus Christ." It may not be "World News" for the masses, but it is for the supporters—and it is to the children's group kept alive by the generosity of the Mennonite brotherhood. You will like it—so we culled it for our readers, from the German, **"Zionsbote."**

Our way now leads through winding paths through the so-called bread basket of southern France. Where there are no mountains the highway is usually bordered by a row of beautiful and often large trees, beyond which we behold unique fields of various types of grain. I say "unique" because of their minature size and their odd, often irregular and grotesque shapes. People of the Middle West would hardly be able to feature the fact that the fields of wheat, oats and barley would average more than an acre apiece. But the grain generally evidences a good stand and is either already being harvested or approaching the stage for reaping. Tractors would be impractical on such fields, and you do not see them, but in very exceptional cases, neither do you see horses drawing a mower or harvesting machine, for practically the only beast of burden is the cow or ox, which is usually employed for hauling the grain or hay home, while the cutting has been done by the scythe or still oftener by the curved sickle which is used to cut the grain as it is held by the handful. Farming indeed is primitive; everything is done by hand of man. Usually you see groups of five or more persons in a field, representing both sexes and all ages. One cuts the grain, another bunches it, another binds it, a third puts it up in shocks or with the assistance of several additional persons, loads it on a wagon to be taken home where it is threshed, so that grain, straw, and chaff are all salvaged.

Before we have passed through fields as above described, interrupted by long stretches of mountains, for a distance of more than 350 miles the day is well worn and we are getting tired and anxious to reach our destination and rest at an aged small town, now mostly ruins, named Lavercantier, where we are now supporting and directing a children's home housing around eighty children between the ages of six and fourteen, who have been accepted upon the recommendation of the local civil authorities as being particularly needy. The approach to the building presents more ruins than houses, with very little evidence of reconstruction. Just past the Catholic church we see a large stone building supposed to have been erected about eight hundred years ago. When you examine more closely and behold the massive rocks in the walls, the wooden beams and joists often six by six or even eight by eight, four flights of stairs of natural rock construction, and even the floors up to the third story are natural stone, you are quickly convinced that both conditions in the world and habits of the people were very much different when the building was erected from what we know in this present age.

What a sight as we come onto the yard! Before us under a huge century-old tree we behold long tables surrounded by a happy group of some eighty children and Miss Elsie Bechtel, plus the necessary native personnel, all in good spirits partaking of a nutritious meal supplied through the kind contributions of American benefactors. Our coming is given a cheerful and evidently sincere welcome. The children represent refugees and also poor families from the industrial areas. Most of them appear well, except those that have but recently been received at the colony. One little lad of about eight who had arrived the evening before evidences that he is still a stranger in the group but evidently tries to be content even in strange surroundings.

Neither the building nor the equipment is up to date, yet we find general satisfaction and a happy Christian spirit prevailing. We must wait until the next morning for an opportunity to fellowship with them with a view of getting better acquainted. This was well started by a morning walk through the near-by paths among the fields and through the woods. As we walk and talk, the little folks soon become quite willing to walk by our side, hold to our hands, sometimes a number of them at a time. They are much interested in examining everything that we have, such as the watch, cameras, and even our clothing, which appears different to them from what they are accustomed to see. Before long each of us had his special followers who laid claim to us and attempted to keep the others from usurping their place at our side.

In the afternoon the school gives a very interesting program consisting of group and individual singing, as well as readings and talks by some of the older pupils and the personnel. One song and poem seemed to have been prepared especially for our benefit. The statement expressing their gratefulness for the food and for our visit as drawn up by the pupils was quite touching in its spirit of sincerity. This colony is the one farthest away from our center, consequently receives the least visits. This probably explains the unusual appreciation for our coming, which was shown in word and act, such as a specially prepared pastry with the names of the three visitors done in bold white lettering on its surface. It was a short visit, yet well appreciated by us as well as by them.

Before nightfall the department (state) inspectors of children's colonies arrived. After having gone over the condition of the home and observing the prevailing spirit of content and good cheer, they came to us to express their complete satisfaction, making special mention of the cleanliness of the place, the quality of the food given the children, and the superior services of the American personnel.

Following the interview with the inspectors we were introduced to a lady and her associates representing publicity of worthwhile enterprises in that part of France. She requested a personal interview with us as officials from America, which were carefully recorded on a disk to be broadcast later together with a program that was presented by the children, and her own impressions of the place and the work done there. While we do not seek publicity on our part, here we felt that its broadcast might call attention to the fact that there were still people in the war-torn world who meant to follow their Lord also in the expression of love and good will to all, through their gifts for the poor and through the services rendered in the spirit of Christ, as they are about the "Father's business."

What Happens to Bathing Beauties—It is still true that "he that soweth to his flesh shall of the flesh reap corruption." An investigation as to what happens to the majority of young girls who engage in bathing beauty parades would bring a shocking revelation. The American Weekly states that of the fifteen "Miss America's" who have been chosen in the Atlantic City tournament, eight have been in the divorce courts and several have encountered more grievous difficulties. One came very near losing her life at the hands of an outraged wife whose husband had "fallen for" the bathing beauty. One married a millionaire theater operator, whom she later shot and killed in France. An indulgent French jury accepted her self-defense plea. When she came to this country with her two children to take possession of the estate, it was found to be far less than was expected and most of it was consumed by legal claims. Quite a number of the "Miss America's" have had tragic endings, and almost all of them know nothing but sin, sorrow, and ultimate shame as a result of their indecent exposure. One of the beauties, a suicide, declared before she died: "I might have been happy if I had been ugly." God's idea of beauty is modesty, virtue, simplicity, and grace coming out of a heart indwelt by His divine spirit. "But she that liveth in pleasure is dead while she liveth."—Watchman Examiner.

WARNING AGAINST CARELESSNESS

There is never a good time for carelessness. "Let him that thinketh he standeth take heed lest he fall," warns the Bible. Rip Van Winkle told himself indulgently that he would not count that drink, but his system counted it. History has many monuments to carelessness, in character and in events. One such is in the harbor at Santo Domingo, where the steel hulk of the battleship Memphis rusts away, a reminder that there are no unimportant moments. In 1916, our government sent a fleet of gunboats to the West Indies, and the Memphis cast anchor in the bay, near the place where Columbus is supposed to have tied up his flagship. The captain went ashore, the fires in the boilers were allowed to die down, and the vessel rested there in the shallow waters. Suddenly, a tropical cyclone came in all its fury, and with no steam, the Memphis was unable to go out into safer waters. Dashed upon the rocks by the storm, it was soon wrecked. Carelessness took its toll, leaving a monument of ruin. "Lead us not into temptation" is a prayer that requires human co-operation for its answer. It is not enough for the lips to say it; heart and hands and feet must act accordingly. "Watch and pray, that ye enter not into temptation."—Elinor Lennen.

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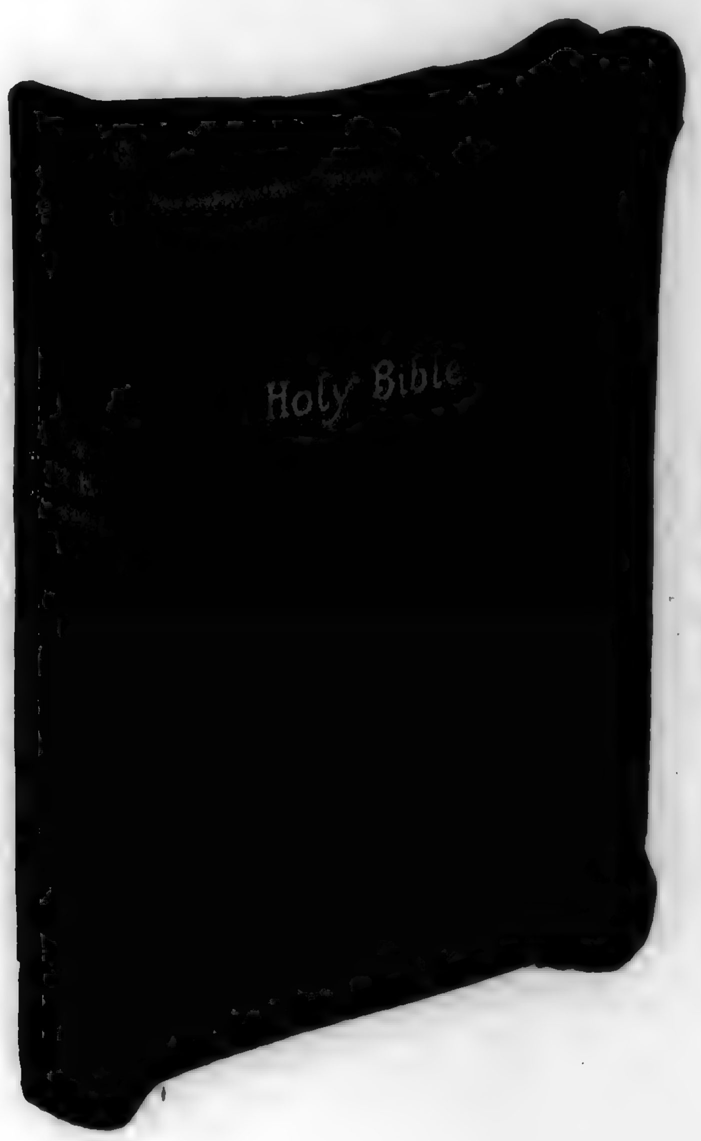

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CHAPTER 29 657

1 *Observations on public government.* 15 *The training of children.* 22 *Various observations.*

HE, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that

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DON'T BLAME THE ALARM CLOCK

One time a young man came to our home and asked if he might stay with us so he could catch the midnight train, as this was the only train he could take to reach his destination the next day. He had purchased his ticket and had his baggage checked ready to go. My wife fixed his bed upstairs, wound the alarm clock, and set it for him. The alarm clock went off all right but the young man was still sound asleep.

We waited for some time, then I rushed upstairs and shook him and said, "You must get up at once." As I started back I noticed the light from the train flashing upon the sky. I rushed back and told him he must hurry for his life if he ever made that train. I helped him dress and as I held his coat for him I said, "Come on," and down the stairs we went. As we came down my wife stuck his cap on his head and held his overcoat for him to get into and by that time I had the front door open and said, "Go for your life." Down the street he went with a rush. His feet hitting the sidewalk, and the rumbling of the train, broke the stillness of the midnight hour.

In a few days we received a letter from this young man telling us that he just caught the rear end of the train and swung himself on as it was moving out.

Many today are sound asleep in sin and the pleasures of this world. God has given the alarm, many warnings have gone forth, but these persons give no heed. They tell us we must not get excited and try to scare anyone. But, my friend, if my wife and I had not got excited and concerned and helped that boy, he would never have caught that train. There are some today who will never make heaven unless some one gets concerned and awakens them. Yes, some one will have to stay by them and help them get ready or they will never make the Gospel train that will carry them to the portals of glory.

O my friend, I am writing this with a burning passion in my soul, begging of you to let me just be a brother to you and help you get ready for the final trip, for fear you will awaken and find it is too late. You cannot blame God, for God has done His part. God has freely given His own beloved Son to suffer and die on the Cross in order to make a way for your escape. The plan and the way are all complete, and God is calling for you. I intreat you as one who loves your soul to heed the call while you may.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). This is God's call to you: "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26).

My friend, the New Testament is Christ's last will and testament. Would it not be wise for you to read it carefully and see what there is in the will for you? "We love him, because he first loved us" (I John 4:19). Will you not love my Christ?—E. A. Austin.

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CHRISTIAN MONITOR

"O Come, Let Us Adore Him, Christ, the Lord"

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JULIA'S POINSETTIA

BY PRISCA DELPH

O DADDY, aren't they beautiful?" Little Julia clapped her hands in glee as she stopped before the gorgeous display of poinsettias in Lakeview's leading department store. "Mother would love that one with the three big flowers; I know she would." Julia lifted a pair of pleading eyes to the tall man beside her, but he remained unimpressed.

Because Raymond Hammond could not resist his only child's slightest whim he had consented to allow Julia to purchase a Christmas present for her mother. But he had not bargained for this! How could he resist the child, and how could he consent? In the early years of their married life he had always bought Martha a poinsettia for Christmas. But now, hadn't he fed and clothed her even though she was ungrateful! Still he had promised the child—maybe he could get her to change her mind.

"Come," he said, turning away. "Let's look at the toys before deciding on the gift." He was determined not to spoil this Christmas—there would be enough sad experiences later.

If Julia noticed her father's hesitation she did not show it but skipped happily along to the store's Toyland. Had she ever been conscious of trouble between her parents, she never embarrassed them with questions. Or if she noticed that her parents never went out together, except to church, and that she and her mother always went alone to Grandmother's, she never mentioned it. So how could she know that in a few weeks her home would be broken and the court was to decide her fate? No, her little eight-year-old mind could not comprehend the vagaries of adult human nature. Or does God throw a veil of happiness over children's eyes so that they are spared at least for a while such cruel unhappiness?

Blissfully happy the child chatted as they went from floor to floor. They made a pretty picture as they rode the escalators. Many were the admiring glances cast their way from fellow shoppers. They enjoyed everything. Each department was visited, many gifts were suggested and considered, but Julia was firm in her decision.

Refreshed, after eating a frozen chocolate malted, they retraced their steps to the flower department.

"Goody! They still have the beauty with the three flowers! O Daddy, may I sign the card? Please let me, Daddy."

Before he could remonstrate Julia was at the desk choosing a card. She chose one of simple design. "With love from Julia and Daddy," she wrote. "Look, Daddy," she beamed, "see how straight I wrote. There are no lines on the card either!"

It was no use. Raymond mopped his forehead with his handkerchief. "That's fine," he smiled and paid the salesgirl.

"I hope it lasts a long time," the girl smiled at Julia as she handed the gift wrapped plant to Mr. Hammond.

"I'm glad she wrapped it up well so it will not freeze as we take it home." Julia shivered as they left the store.

"Cold?" her father asked.

"Just for a minute," she laughed, "now I'm used to it already. Do you think it will snow on Christmas?"

"Maybe."

There was silence for a while but not for long. Julia's little mind rested only while she slept and that too was the only time her tongue was quiet for any length of time.

"Poinsettia, symbol of love and sacrifice," Julia quoted.

Raymond looked at his daughter. "Where did you hear that?" he asked sharply.

Julia looked up quickly, "Why, in school, Daddy. Miss Reynolds read us a story yesterday about the poinsettia. Because its petals are the color of blood and the way the plant was found they are the symbol of love and sacrifice. Jesus came to earth on Christmas day and the poinsettia blooms on Christmas."

"Did your teacher say that?"

"Well no, not the Jesus' part, but it's true, isn't it, Daddy? It was because of love that He made the sacrifice, wasn't it, Daddy?" She tugged at his arm for a reply.

"Yes, Jesus came to earth on Christmas day, but you know He died on the cross and that was the sacrifice."

DECEMBER

Thou closing month of every year,
Wearied with hoary age,
The midnight of our calendar,
Its last and final page!

The days in which thou dost recline,
Are dreary, dull and bleak;
Yet one redeeming feature rests
Within thy closing week.

Our Saviour's birth we celebrate
Before thy time is spent;
The Son of God, by whom was made
The wondrous firmament.

He ever deigns to come and dwell
Each humble home within,
Presiding at the festive board
Wherever welcomed in.

Hearts overburdened with life's cares,
And overwrought with fear,
Are at this joyful time refreshed
By filial love and cheer.

A web of holy love is spread
The whole wide world around,
Producing happiness and mirth
Wherever man is found.

And so we close the year with praise
Unto His Holy Name,
The center of eternal love
And everlasting fame.

—Fred Hunt.

"I know that was on Good Friday and this is Christmas, or the day before, and the poinsettia blooms at Christmas. So don't you think it is the best gift to show our love to Mother?"

Raymond stepped faster. Would the child never tire? He pretended not to hear.

Ignoring her father's indifference Julia continued, "We would sacrifice for Mother too if it were necessary, wouldn't we, Daddy?"

"Well here is the car," Raymond said with relief, glad to be able to change the subject. All the way home he guided the conversation, fearing to let the child lead again.

He was glad that Martha was not in when they reached the house. It did not occur to him then to be surprised at her absence. He was just glad to have some time to think. He went back to the garage to avoid any more of Julia's chatter. Even though her remarks did embarrass him at times he loved her dearly and would not think of giving her up. Funny he had never realized before how much she loved her mother! Did Martha love the child more than he realized? If so, was it fair to make her give her up? Was it right to break up the home when Julia loved them both so well?

"This is terrible," He mused. "If only Martha were not so stubborn in some things! But then maybe he was partly to blame too. A woman has certain rights the same as a man. If the rights of each are not respected there cannot be the perfect blending of personalities necessary for marital happiness. Strange he had never thought much about her rights before. Maybe he had not respected her rights—he was sure he had not. Now he remembered how sweet she had been at first, later she became careless, and now—maybe it was not stubbornness. Could it be possible that he had misunderstood her these last few years? Had she tried to please him with no reward but criticism? Had she reached the point of not caring and now her actions would be the result of neurosis brought on by his continual dominance? And now he had told her he was ready to apply for a divorce because she was no longer a congenial companion! The courts would no doubt grant him one too. Why did he not think this through before? Maybe Martha was really ill and he was the cause of it. Maybe she would even—. No," he clenched his fist, "that dare not happen. Julia must be spared that stigma!"

Suddenly he became alarmed. Where was Martha? She hadn't said anything about going away on any errand. She had been in the kitchen when they left at noon. When they returned Emmie had said she had not come back yet. For once in his life Raymond Hammond's self-sufficiency failed him. He faced black despair and in this extremity he turned to God.

"O God," he prayed as he dropped on his knees right on the garage floor for his eyes were opened at last, "I have sinned. I have wronged Martha. I really meant to do right, but I see now that by trying to mold her to my ideal I have ruined her personality. God, please forgive me and help her to forgive and give me the chance to make it right with her. If not for my sake do it for Julia's and for Christ's

(Continued on page 358)

CHRISTIAN MONITOR
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"FRET NOT THYSELF"

BY ARLINE YODER

SAM HODEL smiled a very cynical smile as he sat at his desk in the very spacious library of his home. He had just finished typing a very important business letter—especially important to him. He folded it, placed it in an envelope, sealed it, and laid it on a pile of letters of lesser importance. He pushed his chair back with an air of great importance.

"I knew some day my chance would come," he muttered to himself, "and so it has." The desk light did not lighten up the large room to any great degree, but cast weird shadows about the man who claimed that revenge was at last his. His surroundings were as shady as the deed he purposed to do.

So in contrast to the inner purposes and motives of his heart, and the general atmosphere surrounding the man, was the great beautiful out-of-doors. Large stars and small stars dotted the heavens, beautiful in their brilliance as they twinkled through the frosty air. A beautiful full moon made bright a path across the drifted, glittering snow. The night was very calm and peaceful and the blackness of it had fled in the wake of the heavenly lights. Had Sam even been a witness of all this beauty, his blackened heart would have hid from his eyes the wonders which God has created for man. His mind was not on the beauties of nature but on the narrow sullen thought of revenge. He had not learned the art of love, which "seeketh not her own, is not easily provoked, thinketh no evil." He did not know that Jesus had said, "Avenge not yourselves . . . . Vengeance is mine; I will repay." But how could he know? God was not a Father to him, neither was Christ his Saviour, because he had never accepted them as such. Therefore he was not eligible to claim the promises of a child of God. He knew nothing of love, for he knew not God, who *is* love. He could claim God only as a righteous judge. A church member? Yes, but in name only.

Suddenly his mind was jarred by the sound of a song distinctly floating in from an adjoining room:

"It came upon a midnight clear,
  That glorious song of old,
From angels bending near the earth
  To touch their harps of gold.
'Peace on the earth, good will to men,'
  From heaven's all-gracious King.
The world in solemn stillness lay
  To hear the angels sing."

He turned out the light and as one in a daze walked through the darkened room to a window and looked out across the beautiful snow. The beauty of it and the warmth and depth of the song drove him to madness. He felt his way back to his desk and fumbled for the letters. He would walk down to the corner and mail them. He dashed out of the library, through the living room, and into the hallway, where his coat and hat awaited him.

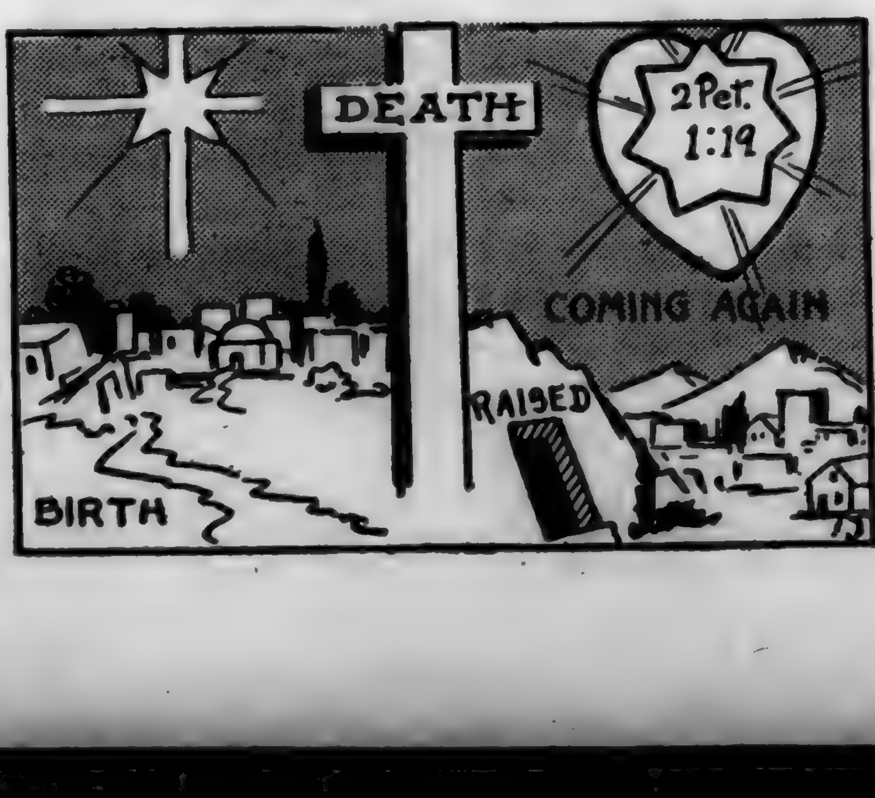
"Where are you going, Daddy?" a childish voice rang after him. "I was hoping you'd soon be through in your study so you could listen to the song I must sing on Sunday for a special Christmas program. My voice teacher said I must have my soul in it; it must have beauty, depth, and meaning. I must sing it into the hearts of people, or it would not be worth my effort. I wanted to try it on you, Daddy, to see if I could sing it into *your* heart. And now you're going away." The disappointed child clung to him.

"I heard it, dear, from my study. It was very nice. I'm sure the people will like it." He pushed her gently from him.

"But did *you* like it, Daddy? Did it get into *your* heart? I must know. I've been practicing so hard."

He kissed his ten-year-old pet gently and, "If it is in *your* heart, Sweet, it will find its way into others' hearts." He did not know where those words came from. They sounded exceedingly strange to him. He had to tell her something to comfort her. He was in no mood for music. "I must hasten, dear. I have further business to take care of. Good-by." He looked at her puzzled face and went out into the night.

He walked slowly through the snow. The path was somewhat slippery. Suddenly, after he had walked some little distance, he was aware of a presence somewhere around him It was soon after he had entered the long stretch of wide-open space, where no building had been done. He felt suddenly helpless. What was this presence? He was afraid to look around him. Was he a coward? Was he afraid of the dark, he, a grown-up man, who was not afraid to take revenge? An accusing conscience makes a coward out of the bravest of men.



"Oh, that song again!" he struck at his head as if to dash away his senses. "Why torture me still?" his thoughts of anguish were not audible.

"It came upon a midnight clear," . . .

The tones came out even more beautiful through the clear cold air, as little Judy at last walked at his side.

"Why have you come?" His tone was almost angry.

"I knew you wouldn't care, Daddy, if I would sing while we walked along out here where no one else heard. You could listen to me and still take care of your business. Wasn't that a bright idea, Daddy? Mommy said I might come."

"Not very, Judy. Weren't you afraid to come all that way alone in the dark?"

"Don't you remember the song we sing so much in church, Daddy—'Anywhere with Jesus I can safely go'? I'm not afraid when He is with me."

Sam Hodel shivered.

"Cold, Daddy? It's such a wonderful night. I wonder if it was such a night as this when Jesus was born? Wish I could have been there then and hear the angels sing, and see the tiny baby in the manger, and the Wise Men as they laid the gifts beside the manger. It must have been most thrilling."

"Are you really not afraid, Judy, of the—the dark?"

"No, Daddy, are you?"

"Then, here's a quarter. Please do go home and get to bed. It is far past your bedtime. Tell your mother I might not be home very early. I think I'll go down and play a game with the boys." Sam fumbled in his pocket for the quarter and placed it in her open hand.

"A game of what, Daddy?"

"You wouldn't understand, Honey. Now run along and do as your daddy says."

Judy turned and ran through the still night. She was more sure of her footing than Sam was. He watched her until her silhouette, gliding across the snow, faded into oblivion.

"How brave!" he thought. But now to eliminate the thought of Christmas and its meaning from his mind.

* * *

Clyde Dinger came home to dinner with the usual cheer and ring in his voice, greeting his fine Christian wife and all seven children. He was truly a born-again Christian and acted like one. He was active in church affairs and adored his Saviour and Lord. He tithed faithfully, putting God first in all things. God had never forsaken, and blessed abundantly at all times. Although not rich in this world's goods, the Dingers were comfortable and exceedingly rich toward God. They were a truly happy family.

"Happy, Dear?" he asked as he kissed his wife.

"Yes," was her reply, but he noted a worried look on her usually unruffled face.

"Anything wrong?" he quickly asked.

"How was work today—did everything go well with you?" She evaded his question and asked her accustomed one.

"As well as usual." He always got along well with his work. In fact he was one of the best salesmen in the furniture store of Kruggs and Co. But he was, oh, so modest about it.

Mary Dinger handed him a letter. The return address was what had worried her. It was from the employment office of Kruggs and Co. She silently waited for him to open it. He looked puzzled as he tore the seal.

His look changed from one of puzzle to one of despair.

"What is it, Clyde? No, it can't be . . ." Mary gasped.

"Steady, Mother." Then, with his face growing calm, he smiled. "'Yet have I not seen the righteous forsaken, nor his seed begging bread.' Mother, 'if the Lord be for us, who can be against us?' 'Fret not thyself because of evil-doers.' There's nothing to fear, Mother, the Lord is able."

She too smiled. "You're right, Clyde, we needn't fret. The Lord supplies our needs. He has promised never to leave nor forsake."

Clyde read:

This is to notify you that you are dismissed permanently as a clerk in our store. Two hundred dollars were missing from the safe this morning. You were, according to reports, the last one in the store. Will you please note, your bonus is also canceled.

Signed,
Samuel Hodel,
Employment Secretary,
Kruggs and Co.

"But what about the two hundred, Clyde?"

"It was all secure in the safe when I locked up. I'm falsely accused by someone who I'm sure wants vengeance. It's a long story, Mary. Sometime I'll sit down and tell you in detail. My grandfather somehow swindled Sam's grandfather out of some money in a farm deal. That family has always had an ill feeling toward mine. My grandfather was never able to make it right financially, but asked forgiveness, which he never got. Although that is no fault of mine, I'm going to tell Sam Hodel I'll gladly, as the Lord prospers me, pay him in money the amount they lost through the crookedness of my grandfather. That is all I know to do. I was looking for trouble when Sam was hired in that office last week."

That afternoon Clyde met Sam face to face in the latter's office. Clyde told him he would accept the dismissal from his job and told him of his plan. Sam was furious and would hear nothing of it.

"That would not right the matter—vengeance alone will right it. I don't need your money. Now find another job, if you can. They're hard to find by men of your age," laughed Sam.

"I'm not worried, Sam," and Clyde left the room.

That night Clyde had a long talk with kindly old Mr. Kruggs, who owned the store. He had always praised Clyde for his work. Clyde told him all, sparing nothing.

Mr. Kruggs looked pained and thoughtful, then said, "I think I understand. The janitor said Sam was taking something out of the safe long after store hours. It probably was the two hundred he claims you took. I have many more serious things against him, however. Sam will be dismissed at once and put where he'll never harm you. I'll see to that. You are still a clerk here as always, Clyde. Forget it." Mr. Krugg patted his shoulder as he left the house.

"'Fret not thyself,' Mother, 'because of evil-doers,'" he quoted as he again greeted her. "Everything is all right with us, but I'm burdened for Sam and his family. But there is nothing I can do but pray for him."

* * *

Years and years later it was again Christmas—again the same calm of night—the same beautiful stars. Sam, now a haggard, aging man, was home on parole, having served a long-term sentence. Judy, now in her early thirties, was still the same sweet, trusting Christian. Sam wanted to go for a walk under the stars, across the moonlit snow. Judy walked by his side.

"Sing that song again, Judy; sing it into my heart. Oh, that I had let you sing it into my heart that night!"

"Yes, Daddy," and she sang it with tears streaming down her cheeks—and it sank into the innermost recesses of Sam's heart.

"I wonder if Clyde would ever forgive me?"

"I'm sure Clyde has forgiven you, Daddy. He always remembered you in his prayers in church. He didn't mention your name—but I knew he meant you. He never held anything against you, I know. He was a wonderful Christian. He is with Jesus now."

Sam stopped. "Can't I talk to him—tell him I'm sorry?" he sobbed like a child.

"No, Daddy, although he was concerned about you, he never fretted over what you tried to do to him. He knew God would take care of him. He paid back the full debt in money and kindness to us while we were deprived of you. Your gratitude to him can only be shown by preparing to meet him and Mother in the glory world."

Barberton, Ohio.

WHEN CHRISTMAS COMES

Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

—Wm. Lytle.

KEEPING CHRISTMAS

Mere marking of times and seasons when men agree to stop work and make merry together is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch, now and then, by the great clock of humanity. But there is a better thing than the observance of Christmas day, and that is really *keeping* Christmas.

Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background and your duties in the middle distance and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal love? Then you can keep Christmas. And if you keep it for a day, why not always? But you can never keep it alone.—Henry Van Dyke.

KEEP CLIMBING

Mountain climbing is a great test of character. The weak-kneed soon tire out, but the men who know what the view from the heights means climb on invincible. Some there be who start to climb to heaven with the greatest zeal, but at the sight of the first difficulty they slacken and tire. No great life was ever lived that did not value the glory of righteousness, and was not willing to pay the cost of the last farthing. There is something rather shameful in losing one's nerve in the face of spiritual opposition.—Unidentified.

A SIDE ROOM IN THE MENNONITE WAY OF LIFE

VII. They Bought the Truth, and Sold It Not

BY IRA D. LANDIS

The Original Landisville Church and Schoolhouse, Said to Have Been Built in 1740. Here Our Forefathers Rode on Horseback.

When traveling historically through the ages, it is betimes also wise to travel laterally. Seven miles from my home in Landis Valley towards the setting sun lies the quiet town of Landisville, Pa. To this I recently resorted and there strolled. There were no wooded sections between the two points, as when Herman Long came down here to his "good friend" and brother, John Long, two hundred years ago. The Longs were pioneers in both communities. Instead of a forest path there is now a hard, wide, inviting macadam road connecting. An enterprising town which lies between is East Petersburg. In the days of Herman Long numerous Mennonite landholders surrounded. A century ago there were but fifteen members. Today there is at East Petersburg a growing constituency of 464 baptized members and an active ministry recruited from both young and old. They opened Sunday school in 1893, with 68 in attendance, and now enjoy an enrollment of 261. Services once were held every four weeks. Today the Sunday school has shown the need of preaching every Sunday. The members are scattered over this fertile plain, retiring in late middle life to the town to enjoy their years of experience and the results of their natural labors. They have seized the God-approved old age pension plan which our fathers claimed. Through this section I passed.

Ahead lies Landisville, the town named for John C. Landis, of Mennonite parentage. He was storekeeper and postmaster when Uncle Sam opened a post office here in 1825. To my surprise I was the only Landis in town. There are a few perched on the East Hempfield fence around. This township was carved out of the original Hempfield, which today is divided into East and West Hempfield, as well as Manor. It was so named because of the beauty of the hempfields, so essential in those pioneering days.

Anna, sister of Bishop Benjamin Hershey (I), of "one mile west of Lancaster-Town," was the wife of Herman Long, who located among the Kauffmans farther from Lancaster than Peter Swarr, Swiss Mennonite pioneer who came to America in 1717. Here the Longs reared a family of a dozen children, who were a credit to the Mennonite Church from Lampeter to Annville, from Millport to Donegal. They themselves gave two acres on which to bury their dead and upon which a church-schoolhouse could be built. If the publicized date of 1740 can be established for the building of this house, it would be the first church-schoolhouse, separated from a dwelling, that Lancaster Conference had.[1]

This substantial log house was built when no priorities were necessary, when the carpenters did not work by the hour, and yet used great skill, "sweat of the face," and expenditure of "arm oil." The hand-hewn logs, exposed for the entire length are accurately dovetailed at the corners. The loft of the house, made high to save the shingles on the roof, had but little value. If the one end was for schoolteacher's quarters, there was little or no cellar. If it was not originally, none was necessary.[2] Inside, some years ago, it was remodeled for a real dwelling. Outside, this 28 by 34 building is as good as when built. It is the same, except for the slate which covered the split shingle roof, after the shingles had served their day.

The first separate brick church house was built in 1855, west of the former house. A number of years prior a separate schoolhouse was built between the cemetery and the Oyster Point Road, between the present church and the Church of God. This building was deeded by Christian Heistand and Martin Schwar for the Mennonites to the East Hempfield School Directors in 1843[3] following the Wolf Public School Law of 1834. It contains this interesting note: "In case the general system of education should be abolished, the said school house lot shall be free for other schools of common education to be taught."[4]

Here many a preacher in the earlier days spoke in German, from God's Word, the bread and water of life. Here many, by preacher and teacher, received the rudiments of and love for God's truth. Here they were born again, inspired to live, and near by some of their ashes lie. Into this beautiful cemetery, previsioned by Herman and Anna Long, many community fathers and some church leaders, including Jacob N. Brubacher, were carried.

After the Harrisburg Pike was built in 1805-07 the non-Mennonites were found on farms along the highway. They sent their children to school, and they were educated away from the farm. The Pennsylvania Dutch, with their larger families, educated to live for Him, soon replaced them. The Mennonites in the years since have been the backbone agriculturally and spiritually of this nation, and have left an heritage to children's children.

The Mennonite fathers recognized restrictions as well as positive duties. They understood that at least eighty per cent of the Ten Commandments were negative. They believed in nonconformity, nonresistance, nonswearing, nonsecrecy and other "non's." When "strange" doctrines (Heb. 13:9) were afloat, they admonished the membership to be "nonhearing."

William Miller (1782-1849) was a farmer of Low Hampton, New York, the son of a Pittsfield, Massachusetts, Revolutionary soldier. He read Hume, Voltaire, and Paine. He then became deeply interested in Bible study, making his own interpretations. He became convinced that the Lord would return between March 21, 1843, and the same date in 1844. He was licensed as a Baptist minister. His preaching created "a great awakening" among those who were not accustomed to hear anything "save Jesus Christ, and him crucified" (I Cor. 2:2). Thousands were "converted" and even ministers left their denominations.

Their first convention was at Boston, October 14, 1840. Numerous others followed. Joshua Himes, a publisher, heralded by press Miller's views. Advent associations were formed and campmeetings were held over the East. They had the populace overwrought with their doctrine that the Lord was returning to earth in 1843 to reign. Two of these "apostles" came to Landisville in the summer of 1843.

The Present Landisville Meetinghouse, Built in 1912. To This Our People Drove with Horse and Carriage and Now Travel in Automobiles.

They came to George G. Gamber's farm near the Reading Railroad, south of town. They requested the use of a woods thereon for their revivals. The liberty was granted and a temporary shelter provided. Thither they drew the "unlearned and unstable" (II Peter 3:16), at first from the community only. John Winebrenner, who started the present denomination of the "Church of God" at Harrisburg in 1830, was making inroads in this section. These especially were interested.

These men had large charts showing from Revelation and Daniel that in that Jewish year of 1843 the seventy weeks and the 2300 days of Daniel should certainly end, mathematically calculated. With color they "represented dragons, the day of judgment, and the equally terrible and unsightly drawings."[5] By personal contact and through their earnest teaching, assuring the people of the end of the world that year,[6] simple, uninformed folk far and near flocked to the Gamber Grove.

The Millerites encouraged the people to sell their farms and properties and turn the money over to the Lord (that is to them), for after His coming, they surely would not need it. Those who accepted the teaching felt that they no longer needed to be occupied in their ordinary pursuits, but gave them their money, then prayed, sang, and shouted "Hallelujah!" Some threw their money away in preparation (and since on the Trout Farm some has been uncovered in plowing). As the day approached nervous children became much excited. Some people became insane and a few suicides followed. In Lancaster (as in New York City) some were dressed in white in momentary expectedness.

The day was approaching when their prophetical deciphering would prove its genuineness. All ages were in excitement around Landisville except the Mennonites and "Sam Patch." Sam, a stout mulatto employed by the town blacksmith, was not "converted" by these men. He knew "of that day and hour knoweth no man" (Matt. 24:36).

That August afternoon was dark and dreary. That night, for the last night (but not as they supposed) they went to the Grove to be in readiness for His return at 3 A.M. At that hour Gabriel would sound thrice. Sam was also on hand. With a snail-horn, unnoticed, he climbed a tree near the shelter, also awaiting the hour.

When the hour arrived there was real silence in the audience. Just then, Sam gave his first blast from overhead. That was evidence enough. He gave the second louder and longer—and then the third. Any minute they were looking for the Lord to walk in. But He did not come!

When they saw their fraud was manifest, they made another appeal for more money to flee to North Carolina to tell those souls down South the good news. And they obtained more!

William Miller their leader immediately decided that 1844 was the time. He had figured Daniel on Jewish time, and he should have used Roman time. Thereafter Himes wrote: "We have now passed every point of definite time in which we looked for our blessed Saviour, and yet I do not give up the question; I only give up the point that our chronologies are to be depended upon for *literal* exactness as to time. But we are in the circle of a short period and may look now every hour for his advent."[7] Yet the Seventh Day Adventists are still among us. It is largely due to men of this type that the scoffers have come (II Peter 3:1) and men have been hardened to the Gospel.

When these deluded folk had realized what had happened, they tried to make the best of it. Some were without farms and homes. The Gambers appointed an assignee. Many of the local wretched folk rallied around Winebrenner and built the first Church of God north of the Mennonite Church that year. Those who did not lose their economic and mental equilibrium, recovered at least some of their spiritual.

The Mennonites were always taught the pure Word of God. They from the days of the Munsterites knew the delusions of this doctrine. They were taught to "occupy till I come" (Luke 19:13), to be sober especially in the view of the Lord's return (I Peter 1:13), and to be assured that in spite of date-setters and sign knoweth no man." They were patient and held prognosticators that "of that day and hour the blessed hope of the Gospel "firm unto the end" (Heb. 3:6).

When though but a small group at this time, they withstood the storm, and when it was past, how much happier they were! They were reassured that negative teaching has a real place in our theology, and that it does pay to "buy the truth, and sell it not" (Prov. 23:23). They were in a far better position and began to grow.

The church here in the two houses of Landisville and Salunga now has 218 members. They have two thriving Sunday schools, with a combined enrollment of 286. These are also well distributed over these fair acres where godly ancestors found both home and God, and righteous children following in their wake withstood every storm as links to the present generation. Those who know their own church history can best appreciate what they can enjoy in the Mennonite way of life. Let us drive to Landisville again!

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[1] An 1843 deed referred to herein has a passing notice of Herman Long in connection with the two acres. After his death, when Herman II, his executor sold the Homestead to John in 1767, there is no boundary along same, showing a separate tract thereof belonging to the Menonist Society of East Hempfield Township. Herman II lived in Donegal. After John's death the 1795 transfer makes mention of a side bordering on this two-acre tract "belonging to the Religious Society or meeting called Menonists." The original deed is yet to be uncovered. Deeds P, 149, G, 3, 424, are taken therefrom.

[2] The Christian Herr Church-Dwelling, built 1719, has an excellent, good-sized arch cellar.

[3] This was also the year of the greatest excitement the town ever knew as seen later herein.

[4] The original transfer is in the hands of the Deacon, Christian E. Charles.

[5] D. B. Landis, grandson of the first postmaster John C., was a local historian who prepared a paper on *The Millerite Revival at Landisville*, Lancaster County Historical Society, Vol. IX. Many of these local touches are taken therefrom.

[6] For 22 other such dates confer, *The Faith of Our Fathers on Eschatology*, pp. 55, 56.

[7] *McClintock and Strong*, 1891 ed., Vol. XI, p. 53.

Lititz, Pa.

"The church proclaims the everlasting Gospel of Christ's redeeming love and ever seeks to evangelize the neighborhood and the world."

To do something, however small, to make others happier and better, is the highest ambition, the most elevating hope, which can inspire a human being.—Avebury.

JULIA'S POINSETTIA

(Continued from page 354)

sake. O Lord, bring her back and may we have a real Christmas this year!"

Many other things were confessed to the Lord there in the garage, and many promises were made. Raymond finally arose a new man. It was getting dark when he entered the house. Julia was curled on the davenport, fast asleep. Emmie was pacing the kitchen floor. Mrs. Hammond had not returned.

"What time did Mrs. Hammond leave, Emmie?" Raymond was surprised at his own calm.

"Three-thirty," was the anxious reply.

"I don't believe I will wait for supper," he told the maid. "I must get ready for an appointment at seven." He hurried upstairs, glad that Julia was asleep.

On the bureau lay a note. He picked it up and read:

> You are right, as you always were. I am not a fit companion for you and the child. I am sorry to spoil Julia's Christmas, but I could not stay after knowing. I tried, but failed. I hope you have a nice Christmas. I am going home to Mother.—Martha.

Going home! Poor Julia and her gift! But he couldn't blame Martha now. If she went by train to Lewsberg, he might drive to the station and persuade her to come back. According to the schedule the train left Lakeview for Lewsberg at four-forty. It was five o'clock now. The train might be late. If he hurried—but everything went wrong. He couldn't pull himself together enough to act rationally or quickly. At last after what seemed an hour he had the note tucked safely in his vest pocket. A dash of cold water from the bathroom restored his composure.

He had been too intent on his own thoughts and plans to notice that the front door had been opened downstairs, nor did he hear the voices in the living room. He was on the bottom step before he became conscious of Julia's voice:

"You see we bought a poinsettia because it is a symbol of love and sacrifice."

Raymond caught hold of the back of an armchair as he entered the room. He blinked, but no, it was true; there was Martha stooping to read the message on the card.

Julia spied him first. "Isn't that why we bought it for her?" she asked eagerly.

There were tears in Martha's eyes as she looked up wistfully.

"Yes," Raymond nodded, his own eyes becoming moist. Then turning to Julia he said, "Julia, will you run out and help Emmie dish out supper? Tell her I will not be going out tonight."

Julia obediently left the room without a word or a backward look.

"I missed the train," Martha said simply.

"Praise the Lord!" was all Raymond could say, but Martha soon understood.

There before the poinsettia, as the ashes of self-righteous sin were shaken from Raymond's life, a new love was kindled which burned brightly that Christmas eve and throughout the many years that followed.

CHRISTIAN MONITOR PULPIT

HONORING THE CHRIST OF CHRISTMAS

BY W. R. NAFZIGER

Our readers will appreciate this practical sermon by the pastor of the Pleasant Valley congregation, Harper, Kansas.

We often help to celebrate the birthday anniversary of a loved one or friend, and with what care and anticipation we select the gift that is to be the token of our esteem! We try by all means to choose a gift our friend will enjoy, and it makes us happy to see in following days that he is getting much pleasure from it.

Since birthday anniversaries are celebrated especially for the benefit of the one whose anniversary it is, we cease celebrating it when that one has departed this life, yet at this time of the year we can still honor one who died nearly two thousand years ago, because He lives today and His words are true, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May I challenge our thinking with the statement that gifts given to relatives and friends at Christmas are not necessarily given to Christ. Gifts given or exchanged in the same manner and for the same reason as those between non-Christians leave Christ out of the picture. Giving a cup of cold water even to one who is thirsty has no Christian merit unless it is given "in the name of Christ," that is, it must be prompted by the love of God in our hearts and the desire to please the Christ whom we serve. Deeds performed because of human convention, custom, or pity would come under Christ's condemnation, "Do not even the publicans so?"

The Christian's Christmas must contain Christ, or it becomes another pagan festival, and as we sit back and ponder this thought for a moment, is it not true that Christmas, though designated as a religious holiday, is a far cry from being truly Christian? Have we not all gone through the torture of the shopping days just before Christmas, dutifully searching for appropriate gifts for each member of our family and for each one from whom we expect a gift, not to mention those who unexpectedly gave us something last year? Then about nine o'clock on the evening of the last shopping day before Christmas we finished our list by taking almost anything in the desperation of the last minutes, and hurried home with a sigh of relief, only to discover on Christmas day we had forgotten Aunt Mary and Uncle John who each year sent a handkerchief with our initial in the corner.

Buying and selling and exchanging gifts are not wrong in themselves, but the way Christmas is commercialized and the name of Christ and all it symbolizes is dragged into the gutter and trampled on in the markets by a money-mad world deserves no less a rebuke than that received by the money-changers and those who sold cattle and sheep in the Temple in Jesus' day. How aptly one has referred to this mad scramble as "the curse of Christmas"!

The prodigal son who is spending his time in riotous living can not send a fitting present to his mother on her birthday because the best he could do would be to send something bought "with worthless gold given from a sense of duty."

It is with equal mockery and presumption that the world with its wars, hatred, nationalism, race prejudices, tyranny, and despotism presumes to celebrate the birthday anniversary of Christ. The world is seeking peace but rejecting the Prince of Peace. Not only is the world divided between Christian and non-Christian, but professed Christianity is divided into countless groups with many times a clearer and more emphatic line of separation between them than between Christian and non-Christian.

"On earth peace, good will toward men" is a Christmas motto which should be made practical the other three hundred and sixty-four days of the year also.

For some of the following thoughts I am indebted to Ivan H. Hagedorn of the Lutheran Church.

The innkeeper was right near fame that first Christmas eve, though he knew it not. His house was full of other people, so he said "No room, no room." Yet had he been able to see beyond the close confines of the present, how he would have gone to any length to make room!

The story of the innkeeper is a modern one. Each one of us is an inn, and Jesus Christ with infinite patience approaches once again seeking lodging. Shall we turn Him away? Violence is not needed, we merely need to leave Him standing there, just outside our door. There He is near, and if we need Him we can quickly get Him—ah, but many have found at such a time that He wasn't there any more! We, like the innkeeper, have lost our greatest opportunity unless we invite Him in.

Our house is full:—

1. Every bedroom is occupied. There is no room. The bedroom suggests the flesh life—ease, leisure, rest. The flesh life is so large that there is no room for the spiritual life at all. How dire are the consequences of that fact, how warped our sense of values! "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

2. The parlor is occupied. One might open a day bed and provide accommodations. The parlor is the social room where we like to show off our best furniture and our finest manners. So much of life is devoted to parade and show, trying to mimic other folks or go them one better. Such lives have no appreciation for simplicity, and after all, Christ was a poor Jew who came from a peasant family. Joseph's hands were calloused and Mary wore such a simple dress; it looked so homemade.

Many of our religious holy days have been eclipsed by show. Christmas has been eclipsed by tinsel; Thanksgiving by turkey; Easter by clothes. There is no room for Jesus in that room. But praise God, the Bible says, "The common people heard him gladly," and rightly so, because His message is one of brotherhood, and love, and service. Those who are content to look pretty and stand around have never met Him.

3. But isn't there room in the dining room? About all some people can think about is how much they stuff into themselves. How our tables groan under the burden of turkey, mince pies, cakes, and preserves! How many in the world today would gladly eat the crumbs and garbage from our tables, yes, and there are some right in our own community who have never eaten such food in their lives.

Christ's life was occupied with giving and not receiving. I think there has been enough emphasis in the immediate past on foreign relief. Perhaps we should emphasize spiritual relief more. Material relief is important only as it contributes to the program of spiritual relief. But there certainly is a definite place for both in the program of each individual Christian.

4. Some homes have a recreation room. The Christian must take time for recreation but—. Our world is pleasure-loving. Sport, thrills, pleasures, take their heavy toll of human energies and life. Never was there a generation more fagged out, more jaded, more dissatisfied, than ours. We are traveling too fast even to stop to think. Christ would be happy to be invited into our recreation room. He once said to the disciples, "Come ye yourselves apart . . . and rest a while."

5. Many homes have a business room or office, but that room is so jam-packed with twelve to sixteen hours of business a day, that there can not possibly be any room for Christ. In our fast-moving postwar age there is less time for God now that there are more dollars to worship. We always make a bad bargain when we sell our souls for a mess of pottage. "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

6. The study too is crammed with encyclopedias, commentaries, philosophy, pamphlets, digests, etc., which man has accumulated in his attempt to lift himself up by his bootstraps, but there is no room for Christ, the Omniscient One. Books are good if they are the right kind, and I think very few of us read too much, but, perhaps, our reading is not in proper balance. We have not learned to evaluate our reading and budget our time as we ought. A brother recently told me that he does not get a daily paper any more because his reading time is

(Continued on page 380)

Editorials

He Laid His Glory By

The Christmas stories as told by the various Scripture writers are loved by all who have any appreciation of the meaning of the birth of Christ. It would indeed be difficult to tell which story is loved best by children and older people—the story of the Wise Men as given by Matthew, or that of the shepherds as recorded by Luke. In fact, both are so interwoven into the warp and woof of the Christmas idea that they are equally essential to completing the beauty and wonder of the story. They have been the subjects of sermons, books, songs, and paintings during the centuries, but their grandeur has never been fully revealed nor have their truths been exhausted.

Aside from these descriptive stories of the birth of Jesus there are many other Scriptures which tell of its meaning. Some of the best known and loved of these are found in the writings of Paul. On these, mature Christians especially love to meditate and then marvel. One such, suggested by the title of this editorial, is found in Philippians 2:7: "But made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men."

When we think that Christ, as one of the Godhead who was equal with God in His eternity and glory, was willing to lay that glory by and to empty Himself of all outward semblance of Deity, we begin to marvel at all the implications of the incarnation. When we think further that in thus emptying Himself He took upon Himself the form of man, even of a servant, our amazement is increased. He cared not for Himself, but "made himself of no reputation." He was willing to give up Himself to the cause of redeeming mankind from sin.

It was a sevenfold condescension which Jesus made when He came to earth in Bethlehem of Judea on the first Christmas night. (1) He emptied Himself of His heavenly glory and majesty, and then when He came into the world which He had made to His own people they would not receive Him. (2) He took on Himself the form of the lowliest of men. He was born in a stable of lowly parents. He never had a home of His own. He came as a servant who ministered to others instead of being ministered to. He washed His disciples' feet instead of having them to serve Him. He followed the trade of a carpenter instead of living in luxury among the rich. (3) He was made in the likeness of men in all things, even to being tempted like as we are. He was subjected to every type of temptation to lust and pride and power, but He never yielded to sin. All of this was part of His great humiliation in being fashioned as a man. (4) He humbled Himself in the most extreme sense. His radiant person was clothed in the rags of human flesh. He veiled His Godhead and became the lowliest of men instead of taking the rank of the most exalted Person whom He was. None ever like Him lived on the earth, but when men saw Him He revealed no beauty that they should desire Him. Isa. 53:2. (5) In His humiliation He became obedient. He laid aside His power and authority and gave Himself over to the will of the Father. When His human propensities showed themselves in His agony in the Garden, He yielded Himself in full obedience. (6) He gave Himself over to die—He did not fail in obedience when death faced Him. He willingly laid down his life for others, because it was in the eternal plan of the Father. (7) His obedience and humiliation reached their climax in this that he submitted to the shameful death of the cross. Hermann Goering committed suicide rather than face the shame of death by hanging. Jesus bore the shame and pain of the cross. It was the acme of His humiliation. It was the outcome and purpose of His incarnation. Bethlehem was the first station on the way to Calvary. All of this led to His sevenfold exaltation, which, though another subject, is the crowning result of the incarnation.

How glad we are that Jesus was willing to lay His glory by so that we might be redeemed from sin and share in that glory! We rejoice that we have such great Scriptures to reveal the grandeur and the significance of it. And so we joyfully join with Charles Wesley in singing:

> "Veiled in flesh the Godhead see,
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> "Mild He lays His glory by,
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Read the Bible

The American Bible Society is sponsoring a world-wide campaign of reading the Bible from Thanksgiving to Christmas. It is a worthy objective and no doubt many people will be helped by it. The readings have been publicized in various papers and circulars and are printed on the last page of this issue. Personally we shall aim to follow these readings to add to our Bible reading and to keep in tune with what many people will be reading during this same time. They cover a wide scope of material from Genesis, in the Old Testament, to Hebrews, in the New Testament.

We call attention to this because we welcome any aid that will induce us to read the Bible more diligently and thoughtfully. Surveys among Christians reveal a widespread lack of systematic devotional Bible reading, and an examination of our own hearts will probably reveal that we have not attained the heights and depths in Bible reading and study that we should, and which we would like. If these suggestions can help us to greater diligence and joy and blessing in our Bible reading they will be well worth while.

In this connection we also call attention to the fact that Sunday, December 8, is Universal Bible Sunday. The second Sunday in December has been thus designated for a number of years and serves a good purpose in calling special attention to the Bible—what it is, how it came to us, the importance of reading it, and what it will do for those who obey its precepts. The probabilities are that you and I do not give the place to the Bible that we should in order to live most victoriously and effectively in our Christian lives. Let us make this closing season of the year one in which we make definite advances in reading our Bibles in order to enrich our lives spiritually. We need "the Word of power for a power age."

The Gospel of John

The Gospel of John is the subject of the Sunday-school lessons for the first quarter of 1947 and thus becomes a book that will take up much time in our Bible study and meditation during the coming three months. These lessons in their scopes cover almost the entire book of this fourth Gospel. It is obvious, however, that only the portions which are printed in our quarterlies will get the major attention in the study and teaching of the lessons. As a help to cover the book more thoroughly during these three months the young people's Bible meetings have been arranged to cover more particularly the parts of chapters which are not studied in detail in the Sunday-school lessons. The subjects and Scripture passages have been carefully integrated, and so we have the prospect before us of having a very thorough study of this great book during the first quarter of the new year.

To help in making the most of this opportunity the Commission for Christian Education and Young People's Work has gotten out an attractive and helpful six-page leaflet which should be in every home. It shows the "Why," the "How," and the "What," of this integrated study of the Gospel of John in the Sunday school, the young People's Bible meeting, and the junior Bible meeting. Not only does it give practical helps as to how execute the program in those three agencies, but it gives valuable suggestions on what to do in the home in order that every member in the home may get the greatest spiritual benefit from this combined effort to become thoroughly familiar with the message of this "spiritual biography of our Lord," as the fourth Gospel has been aptly termed. The suggestions for home reading and memorization of helpful passages are especially valuable. Let us co-operate to make the most of this spiritual feast that awaits us as the new year opens.

CHRISTIAN LIFE

A CHRISTMAS MEDITATION

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An excellent time for meditation is the Christmas season. A reading of this article should stimulate us to deeper meditation on the meaning of Christmas.

"Brr!" And the door closes noisily as two young children, snow-bedecked and rosy-cheeked, enter the small, cozy kitchen of the Jenkins' home.

"Um, look at the nice fire in there, Jonnie!" cries Elizabeth Ann. And both youngsters hurry to the fireplace and begin to rub their mittened hands before the friendly, crackling blaze.

"Mother, isn't it time to eat soon?" asks Jon.

"Yes, it is, son. Supper will be ready very soon."

The children, now warm as toast, eagerly pull off coats, caps, mittens, boots, leggings—for they are hungry as can be after their hard out-of-doors play.

"Christmas is coming; the turkeys are fat . . . ," chants eight-year-old Elizabeth Ann as she fills the four glasses with water. "Oh, I can hardly wait. Mother, when will we open the packages?"

"Tomorrow evening," replies Mother, setting the last dish, filled with rich brown gravy, beside the steaming sweet potatoes.

"Jon, will you please call Father from the study?"

"Yes, Mother."

And soon Jon, who was just six yesterday, and Elizabeth Ann, and Mother, and Father are seated at the square little table, enjoying their simple but tasty meal.

"Daddy, I'll bet you can't guess what I got for you. And anyway, I'm not going to tell so it'll be a surprise."

"And I have a surprise for you, too, and one for Mother, that I bought with my own money," interrupts Elizabeth Ann.

"Well, children, I have something that is a surprise, too. But this one need not wait till Christmas Eve. We will find it out tonight, as soon as the dishes are done," says Father Jenkins.

"Oh, isn't that fine!" adds Mother. "That way all the surprises will not be over at once."

Dishes do not take long when Mother and two willing helpers tackle them. And soon the family is gathered around the pleasant, warm fire, still burning on the living-room hearth. It is blazing hotly now, for Father cleaned out the ashes and added more wood while Mother and Jon and Elizabeth Ann were doing dishes. Before they were even seated, Jon asked excitedly, "What is the surprise, Father?"

"This is it," and Father pulls from his pocket an attractive little book.

"Oh, a story!" exclaims Elizabeth Ann. "That's a most pleasant surprise, Father! I do hope it's a Christmas one."

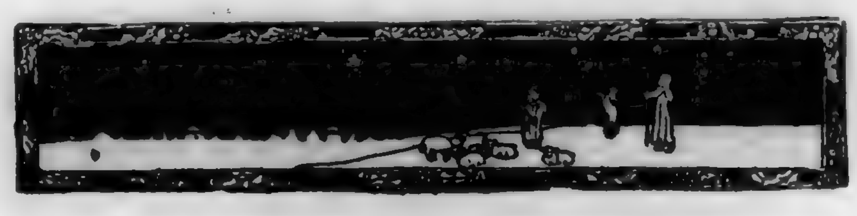
"You wait and see," said Father, and he began to tell the story as they sat comfortably by the fire.

"It is a dark night. Scarcely any stars are shining. Out on a hillside, far from any houses, three men sit together, talking. One of the men, who looks quite a few years older than the other two is telling a legend of generations ago. The other two sit quietly listening. Not far from them is a group of other men. Most of them are asleep. One or two of them are slumbering only lightly, for a short time ago they were awakened by the cries of sheep. All these men, the three who are talking, and the group of others who are asleep, are sheep-tenders. Instead of being farmers or merchants or teachers, they are men who raise sheep. At night they take turns sleeping and watching their many, many sheep.

"Listen! The oldest of the three men has ended his story. The middle one asks, 'Is that a true story, Josephus?' 'I do not know,' Josephus replies. 'It is a story that my father told to me, and his father told it to him, I guess.'

"The men are silent for some time. Suddenly the middle-aged one speaks up. 'There, there! One of the sheep is wandering away.'

"The youngest man is about to jump to his feet to lead the little sheep back. But suddenly he is startled. He falls to the ground, and the group of sleeping men awaken. The black, dark night is suddenly erased. It is midnight, but a brilliant radiance gleams all around. More plainly than at noontide the men see every sheep and the outline of the distant hills, as well. They rub their eyes, cringing in amazement at the dazzling brightness, full of fear at the unusual sight. But suddenly a calm, clear voice speaks from above them, 'Do not be afraid. I have good news for you, news of great joy for everyone. And this is the news: today a baby is born in David's city. This baby is the Messiah, your Saviour and Lord.'



A CHRISTMAS THOUGHT

Christ Jesus was born in a stable—
A birthplace of humblest degree,
So that no one could say, "I am poorer,
More lacking in comforts, than He."

His mother in swaddling bands wrapped Him,
The wardrobe of One, the Divine,
That no one could say of His raiment,
"Christ's garments were better than mine."

His home and His comforts were borrowed—
No pillow for resting His head!
But He lived, and He suffered and sorrowed,
To give us true comforts instead.

In glory His wealth had been boundless!
He laid all those riches aside,
That we might have riches eternal,
And with Him forever abide.

—Mrs. Frank A. Breck.

"By now the sheep-tenders, still greatly amazed, are beginning to relax and be less afraid. The angel is still speaking, 'This is a sign for you: this baby is wrapped around with clinging clothes, and is lying in a manger.'

"And while the men were watching the angel, all at once a whole, whole lot more heavenly beings came, and they all began to praise God. And they all said, 'Glory to God in the highest, and on earth peace, good will among men.'

"Then all at once the angels all disappeared and it was night again. The men were all excited, and the youngest of the three men even forgot about the little sheep that was wandering away. All the men began to say to each other, 'Let's go.' 'Let's go to David's city, to Bethlehem, and find out about all this.' 'Let's go and see the baby.' And so they started out for Bethlehem."

"Daddy," interrupted Elizabeth Ann, "isn't that the story of the Christmas shepherds?"

"Yes, Elizabeth Ann, that is the story of the Christmas shepherds, told like one man imagined it must have been. And tomorrow night, after our surprise gifts have all been opened, we will finish the story and learn of the visit of the three Magi to see the Infant King."

* * *

The Christmas story, as told to us by the Gospel narrators, has served as a germinal seed for the development of a wealth of fine literature, music, and art. Many of the finest and loveliest productions of the fine arts have been based on this age-old and familiar story of the nativity, the visit of the shepherds and wise men, and the consequent flight into Egypt. Beautiful and worth-while traditions have been based upon it, varying with the climate and with the temperament of the peoples of many countries. Special foods, distinctive practices, elaborate festal celebrations mark the annual Christmas season throughout the world. In many lands, there is a great deal of gift exchanging and sending of special greetings. Commercial companies capitalize on the opportunity to gain great profit, for all the world awaits the recurrence of the Christmas season.

And yet, what per cent of all the millions of people actually bow in acclaim to the Babe whose birth they celebrate? How many are willing to acknowledge His claim to their very hearts and lives? More specifically, how many of us as Christians actually take time off from our busy preparations, celebrations, program-holding, and gift-givings, to thoughtfully and reverently accompany those sheep-tenders of the Judean hills to the lowly manger bed, and there stop to meditate on the incomprehensible love of God—that love so great that it moved God to send so magnificent a Gift to so undeserving and ungrateful a people. True enough, we accept

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"You wait and see," said Father, and he began to tell the story as they sat comfortably by the fire.

"It is a dark night. Scarcely any stars are shining. Out on a hillside, far from any houses, three men sit together, talking. One of the men, who looks quite a few years older than the other two is telling a legend of generations ago. The other two sit quietly listening. Not far from them is a group of other men. Most of them are asleep. One or two of them are slumbering only lightly, for a short time ago they were awakened by the cries of sheep. All these men, the three who are talking, and the group of others who are asleep, are sheep-tenders. Instead of being farmers or merchants or teachers, they are men who raise sheep. At night they take turns sleeping and watching their many, many sheep.

"Listen! The oldest of the three men has ended his story. The middle one asks, 'Is that a true story, Josephus?' 'I do not know,' Josephus replies. 'It is a story that my father told to me, and his father told it to him, I guess.'

"The men are silent for some time. Suddenly the middle-aged one speaks up. 'There, there! One of the sheep is wandering away.'

"The youngest man is about to jump to his feet to lead the little sheep back. But suddenly he is startled. He falls to the ground, and the group of sleeping men awaken. The black, dark night is suddenly erased. It is midnight, but a brilliant radiance gleams all around. More plainly than at noontide the men see every sheep and the outline of the distant hills, as well. They rub their eyes, cringing in amazement at the dazzling brightness, full of fear at the unusual sight. But suddenly a calm, clear voice speaks from above them, 'Do not be afraid. I have good news for you, news of great joy for everyone. And this is the news: today a baby is born in David's city. This baby is the Messiah, your Saviour and Lord.'

A CHRISTMAS THOUGHT

Christ Jesus was born in a stable—
A birthplace of humblest degree,
So that no one could say, "I am poorer,
More lacking in comforts, than He."

His mother in swaddling bands wrapped Him,
The wardrobe of One, the Divine,
That no one could say of His raiment,
"Christ's garments were better than mine."

His home and His comforts were borrowed—
No pillow for resting His head!
But He lived, and He suffered and sorrowed,
To give us true comforts instead.

In glory His wealth had been boundless!
He laid all those riches aside,
That we might have riches eternal,
And with Him forever abide.

—Mrs. Frank A. Breck.

"By now the sheep-tenders, still greatly amazed, are beginning to relax and be less afraid. The angel is still speaking, 'This is a sign for you: this baby is wrapped around with clinging clothes, and is lying in a manger.'

"And while the men were watching the angel, all at once a whole, whole lot more heavenly beings came, and they all began to praise God. And they all said, 'Glory to God in the highest, and on earth peace, good will among men.'

"Then all at once the angels all disappeared and it was night again. The men were all excited, and the youngest of the three men even forgot about the little sheep that was wandering away. All the men began to say to each other, 'Let's go.' 'Let's go to David's city, to Bethlehem, and find out about all this.' 'Let's go and see the baby.' And so they started out for Bethlehem."

"Daddy," interrupted Elizabeth Ann, "isn't that the story of the Christmas shepherds?"

"Yes, Elizabeth Ann, that is the story of the Christmas shepherds, told like one man imagined it must have been. And tomorrow night, after our surprise gifts have all been opened, we will finish the story and learn of the visit of the three Magi to see the Infant King."

* * *

The Christmas story, as told to us by the Gospel narrators, has served as a germinal seed for the development of a wealth of fine literature, music, and art. Many of the finest and loveliest productions of the fine arts have been based on this age-old and familiar story of the nativity, the visit of the shepherds and wise men, and the consequent flight into Egypt. Beautiful and worth-while traditions have been based upon it, varying with the climate and with the temperament of the peoples of many countries. Special foods, distinctive practices, elaborate festal celebrations mark the annual Christmas season throughout the world. In many lands, there is a great deal of gift exchanging and sending of special greetings. Commercial companies capitalize on the opportunity to gain great profit, for all the world awaits the recurrence of the Christmas season.

And yet, what per cent of all the millions of people actually bow in acclaim to the Babe whose birth they celebrate? How many are willing to acknowledge His claim to their very hearts and lives? More specifically, how many of us as Christians actually take time off from our busy preparations, celebrations, program-holding, and gift-givings, to thoughtfully and reverently accompany those sheep-tenders of the Judean hills to the lowly manger bed, and there stop to meditate on the incomprehensible love of God—that love so great that it moved God to send so magnificent a Gift to so undeserving and ungrateful a people. True enough, we accept the Gift as our passport to eternal life. But how often do we come to God purely to praise Him for the mercy He has shown in giving us this most unique Gift of gifts, the life of His own Son, begotten of Mary by the Holy Spirit?

At this Christmas season, let us stop to pay true homage to the Baby Jesus, the King of kings, and give thanks to the Father, God. Let us in simple faith accept the angel's story; let us do our gift-giving in the spirit of the Magi, as unto the Christ child; and then let us return to our tasks with the shepherds, making known to all people the saying which has been told us concerning the Christ child, the Babe of this wonderful Christmas story.

Scottdale, Pa.

HOW TO GET ALONG WITH ONE'S SELF

BY DENNIS W. FOREMAN

This closes a series of three articles by a city pastor. He has given us excellent advice on how to get along with enemies, friends, and ourselves.

Someone once said: "You should be kind to your enemies, you made them." Jesus said that the way to get along with one's enemies is to love them. Of course, there is no better way to do it; there is likely no other way to do it. It is a much easier matter to get along with our friends, provided that we do not take advantage of them because they are our friends. How about getting along with one's self? Very likely, when we learn how to get along well with ourselves, the matter of getting along with other people, either enemies or friends, will be less a problem. It is doubtful that either our enemies or our friends ever give us as much trouble as we give ourselves. Let us not confuse the issue. Our problem is not how to get along *by* ourselves, independent of all others, as if we might, even though we tried, but the proposition is how to get along *with* ourselves. The two are not the same.

One needs to learn, by experience, by prayer, and by any and every other means that he can employ, how to make the correct estimate of himself, and how to conduct himself. Unless he learns to exercise the right kind of control over his various desires and emotions; or, better still, how to surrender these various moods and emotions to a higher power than his own, he can, and very likely will, become a miserable complex of unruly misdirections. The man who does not learn how to get along with himself amicably, makes life miserable for everyone with whom he must live. And since no man "liveth to himself" alone, he owes it to society to learn how to get along with himself.

The Bible is replete with the best kind of instruction on this matter. The Bible tells us more about how to live with our enemies and like it than it tells us about how to live with our friends whom we already like, and it tells us more yet about how to get along with ourselves. In addition to this, the Bible has inspired the philosophers to add, in their own way and words, and out of their own experiences, much counsel about getting along with one's self. Getting along well with one's self first enters mightily into the matter of getting along with our enemies. A man must first be able to control himself and discipline himself before he can safely get along with others, either friends or enemies.

How then, may we get along with ourselves? How may we arrive at such an adjustment of our personal affairs of living that we will not create friction in society? For instance, what will we do with ourselves when we learn that someone has made an unkind remark about us, or has taken advantage of us? Or, even more important and certainly more personal, how are we going to get along with the self that we know we are, when we come frankly face to face with what we know about ourselves and not what others think about us? A great deal of the time our own estimate of ourselves is not true at all; it is just what we know that others think of us. How are we going to get along with ourselves when we find ourselves becoming irritable with other people and quick to answer sharply? Someone, of uncertain identity remarked:

> "Try being pleasant for three hours after you rise for the day and the rest of the day will take care of itself."

Honestly now, did you never notice that every time you discover yourself making hasty answers to other people, flaring up at nothing and being ugly in general, there is invariably some voice trying to break through the fog of your dullness and say—

> "Now there is really no excuse for this kind of action, and I should not be doing this at all."

You know that is the truth, and knowing it, together with knowing that you have no justification for your behaviour and that you are going directly against your own better knowledge, makes you the more miserable. Then immediately your powers of rationalization begin to try to justify what you are doing and to make excuses for you. Now why would these defensive measures come to the front unless you needed them? And why would you need them, if you did not feel a consciousness of guilt?

Then again, how are we going to get along with a self which seems to be always loitering behind other selves and won't catch up—in school, in profession, or in gaining grace in living? Others seem to be making some progress, but we seem to lag behind and can see no reason for it. What will one do with himself then? Such a grim prospect can become depressing and dangerous. Are we going to resent the success of others and attack them? Are we going to crawl back into a self-made shell and seek the protection of some kind of disguise or fall victim to a sense of inferiority?

Most people drive cars or ride in them. You will remember and recognize this symptom. The car in which you are riding stops at an intersection for the red light. While you are waiting for the light to change another car eases up alongside your vehicle. Then the contest begins. One car edges forward an inch, the other advances two, each driver scowls at the other between glances at the light. The race keeps up until the light changes and then—Zingo! Like two runners at the crack of the pistol they are off, really off. There is a grinding of gears, and teeth, the spinning of wheels, the smell of synthetic tires against the pavement, a roar of motors, and nothing else. Nothing whatever is accomplished. I must confess that I get a kind of fiendish thrill when some motorist challenges me for a race at the stoplight. I I jockey with him for position until the precise moment for the take-off, then depressing the clutch and racing the motor like mad I fake a start and he finds himself racing with himself a full block away while I am sitting back there in his cloud of smoke with the whole highway to myself.

Now life is not altogether unlike that. A great deal of its misery and uneasiness is due to our trying to get ahead of the other fellow when all in the world we need to do is to keep up with ourselves.

How are we going to get along with the self which we know is not measuring up to what we have every right to expect of it? It occurs to me sometimes that this is one of the greatest tragedies that any of us faces. We are very frank to say things that sound like this:

"Oh, I know, I should do better and I could do better, but," etc. We somehow seem to have an overwhelming desire to impress people with the idea that we have a great deal more ability than we are actually putting to use. If it is true that we do have, then our confession is most ignoble. This is particularly true in the realm of righteousness. Someone with a keen sense of insight into human nature stated it correctly by saying:

> "Few people have the courage to appear as good as they really are."

Without making any boast or doing any pretending, all of us should be able and unafraid to say:

> "I am as good as I know how to be and doing as well as I know how to do."

And, if we cannot do this and be honest when we do it, then we should set about to live so that we can say it and tell the truth. For unless we do live so that we can say that and tell the truth, we are not being honest with life anyway.

There are a number of directions given us in the Bible of which we can make liberal and profitable use. Paul gives one such instruction to the Church at Rome. Says Paul:

> "For I say, . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly."

One should certainly beware of any sense of false pride which would allow him unreasonably to elevate himself above his fellow men. In the parable of the Publican and the Pharisee who went to pray, we have expressed the right and wrong attitude for one to hold toward himself. The Pharisee thanked God that he was not as the Publican. His was a false pride. Were the facts known, the Publican could likely have prayed the same prayer with more reason for it and could have thanked God that he was not like the Pharisee. But the Pharisee was always a man who thought too much of himself. It was of this kind of false estimate of one's self that the writer of Proverbs was evidently thinking when he said:

> "Pride goeth before destruction, and an haughty spirit before a fall."

Now there is a great gulf fixed between pride and gratitude, which is often mistaken as an expression of pride. Let us assume one who is especially gifted with some talent. The possessor may do either of two things. He may flaunt his gift to show his superiority over others. Or, he may use it, humbly grateful for its trust, and so share it with others. The student, who has a brilliant mind and is able to grasp things more easily than his plodding classmates, but who shuts himself within his room, keeps his talent to himself and recites brilliantly the next day is not liked so well as the same student who will share the labor of his classmates in digging out the right answers. Moreover, by bottling the light of his own mind he will smother it and may someday have only a charred wick in his hand. Who shares the light he has will always hold a torch aloft. The peacock who struts about calling attention to his fine array of tail feathers with his shrill, unearthly scream, may be a common feather duster tomorrow. Pope said:

> "Of all the causes which conspire to blind
> Man's erring judgment, and misguide his mind,
> What the weak head with strongest bias rules
> Is pride, the never-failing vice of fools."

Jesus reminds us:

> "He that exalteth himself shall be abased: and he that humbleth himself shall be exalted."

But there is always the danger that one may go too far in the opposite direction. In striving not to have too much pride, one may show too little. One certainly must guard against thinking too much of himself, but he must not think too little of himself either. The man who lacks pride may do himself more harm than he who has too much. The man who thinks too much of himself is likely to hold himself so far aloof from others that he may just shrivel up like an apple so high on the tree that others despair of gathering it. But, he who thinks too little of himself may throw himself away and so in the end destroy himself and waste his virtues. Jesus tells us pointedly:

> "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

One is never required to risk his honor, or his reputation, or to endanger his character in a fruitless effort to win the favor of others who lack appreciation. In one of his letters to Timothy, Paul says:

> "Take heed unto thyself."

Just a little observation about you will convince you that there are a great many more people doing themselves an irreparable injury through thinking too little of themselves than there are who think too much of themselves. One thinks too little of himself when he gives way to every appetite and desire. Everyone should have enough pride that he will not run the risk of losing his soul through misusing his life. Jesus told an inquirer that second only among the commandments was this—"Thou shalt love thy neighbour as thyself." Now, in our mock modesty, we go all the way with that direction up to the very last two words—"as thyself." One must not think so much of himself that he will lose himself by hiding himself away; nor so little of himself that he will lose himself by throwing himself away. Tennyson said:

> "Self-reverence, self-knowledge, and self-control: these three lead to sovereign power."

Some modern writer holds that:

> "If a man continues to insist that he is a worm, he must not object when people step on him."

We have no more right either to disparage our own character or to justify others doing so than we have to speak disparagingly of others. The Russian Novelist, Dostoyevsky said:

> "If you want to be respected by others, the great thing is to respect yourself."

It is almost certain that unless we do respect ourselves, we will probably not deserve the respect of other people. Francis Bacon held that—

> "The reverence for one's self is, next to one's religion, the chiefest bridle for all the vices."

It is true that one who reverences his physical body as he should will never allow his health to become ruined through wilful dissipation and harmful habits. With proper respect for himself one will not use language which is debasing. I never hear a person using either vulgarity or profanity that I do not remember the words of Jesus:

> "Out of the abundance of the heart the mouth speaketh."

People who use either vulgarity or profanity do not think very much of themselves; indeed, they do not think very much. Neither is the language of thought. One who reverences his own life will not throw it away in any fashion. Shakespeare tells us that:

> "Self-love is not so vile a sin
> As self-neglecting."

A second thing which Tennyson named as a means of grace, was self-knowledge. Paul puts it differently: "Take heed unto thyself." Then in a slightly different fashion: "Study to shew thyself approved unto God." In order to get along with ourselves it becomes necessary to become acquainted with ourselves. The Philosopher, Socrates said: "Know thyself." Thomas a Kempis in his "Imitation of Christ," said, "A humble knowledge of thyself is a surer way to God than a deep search after learning." When one knows himself as fully as he should and may, if then he will reflect upon his own being, he will come to understand that he is a child of God, and he cannot realize this fully without being persuaded to make his life an exemplary one.

The third thing which Tennyson suggested as a means to sovereign power was self-control. In the book of Proverbs we read:

> "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

We surely can never hope to get along with a self we cannot manage. The man who is always boasting that he is most free simply because he can, and always does, just as he pleases, may not yet have discovered it, but he is of all men the least free. He is a slave to what he wants to do. He runs at the first gesture of any impulse. He doesn't actually do as he pleases, he does exactly what an appetite or a desire bids him do. Pythagoras said: "No man is free who cannot command himself." If I rule my household with an iron hand, make rigorous demands of the other members of the family, insist always on having my own way, coerce others to do what I wish, I have not proved thereby that I am either strong or powerful, but have confessed that I am a weak, insufferably caddish, badly spoiled brat, who must have my own way.

There is this remaining thought of which little has been said but much hinted. No one of us will ever be able to get along with himself as he would like to do until he comes to learn fully that he was never intended to get along by himself.

> "For none of us liveth to himself, and no man dieth to himself. Whether we live, we live unto the Lord; whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

Hence, none of us will ever learn to get along with himself in the best manner until each of us learns to surrender these unruly emotions to a higher power than our own. Then, He will help us with our infirmities.

Canton, Ohio.

THE EVIL-SPEAKER

Shakespeare put it, "Wilt thou whip thine own faults in other men?" People actually do this. Some are guilty of the very things which they condemn in others.

But what does it matter whether the faults are the same, or not? If another has a fault and has failed at one place, and we, though entirely innocent in such a matter, have our own line of misconduct, are we then free to make him the target of our conversation?

Let it be remembered that evil-speaking is more wicked and more evil in its results than are most of the things of which the evil-speaker complains.

If we pray more for those who do those things of which we cannot approve, we shall talk against them less. If we are talking much against one, by this very fact we advertise the fact that we have prayed for him earnestly not at all.

To a discreet listener, the evil-speaker is saying more against himself than he is saying against others.—The Free Methodist.

OUR HOME CIRCLE

THE OTHER MARY

BY ARLEAN LEIBERT

When Mary Lane's dark eyes beheld her first-born, she had a glimpse of heavenly bliss. A deep sense of gratitude welled up in her heart for the precious gift of a son—a small mite of humanity to love and cherish, to bring up in the nurture and admonition of the Lord.

She could not understand how it was that so many babies were unwelcome. It seemed that one could scarcely pick up the daily newspaper any more without reading where a mother or father had gotten rid of a child in some manner or other. It actually left a decent person with a feeling of nausea. And a great feeling of pity for the parent. But she must put those distressing thoughts out of her mind.

The baby was warm at her breast. Her eyes were full of love for him. "O dear Lord," she breathed softly, "watch over him and guard him from the sin of this old world." Just then a nurse in her stiffly starched uniform came and whisked the infant away to the nursery. She wore a mask of gauze over her nose and mouth to protect the child from germs.

"I'll be glad when I can go home," mused Mary, "then I can have my baby whenever I want him. But, of course, I don't want to spoil my son," a statement that most young parents make, yet they go right ahead and spoil their babies in spite of their resolutions.

* * *

It had been snowing for three whole days. The fields were covered with a soft white blanket of moisture. The air was crisp and while the "not-too-old" enjoyed sleighing and skating, yet a blaze in the fireplace was very welcome. There were only a few days until Christmas now. The atmosphere seemed charged with the usual excitement.

Mary and her husband had been busy getting ready. In the living room the presents were piled high—for Cousin Dick, Aunt Helen, the grandparents on both sides. Oh, there were quite a number of other relatives. The room would be quite full on Christmas eve.

A large box had already been mailed to a near-by children's home. In it were nuts, candies, oranges, stuffed animals, books, and games, to say nothing of the warm sweaters. Oh, it was a very fine box indeed, which had been sent anonymously, since Mary and her husband did not believe in letting their right hand know what the left one was doing.

The sweaters would fit, they felt sure, as they had visited the home not so long ago and had made a mental list of the tots there. Wouldn't the little folks be surprised, though?

Mary was preparing the baby's bath. She gathered together the necessary paraphernalia. My! but it took a lot of things for a baby! She gently washed the tiny flower of a face. With the fluffy towel she patted it dry. Next the well-shaped head was bathed and dried. The child was going to have dark hair like his daddy. With one arm deftly supporting the little one, she carefully put him into the pan of warm water.

"He isn't the least bit afraid," she thought, a little surprised. "That's good. I shall always take care that he doesn't get any soap in his eyes or that he will not slip. Any little thing might happen that would make him fear a bath." As she wiped the tiny feet, she marveled that they were so exquisitely formed. Truly, man was fearfully and wonderfully made. Such a dear little foot! She planted a kiss on the bottom of it. The baby smiled. When Mary had tucked him snugly into his crib, she planted a gentle kiss upon his brow. Then she turned the light low.

She glanced at the window. The full moon was high in the sky, making it almost as light as day outside. She walked over to the window and knelt, drinking in the beauty of the night.

Christmas eve! The birthday of our Lord Jesus Christ! In her mind's eye she could almost picture the marvelous event that had taken place so long ago.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Mary Lane wished that she too could have been there that night so long ago. Had "the other Mary," she wondered, felt that same heavenly bliss when she beheld the infant Jesus? Or had she been "awed" at the honor which had been bestowed upon her? Somehow Mary Lane preferred to think that "the other Mary" had a natural mother's wonderful love for the new baby, in spite of the shepherds who had come to worship Him.

And Joseph! How had he regarded the birth of the baby Jesus? As a natural father would, or had he felt "awed"?

Having become a mother so recently, Mary Lane had a new and keener sense of appreciation for the Christmas story, a story so old and yet ever strangely new. Strange indeed! Never before had she wondered how Mary and Joseph felt at the birth of this baby, this little one who was destined to play such an important role in the lives of men, women, boys and girls.

Truly, the love of God was great that He should so love the world "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Christmas was a time of giving, a time to express love—Love, the all inclusive word. God gave His Son. Mary had given birth to the baby Jesus. And so gifts were given according to the extent of one's financial ability. But love could be expressed in so many different ways,—a sincere word of apreciation, a friendly handclasp, a helping hand to the weak and heavy burdened, a little prayer for the wayward one!

Mary Lane bowed her head reverently. "Lord, I thank Thee for the baby Jesus whom Thou dids't send. I thank Thee for the love which sent Him. And so I pray, dear Father, that none will be without this Gift tonight. It would be so wonderful if all would accept Thy Son. I thank Thee too, for our own baby

* * *

HAD CHRIST NOT COME

Had Christ not come,
The world would have no Saviour;
Had Christ not come,
The heart would have no song;
Had Christ not come,
The soul of man would perish;
Praise God, He came!
Do you to Him belong?

Had Christ not come,
God's promise would be broken;
Had Christ not come,
His Word would be untrue;
Had Christ not come,
Man would be lost forever;
But, friend, He came!
He came and died for you!

Because He came,
For sin there is forgiveness;
Because He came,
You may be born anew;
Because He came,
Your soul may live forever;
Trust Him who came—
He gave His life for you.

—Ella J. Kincaid.

boy. Use him, I pray, to Thine honor and glory, and make us fit parents for him. Give us wisdom that he might grow in the way that Jesus did. Amen."

Mary could hear her guests arriving now. Taking another peek at the baby, she left the bedroom and closed the door. Everyone was happy tonight. Cheeks were rosy and eyes bright with anticipation. As the presents were opened, Mary was thinking, truly Christmas is no time for selfishness.

It had been a temptation to keep the grey silk. She was glad now that she hadn't. Grandma seemed so pleased with it, for nice material for dresses was very hard to get. Yes, it was better to have parted with it. She was as happy as Grandma Lane.

Then everyone gathered around and sang,

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

"Fear not!" said he, for mighty dread
Had seized their troubled mind;
"Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town this day
Is born, of David's line,
The Saviour, who is Christ the Lord,
And this shall be a sign:—

"The heav'nly babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands
And in the manger laid.

"All glory be to God on high,
And to the earth be peace;
Good will henceforth from heav'n to men,
Begin and never cease."

When the last guest had departed, Mary went about straightening the living room. There were little pieces of bright colored string and bits of paper on the rug. She stood with the little wad rolled up in the palm of one hand. She was thinking aloud, "No, it isn't what a person gets for Christmas that makes him happy. It is how much he gives." For it is more blessed to give than to receive," as the Lord said.

As she dropped off to sleep, Mary wondered again how "the other Mary" felt about her baby. In her dream she smiled at Mary Lane and said, "Of course, I loved my baby just the same as you do."

Even in her sleep Mary Lane was content, for that was as it should be.

Nampa, Ida.

TEACHING OUR CHILDREN THE WORD OF GOD

BY MRS. D. L. COOPER

"Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6).

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee" (Ex. 20:12, R.V.).

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

God's Word has not failed. It is eternally true! If its promises are not being realized in our lives as parents, it is because *we* have failed, not the Word. God, in giving us children, has entrusted us with something that is very precious to Him.

"Lo, children are a heritage of Jehovah;
And the fruit of the womb is his reward"
(Ps. 127:3).

He did not bestow the gift of parenthood upon men and women without due consideration of all that it involved. No, He also gave specific, unmistakable instructions that He expects us to carry out in the rearing of our children. He states unequivocally through His inspired servant that if parents will "train up a child in the way he should go . . . when he is old he will not depart from it." In His divine wisdom He told us what the right way is: The Word of God is to be taught the child from its infancy—not fairy tales, or murder stories (such as those to which even small children listen daily, as they come over the radio), or silly, worldly songs; but the child is to be taught the Word of God before he can read, and he is to memorize it and store it in his heart. Night and morning, every day of his life, the child should be taught the Holy Scriptures. Mothers are to emulate the godly Lois, grandmother of Timothy, and Eunice, his mother, whose "unfeigned faith" was passed on to the young Timothy, so that the Apostle Paul could say in writing to the faithful, consecrated young servant of God, "I thank God, . . . having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also" (II Tim. 1:3-5, R.V.).

The average child of today is not taught how to honor his father and mother, that he might live long upon the earth. Neither is he taught to worship God and His laws and precepts. Indeed, the average parent—sad to relate—is not himself too interested in spiritual things. The lust for pleasure, for the things of this world, clothes, money, beautiful homes, so engrosses the mind and heart of many parents that instead of gathering their children around them and teaching them the fundamentals of true, useful, Christian living, they are rushing around trying to satisfy their lust for the things that perish with the using! Making a living is a necessary part of every man's life. But it is not to be the primary thing. Nor is one to desecrate the things of God by giving too much place and prominence to business or by allowing it to take the place of serving God.

We who have passed our youth and have grandchildren have already lost opportunity of bringing up our children in the way they should go. If we did not improve "each shining hour" while they were growing up, we have deep cause for regret. I would urge, nay, *plead* with each young parent to snatch every opportunity to teach the Word of God to the child that is entrusted to his care. Gather your children around you, young parents, and learn with them the precious Word of God which is life to the soul—the real bread of life. Teach your child to memorize Scripture, learn it yourself, and let it become food for the soul. Teaching the Word to your child may mean the difference to that child between heaven and hell. It may mean the difference between a life of usefulness and a life of shame and sorrow. It may mean the difference between your own eternal happiness and eternal punishment.

Dear young parents, God has entrusted to your care eternal spirits in giving to you little ones. He has commanded you to teach them His Word night and morning. He has admonished you to bring them up in the way they should go, that they may spend eternity with Him. Young mother, are you training your child in such a way that you will be clear in the eyes of God and in the eyes of that child in the judgment? Young father, do you care where your boy spends eternity? The father is the head of the house. It is his duty to see to it that that household is conducted according to the laws laid down by God, which are given to us in His Holy Word. It is his duty to set the right example before his family.

Dear friends, do not read these lines lightly and indifferently, but read them thoughtfully and prayerfully. Apply them to your heart, and if you have children, determine that you will obey God's commandments and teach your children the laws of God.

Dear grandparents, are you living up to your responsibility? Are you taking advantage of every opportunity to teach the Word to the little ones? It has recently been brought home to me in a very real way that the grandparents have a very definite and precious responsibility toward their grandchildren. During this period of housing shortage and while their home is being built, my older son and his family are living with us. The oldest of their three children is a little boy of about seven years. He has acquired a love for the Word, and morning by morning, soon after six o'clock, he tiptoes into my bedroom and perches himself on the bed, in order that he might have his Bible lesson. During July and August this precious child and I memorized together the first eighteen verses of the Gospel according to John, the first twenty verses of Exodus, chapter 20, and the first ten verses of Matthew, chapter 4. In addition to this memory work, I have read to him the Book of Genesis and the first twenty-nine chapters of Exodus. His little brother, only three and a half years old, has also acquired the habit of slipping in and asking for a "Bible 'tory." So I teach him from the pictures in his Bible story book, "Egermeier's Bible Story Book." Truly, the days of childhood are the days in which parents, grandparents, and all those who deal with children should teach to them the eternal, life-giving Words of God!

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Observe your enemies, for they first find out your faults.—Selected.

MISSIONS

MENNONITE RELIEF IN CHINA

VI. The Mennonite Central Committee in China

BY JOHN A. HOSTETLER

The author of this informative article is Publicity Director of the Mennonite Central Committee, Akron, Pa.

Introduction

Mennonite interest in China is not new. Four separate groups of Mennonites have conducted mission work in that country since 1901.[1] Up to the present time, however, Mennonites have had no organized program of relief in China. Hospital service, feeding, and orphanage work frequently have had a place on the program of mission stations, but direct relief work was very limited and only supplementary to evangelistic work.

China's appalling need for relief and her potential field for missionary expansion has been on the mind of the church for some years. A growing conviction of work in China has clearly manifested itself. China's spiritual and material need is a challenge to the Mennonite Church. "The knowledge that our Gospel will save their souls is a challenge to our faith. A vision of their dire need is a challenge to our consecration. The strength of their confidence in the writings of Confucius is a challenge to our best talents."[2] The past few years have been a period of praying, hoping, and watching for the opportunity of entering China. The Japanese blockade has now been removed from China's coastal area and the opportunity for relief and mission work is here.

Chinese Children in an Orphanage in Shanghai

Investigation

In July, 1943, S. J. Goering and J. D. Graber left for China to investigate the possibilities and to make recommendations for relief work in that country. They were appointed by the Mennonite Central Committee (Bro. Graber representing the Mennonite Relief Committee) to study the relief needs, select a suitable location, and lay the groundwork for relief units to be sent there later. After five weeks in India, investigating conditions in Bengal and planning a relief program there, Graber and Goering left Calcutta by plane for Kumming, China. They proceeded to Chungking and then to Chengchow in northern Honan, where they were told famine conditions were very serious.

"There are two general areas of need in China: The Kwantung and the Honan areas. The former is a famine district mainly because of the shutting off of supplies normally imported from Hongkong and the East coast. With these sources of supply disrupted there is simply not enough grain in the area to support the population. The farmers hoard the grain they themselves need to carry through the year and so do not suffer.

"The Honan area has suffered from a whole series of calamities. Floods, locusts, drought, and the ravages of war have stalked hard on the heels of one another through the province. It is estimated that during 1943 one million people starved in this province. Besides flood, which silted up and practically destroyed over a hundred villages in Honan, the dykes of the Yellow River were breached as a military necessity, causing a radical change in the course of this great river through the province. This has destroyed other hundreds of villages. Factories on a large scale have either been destroyed by bombardment, have moved west, or in other instances were looted by the invader. This has thrown thousands of people out of employment and thus robbed them of their only means of livelihood. As a result, streams of refugees have left the province for other parts of China, and there was a tragic and widespread dislocation of normal life. The task of reconstruction and rehabilitation will be colossal."[3]

The Commissioners recommended that the Mennonite Central Committee appoint a relief unit to Chengchow composed of from five to seven men. For several reasons it was felt that Honan was the more suitable area in which to do relief work. (1) The needs were very great. The report of the investigation reads, "Chengchow is a suitable place for the first unit to begin work, for, we found no place in all our investigations where the needs were as great or acute as here. (2) The language, customs, and people are familiar to former Mennonite missionaries who, it is hoped, would be available as directors. (3) The nature of the relief needs were many; therefore, the types of service would be varied. The possibilities for reconstruction and rehabilitation work are almost unlimited, for this was once a thriving industrial city of about 240,000 inhabitants. It is now a dead and ruined city; its buildings blown to bits, its railroads removed and the right-of-way ploughed up, all its factories utterly destroyed and looted, and inhabited by twenty to forty thousand of the poorest and most helpless section of the original large population."[4] Graber and Goering also proposed a medical center which would function in the Chengchow community for epidemic control, public health and sanitation, and general medical work.

Entering China

P. P. Baltzer and S. F. Pannabecker, former missionaries in North China, were appointed to take charge of the Mennonite relief work in China. In October, 1944, they sailed for the Middle East where they engaged in relief service until permission was granted to enter China by way of India. It was not until September, 1945, approximately one year after their departure, that they arrived in Chungking, China. During the first few months the two Mennonite appointees contacted various relief agencies and arranged for a suitable project in co-operation with the American Advisory Committee. After investigation in northern Honan and the area east and north of Kaifeng it was felt that an important and suitable project would be among refugee movements. There was an immediate need for provision of food and clothing, minor medical care, supervision, and general welfare work. Cities, river banks, and every means of transportation were loaded with refugees. It was hoped that a Mennonite unit could begin work in the Kaifeng area but that depended on the arrival of additional personnel awaiting transportation from Calcutta.

Pannabecker helped to organize the relief program of the American Advisory Committee in Honan and also prepared for the opening of Mennonite work. He writes: "Plans for Mennonite work are being based on three central ideas: first, co-operation with other agencies not in the field; secondly, an immediate program of relief and rehabilitation for refugees on the fringe of formerly occupied areas; and thirdly, a longer term program of medical and public health work combined with industrial and agricultural rehabilitation." Additional relief appointees who arrived in early 1946 were: Lawrence Burkholder, Clayton Beyler, Titus Lehman, and Wilhelmina Kuyf.

For several months Pannabecker and Baltzer assisted in the A.C.C. relief program in Honan, the former served as Field director and the latter as supervisor in east Honan. Wilhelmina Kuyf, a former missionary to China, assisted in the office of the A.A.C. (American Advisory Committee) headquarters and also helped in the distribution of clothing. Clayton Beyler assisted in refugee feeding, welfare work among laborers at the Yellow River project, and field trips. In addition to work with the A.A.C., M.C.C. workers have had close relations to the H.I.R.C., a relief agency representing all church groups in Honan. Three M.C.C. workers gave considerable time to the administration and planning of H.I.R.C. work in Honan. Burkholder was assigned to the A.A.C. Headquarters at Shanghai. He is also representing the interests of the Mennonite relief program in Shanghai and assists additional relief workers as they arrive. April 13, 1946, Verna Zimmerman and Vera Yoder were loaned for a three-month period to assist in Hua Mei Hospital Chengchow, and the Canadian Mission Hospital, Changte.

The Present Program

Relief agencies operating in Honan are Honan International Relief Committee (H.I.R.C.), Chinese National Relief and Rehabilitation Administration (C.N.R.R.A.), United National Relief and Rehabilitation Administration (U.N.R.R.A.), and Friends Ambulance Unit (F.A.U.). The H.I.R.C. welcomed the prospect of the Mennonite Unit as indicated in the following resolution: "We welcome the news that the Mennonite Central Committee plans the establishment of a Mennonite Relief Unit for intensive work in Honan. We hope that as the group develops it will be possible to have a representative on our Executive Committee as well as to have the benefit of the skills of some of the personnel in H.I.R.C. work."

The M.C.C. Unit in China will aim to help the needy help themselves and emphasize mutual and self-help rather than free relief. Direct relief will, however, be necessary for some time. There are eighteen members of the China Unit now on the field or en route. It is anticipated that the group may reach twenty-five or thirty in number before the end of 1946. Among them will be represented various medical, industrial, mechanical, and agricultural skills.

Agricultural rehabilitation is one of the major relief needs of China. U.N.R.R.A. and C.N.R.R.A. are making available large amounts of tractors and machinery and are sponsoring a tractor training and plowing project. Three M.C.C. workers, Clayton Beyler, Edwin Schrag, and Harold Wik, took part in the initial setting up of the U.N.R.R.A. program to train tractor drivers and mechanics. They helped in the loading and unloading of over thirty truck loads of machinery that needed to be moved to Fan-chia. Hundreds of camps, including feeding stations, and a small hospital, have been set up to provide for the maintenance of tractor driving students and stump grubbers. Clayton Beyler writes:

"Learning to drive a tractor on this waste land which has not been under cultivation for eight years is like driving through an obstacle course: grass taller than a man, willow stumps up to six inches in diameter, 'jeep traps'—big holes six feet deep which the people left after digging out tree trunks buried by the Yellow River flood. When the students get through learning under such conditions they really will know how! All of them are very eager to learn and do learn very quickly, considering that they have never been around farm machinery before. Usually after two days of instruction they can handle a tractor and plow by themselves and a new student can be started. We start them by driving down the furrow with a plow behind figuring they might as well learn what a tractor is supposed to do. After about half a day showing them how to pull the power lift rope and turn at the ends the instructor get off and lets the student 'solo.' A step which most Chinese students never take is that from book learning to hard physical labor. One of the biggest handicaps to many of the Chinese students is that they are too small and have never done enough physical work to have the necessary strength. At first some of them hesitated to pick up the grease gun and get their hands dirty, but this soon wears off and after several days their hands look as if they have been working around machinery.

"The first period of the school is to last for six weeks. After that C.N.R.R.A. should be able to carry on by themselves with the students we train as the teachers of the next group. These small land holdings bring up the question of the future use of power farm machinery by the Chinese farmer. One can easily see that the ordinary farmer could never afford to own a tractor for his two or three acres which is the average size of land holdings of the North China Plain. Whether it would be possible for a whole village to own several tractors cooperatively or whether these tractors will pass out of the life of the Chinese after these special jobs are finished remains to be seen. Fan-chia is only one of five thousand villages that need to be rebuilt and the nineteen tractors which are now at work would be hard to find in the 2,000,000 acres of waste land which has grown up with grass and willows since the Yellow River flood in 1938."

The Mennonite Unit in China is yet in the making and in the stage of development. Up to this time members of the Unit have been placed for temporary detached service with such organizations as can use their services profitably. With the addition of many more workers plans for relief and reconstruction work center around medical and public health work, industrial work and training and agricultural rehabilitation. It is expected that the work must begin on a small scale and be permitted to grow as the Lord leads and circumstances warrant.

References

[1] The four groups are: General Conference of the Mennonite Church of North America, Mennonite Brethren, Krimmer Mennonite Brethren, and Missionary Church Association (A branch of the Defenseless Mennonites). The China Mennonite Mission Society, although not a separate branch of Mennonites, has also conducted mission work and is composed of various Mennonite groups.

[2] Editorial in *Christian Missions*, a monthly supplement to the *Gospel Herald*, January, 1942.

[3] *Report on Investigation For Relief Work in China*, S. J. Goering and J. D. Graber.

[4] *Ibid.*

IS SOUTH AMERICA A MISSION FIELD?

BY D. PARKE LANTZ

A missionary in Argentina for many years, Bro. Lantz is well qualified to write on this subject.

Some Roman Catholics complain that Protestants are proselyting in South America. We answer: The Roman Catholics are doing just that thing in the United States. They glory in gaining converts among the Protestants and have special organizations planning to this end. Evidently the Roman Catholic attitude is similar to the old adage, "I can but you cannot."

Really the object of the Evangelical Protestant is not to make proselytes.

The Catholic alleges, in support of his protest, that South America is very predominately Catholic, having been so since the time of the conquest of the Indians by the Spanish adventurers. crusaders, and soldiers of fortune. Therefore, What need have they of another religion? Perhaps the Protestants believe that the Catholics are not Christians.

There are prominent political, religious, and social leaders who are opposed to the idea that South America is predominately Catholic and Dr. George P. Howard in his book, "Religious Liberty in Latin America," categorically answers, "NO"!

These are some of the reasons he gives for his statement:

A large number of students of the educated classes and even the middle class coming up in South America have not been gained by the Roman Catholic Church. They are hostile or at the most indifferent to religion as exemplified by the Roman Catholic Church.

Among the rural working class of South America there is a notable ignorance concerning fundamentals of true religion.

There has been a gradual falling away of the new industrial class from the ceremonial religious rites of the Roman Catholic Church.

About 15,000,000 Indians in Latin America have not been evangelized. It may be stated that the Indians know as much about Christianity today as their progenitors did before the Spaniards arrived to subject them to slavery and worse.

For a large majority of the inhabitants from Mexico to Tierra del Fuego even though they are not Indians, the CHRIST is nothing more than on idol, an object of blind and fearful worship, to whom they give their offerings in exchange for some favor.

Even in the cities a religious fervor can be noted, as in the procession of the famous image of the "Señor de los Milagros" a statue of Jesus, for which the citizens of Lima, Peru, have a special veneration, offering prayers for healing, good luck in business, the lottery, happiness in love affairs, and other favors.

The same thing occurs in Spain and Portugal when the statue of the "Señor Jesus del Gran Poder" is carried through the streets of Seville, or the image of "Señor de los Pasos" through the streets of Lisbon. Thousands follow these statues, wax candles in their hands, counting their rosaries, honoring painted and dressed figures which really cause a fearful impression.

These figures nevertheless, do not make them

(Continued on page 380)

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXIV. Obedience and the New Life

BY THE BIBLE STUDY EDITOR

We have already noted that obedience requires the yielding of the will in order that it may be fulfilled. The yielding of the will makes one a servant of that to which it yields. This is in accord with the great principle of Christian life. Christian obedience is a new kind of life. It implies more than the temporary yielding of the will to that of another. It is more than the obedience of impulses, or the obedience that gives preference to another for the sake of pleasure or profit. The obedience of faith, or Christian life, springs from the fact that the carnal or selfish will is altogether discounted. A new life and a new will have possessed the Christian.

There is such a thing as obedience by compulsion. A man may be forced to obey by the use of punishment, or threat, or by sheer subjugation of his power to resist. But this is not a true obedience. In the picture of the time when Satan is shut up for a thousand years, when the world is freed from his deceptions and men seem to do the will of God in an era of righteousness, one would be inclined to conjecture that all men were doing the will of God as it pleased Him. But the picture is changed when Satan is loosed for a little season. He gathers together the nations to encamp against the saints. Fire destroys the enemies of the Lord. There seems to be an indication that the enemies of the Lord and His saints were subjugated for a season, but were not obedient from the heart. The flesh was made to obey, but against its will; and those who walk after the flesh can not please God, not even by a professed obedience. The Canaanites, Moabites, and Syrians were subjugated by the kings of Israel, but would not remain obedient to their conquerors, because they had not the spirit of obedience, and the use of moral suasion may enlighten the mind, but only love and honor toward those in authority will gain true respect and obedience. When the child has the interest of the parent above that of its own pleasure there will be true obedience. It is thus with the obedience of the child of God.

The new life is essential to the proper spiritual obedience. The new life is the result of the crucifixion of the old life and the flesh, along with the world and all human effort. "Ye are dead," is a condition of living the new life. But the death is one that is accomplished in the body of Christ, and is therefore reckoned unto us. But it is necessary to constantly reckon the flesh as dead, in order to walk in newness of life. The new life is that of the indwelling of the resurrected life of our Lord. This life is the presence of the Holy Spirit who dwells within and who expresses Himself in harmony with the Word of God and according to the will of God. This new life is one of obedience without the will of the flesh and the world, which are contrary to the will of God and opposed to the mind of the Spirit. It is like the obedience of the Son of God, who said, "My meat is to do the will of him that sent me." The personal presence of the Spirit of God with the believer, means that God is present, and accompanies the believer as his Counselor and Guide. If the Holy Spirit is to be the guide of one's life there should never be a question as to what is one's own judgment or desire; for the believer walks after the Spirit and not after the flesh.

Many would interpret the believer's life to be free from the law, because of the statement in Rom. 7:6: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." If there is no law and no authority to which we are subject, then there is no need of obedience, for obedience implies the existence of a law and authority. The fact is, that the law is not dead; it still exists as the "delight" of the inward man. Rom. 7:22. It is not the law that is dead, but the man of the flesh. Rom. 7:4. "Ye have become dead to the law by the body of Christ." It should be strange indeed, that in order to break the power of the law over man that God should say that the law is dead. Flesh, then, would be free from all restraint, and its lusts would have free course without any condemnation. But the force of the law over the flesh has been canceled by the death of the flesh. The marginal rendering of Rom. 7:6 is in harmony with the statement of verse 4, and would be rendered, "But now are we delivered from the law, being dead to that wherein we were held," etc. In the body of Christ who was made flesh, we are also dead by faith and are free from the law after the flesh. This still leaves the responsibility of the believer toward the law, but with a new life, after the Spirit, to serve God according to the righteousness of the law.

The flesh being accounted dead, is no longer the ruling power, its law is cancelled, and we live unto the Spirit who has come to quicken us in a new life, and abides as a constant life and guide. The motions of sin in the flesh may be present, but the obedience to God is found in the spirit. The infirmities of the flesh in accomplishing the will of God may be apparent, but the will to do the will of God is perfected in the spirit. Obedience is that of the heart and after the spirit, for the law of God is still the standard of God's righteousness and the Word of the Gospel is still the way of life for the child of God. The new life finds its pleasure in the perfect obedience of faith and spirit, for it is justified by faith and not by the works accomplished in the flesh. **The will to do His will** is the delight of the new life in Christ.

Obedience and Self-denial

Self-denial is just what it says, "Let him deny himself." It means more than the denial of the lusts of the flesh or the denial of even lawful desires of the flesh. It means the denial of **self**, that is, the denial of the will, and the demands that flesh or self might make in opposition to obedience to the will of God.

Self-denial is not the inflicting of pain and suffering upon the flesh in order to show how little one may care for, or be concerned for, the flesh, or for the self of the flesh. The fakirs of India in their devotion to their ideals are far in advance of the Christian in the denial of the flesh, if such a display of torture means self-denial. How the flesh could boast of the sufferings it is able to endure for the sake of witnessing to the zeal of the one who dwells in it! This kind of self-denial would make an opportunity for the boasting of the flesh.

Self-denial is not the denial of some of the lusts of the flesh. One might say that the abstinence from unholy practices, such as drinking, smoking, cardplaying, dancing, and such like, is self-denial. But at the most, such abstinence is only subjugating the flesh to a rule or habit of life. But again, there is afforded an occasion to boast of the attainment of the flesh in righteousness, rather than that the life is subject only to the will of God in all things. Self-denial might be described also as the enduring of hardships and sufferings for the sake of Christ or for the service of Christ. Many a servant of the Lord has endured privations and suffering and hardships, and want or sickness, or even death, for the sake of the Gospel. Paul suffered such trials, and others with him also suffered much. But Paul said that some gloried after the flesh, but he could glory more; but he would rather glory in infirmities than in the things which men may endure for Christ. II Cor. 11. He gloried in revelations, but that also would have been a vain thing, and to him was given a thorn in the flesh to rebuke his boastings. II Cor. 12. His real boasting was in the cross of Christ, "by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). When men think of the flesh, its attainments, its sufferings, its hardships and privations, for the sake of the Lord's work, it indicates that rather than being dead, the flesh is very much alive, and sensitive to what it suffers. There is a large place made for the flesh when one calls attention to its subjection, its humiliation, its neglect. Dead flesh has no such boastings, and self-denial includes the flesh and every phase of its lusts as well as its works or its sufferings.

Self-denial also includes the denial of one's mind and affections. "Let this mind be in you which was also in Christ Jesus." Phil. 2:5-11. This was the mind of Christ who denied Himself of the glory of heaven and the supreme authority of His position as Lord, in order to do the will of His Father. It was the mind of God which He served, who loved the world so much that He gave His Son. **There was no** other way to save man from his sin and condemnation.

Self-denial requires that there be but one affection to serve. Col. 3:1-25. The life of the believer is the **risen life with Christ.** The affection of this life is only on the things of Christ at the right hand of God. The fact is that man has but one affection. There is not one affection which is spiritual and another which is physical. "Ye cannot serve God and mammon." The renewed life, in Christ, accepts the mind of Christ and the affection of Christ, and thus yields wholly to the will of God. All that was self in the former life is considered dead in the body of Christ, because of the fact that all former life was in sin and under the judgment of God. It is therefore denied because it is accounted dead. All of its affection, and all of its desires, all of its claims and works are, in the estimation of God and of Christ, dead, and have no claim on the life of the new man in **Christ.**

There is, therefore, only one obedience for the Christian, the obedience of faith unto the new Lord and new life. Self is denied and the Lord is obeyed. It is not the things which we deny, it is self that is denied, and the cross of judgment for sin is assumed as the sign that we no longer need follow that which is made death unto us. Obedience is given to that which lives, and not unto the things that are dead. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16)?

Obedience and Circumcision

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also." Rom. 4:11,ff. "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:10, 11).

Circumcision began with the man who expressed his faith in God by an implicit obedience to Him. He was called of God to go out to a strange land, and he went. He separated himself from his kindred and people. He left his father's house in the land of Haran. He cut himself off from all of his fleshly relationships that he might do the will of His Lord. Abraham proved himself to believe in God and he disregarded all fleshly interests in his sojourn in the land of Canaan. But he was not without his human frailties. Abraham was justified in the land of Ur, when he left that land, but he failed in Canaan under the advice of Sarah. Gen. 16. God sealed His covenant to Abraham in Haran (Gen. 12:1-3), and the flesh of Abraham yielded to fear in Egypt. Gen. 12:10-13. Circumcision was given to Abraham and his seed after him, for them to keep, for God had said, "I will establish my covenant between me and thee and thy seed . . . in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7, 9, 10. At the age of ninety-nine years Abraham was circumcised and all the males of his house. Circumcision was the putting off of the flesh. There was no circumcision without the shedding of blood and the putting off of the flesh. Faith was the justifying grace on the part of Abraham. His faith was manifested by his obedience, and the seal of his faith was the sealing of a covenant with God, by the rite of circumcision. But how expressive was that token of Abraham's faith! One who has faith in God will break faith with all flesh. One who obeys God will yield no obedience to the flesh. One who is in the fellowship with God in His covenants will cut himself off from all fellowship with all flesh. To one who lives in the everlasting covenants of God flesh is cut off and is a dead thing.

The circumcision of Abraham, and the same rite maintained by his seed as confirmed by the law of Moses, was of the law, and pointed to the better things to come. When the "Seed" came that had been promised to Abraham (Gal. 3:16) the law was fulfilled and the covenants of Abraham came into effect. But it was not the circumcision of the child Jesus, performed according to the law, which fulfilled the meaning of the covenant of Abraham. The circumcision made without hands was the putting off of the sins of the flesh. It was accomplished by the cutting off of the flesh of Christ in His death. As a result of the putting off of His flesh we are become dead to the flesh, and that is our spiritual circumcision. As Christ was raised from the dead through the operation of God, so we are quickened together with Him. Col. 2.

The obedience of Abraham by faith resulted from His cutting himself off from his flesh, but he also united himself unto God. His allegiance was unto one who lives. In our obedience unto God we first recognize our separation from the flesh, that being dead from which we are separated, and then hold to the new life in which we are resurrected with Christ. The living have no allegiance with the dead, for death breaks the obligation. We are free from that which is dead, the flesh. But in our new allegiance there is peace, and love, and eternal fellowship. The joy of obedience is in a relationship of love. The appeal of the new life is one of love. The object of our love is the Redeemer, Christ. Our affection is set upon things where He sitteth at the right hand of God.

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A very important part of the Christian life is that of keeping the commandments of the Lord. This is accomplished by love. "We are chosen in Christ, "before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). God has not set His law or His commandments as a test of our righteousness and love; it is rather a means of blessing to those whom He loves. Under the law, it was said, "He that doeth them shall live by them." But the Lord before leaving His disciples, said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23). Love is first, and keeping commandments follows it. and becomes the expression of it. Where there is no love and no faith there can be no keeping of commandments." He that loveth me not keepeth not my sayings" (Jno. 14:24). Men are not brought into salvation and faith by the keeping of commandments. Obedience is established first and that is of faith. The commandments that are obeyed are the fruits of that love and obedience.

The commandments of the Lord are many. Obedience is a constant attitude toward the Lord. It is necessary to have the spirit of obedience daily, to meet the requirements of a Spirit-led life. The new commandment that we love one another, is one which is in need of daily fulfillment. One cannot say that he has kept all of the commandments and is therefore justified by his works. Such an one may meet a new experience and an occasion to keep a commandment which he has never met. For the commandments of the Lord consist of more than the observance of the ordinances of the church. One fulfills those rites in the spirit of faith and in fellowship with the Lord. We do not obey in order to be saved, but because we are saved and live in Christ. Being of the heavenly life we enjoy the commandments and ordinances of Christ because they are of the things that are heavenly and are associated with Him who sits at the right hand of God.

(To be Continued)

COULDN'T PACK IT UP

A young minister was leaving an English town and was bidding an old lady good-by. "Well, sir," she said, "You'll be busy packing up your belongings, I expect?" "Yes," he replied, "I have only a few things to get into the boxes now." "There's one thing you won't be able to pack up, sir," said the old lady. "You'll have to leave that behind." "I did not know—whatever is that?" questioned the minister. "You can't pack your influence, sir," she answered quietly. That is true whether influence is good or bad. "The seeds of good we sow both in shade and shine will grow"—it is well to remember it; and it is just as true that "the evil that men do lives after them." What kind of influence will you leave behind when God's call comes? —Christian Herald.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXIV. Obedience and the New Life

BY THE BIBLE STUDY EDITOR

We have already noted that obedience requires the yielding of the will in order that it may be fulfilled. The yielding of the will makes one a servant of that to which it yields. This is in accord with the great principle of Christian life. Christian obedience is a new kind of life. It implies more than the temporary yielding of the will to that of another. It is more than the obedience of impulses, or the obedience that gives preference to another for the sake of pleasure or profit. The obedience of faith, or Christian life, springs from the fact that the carnal or selfish will is altogether discounted. A new life and a new will have possessed the Christian.

There is such a thing as obedience by compulsion. A man may be forced to obey by the use of punishment, or threat, or by sheer subjugation of his power to resist. But this is not a true obedience. In the picture of the time when Satan is shut up for a thousand years, when the world is freed from his deceptions and men seem to do the will of God in an era of righteousness, one would be inclined to conjecture that all men were doing the will of God as it pleased Him. But the picture is changed when Satan is loosed for a little season. He gathers together the nations to encamp against the saints. Fire destroys the enemies of the Lord. There seems to be an indication that the enemies of the Lord and His saints were subjugated for a season, but were not obedient from the heart. The flesh was made to obey, but against its will; and those who walk after the flesh can not please God, not even by a professed obedience. The Canaanites, Moabites, and Syrians were subjugated by the kings of Israel, but would not remain obedient to their conquerors, because they had not the spirit of obedience, and the use of moral suasion may enlighten the mind, but only love and honor toward those in authority will gain true respect and obedience. When the child has the interest of the parent above that of its own pleasure there will be true obedience. It is thus with the obedience of the child of God.

The new life is essential to the proper spiritual obedience. The new life is the result of the crucifixion of the old life and the flesh, along with the world and all human effort. "Ye are dead," is a condition of living the new life. But the death is one that is accomplished in the body of Christ, and is therefore reckoned unto us. But it is necessary to constantly reckon the flesh as dead, in order to walk in newness of life. The new life is that of the indwelling of the resurrected life of our Lord. This life is the presence of the Holy Spirit who dwells within and who expresses Himself in harmony with the Word of God and according to the will of God. This new life is one of obedience without the will of the flesh and the world, which are contrary to the will of God and opposed to the mind of the Spirit. It is like the obedience of the Son of God, who said, "My meat is to do the will of him that sent me." The personal presence of the Spirit of God with the believer, means that God is present, and accompanies the believer as his Counselor and Guide. If the Holy Spirit is to be the guide of one's life there should never be a question as to what is one's own judgment or desire; for the believer walks after the Spirit and not after the flesh.

Many would interpret the believer's life to be free from the law, because of the statement in Rom. 7:6: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." If there is no law and no authority to which we are subject, then there is no need of obedience, for obedience implies the existence of a law and authority. The fact is, that the law is not dead; it still exists as the "delight" of the inward man. Rom. 7:22. It is not the law that is dead, but the man of the flesh. Rom. 7:4. "Ye have become dead to the law by the body of Christ." It should be strange indeed, that in order to break the power of the law over man that God should say that the law is dead. Flesh, then, would be free from all restraint, and its lusts would have free course without any condemnation. But the force of the law over the flesh has been canceled by the death of the flesh. The marginal rendering of Rom. 7:6 is in harmony with the statement of verse 4, and would be rendered, "But now are we delivered from the law, being dead to that wherein we were held," etc. In the body of Christ who was made flesh, we are also dead by faith and are free from the law after the flesh. This still leaves the responsibility of the believer toward the law, but with a new life, after the Spirit, to serve God according to the righteousness of the law.

The flesh being accounted dead, is no longer the ruling power, its law is cancelled, and we live unto the Spirit who has come to quicken us in a new life, and abides as a constant life and guide. The motions of sin in the flesh may be present, but the obedience to God is found in the spirit. The infirmities of the flesh in accomplishing the will of God may be apparent, but the will to do the will of God is perfected in the spirit. Obedience is that of the heart and after the spirit, for the law of God is still the standard of God's righteousness and the Word of the Gospel is still the way of life for the child of God. The new life finds its pleasure in the perfect obedience of faith and spirit, for it is justified by faith and not by the works accomplished in the flesh. **The will to do His will** is the delight of the new life in Christ.

Obedience and Self-denial

Self-denial is just what it says, "Let him deny himself." It means more than the denial of the lusts of the flesh or the denial of even lawful desires of the flesh. It means the denial of **self,** that is, the denial of the will, and the demands that flesh or self might make in opposition to obedience to the will of God.

Self-denial is not the inflicting of pain and suffering upon the flesh in order to show how little one may care for, or be concerned for, the flesh, or for the self of the flesh. The fakirs of India in their devotion to their ideals are far in advance of the Christian in the denial of the flesh, if such a display of torture means self-denial. How the flesh could boast of the sufferings it is able to endure for the sake of witnessing to the zeal of the one who dwells in it! This kind of self-denial would make an opportunity for the boasting of the flesh.

Self-denial is not the denial of some of the lusts of the flesh. One might say that the abstinence from unholy practices, such as drinking, smoking, cardplaying, dancing, and such like, is self-denial. But at the most, such abstinence is only subjugating the flesh to a rule or habit of life. But again, there is afforded an occasion to boast of the attainment of the flesh in righteousness, rather than that the life is subject only to the will of God in all things. Self-denial might be described also as the enduring of hardships and sufferings for the sake of Christ or for the service of Christ. Many a servant of the Lord has endured privations and suffering and hardships, and want or sickness, or even death, for the sake of the Gospel. Paul suffered such trials, and others with him also suffered much. But Paul said that some gloried after the flesh, but he could glory more; but he would rather glory in infirmities than in the things which men may endure for Christ. II Cor. 11. He gloried in revelations, but that also would have been a vain thing, and to him was given a thorn in the flesh to rebuke his boastings. II Cor. 12. His real boasting was in the cross of Christ, "by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). When men think of the flesh, its attainments, its sufferings, its hardships and privations, for the sake of the Lord's work, it indicates that rather than being dead, the flesh is very much alive, and sensitive to what it suffers. There is a large place made for the flesh when one calls attention to its subjection, its humiliation, its neglect. Dead flesh has no such boastings, and self-denial includes the flesh and every phase of its lusts as well as its works or its sufferings.

Self-denial also includes the denial of one's mind and affections. "Let this mind be in you which was also in Christ Jesus." Phil. 2:5-11. This was the mind of Christ who denied Himself of the glory of heaven and the supreme authority of His position as Lord, in order to do the will of His Father. It was the mind of God which He served, who loved the world so much that He gave His Son. **There was no** other way to save man from his sin and condemnation.

Self-denial requires that there be but one affection to serve. Col. 3:1-25. The life of the believer is the **risen life with Christ.** The affection of this life is only on the things of Christ at the right hand of God. The fact is that man has but one affection. There is not one affection which is spiritual and another which is physical. "Ye cannot serve God and mammon." The renewed life, in Christ, accepts the mind of Christ and the affection of Christ, and thus yields wholly to the will of God. All that was self in the former life is considered dead in the body of Christ, because of the fact that all former life was in sin and under the judgment of God. It is therefore denied because it is accounted dead. All of its affection, and all of its desires, all of its claims and works are, in the estimation of God and of Christ, dead, and have no claim on the life of the new man in **Christ.**

There is, therefore, only one obedience for the Christian, the obedience of faith unto the new Lord and new life. Self is denied and the Lord is obeyed. It is not the things which we deny, it is self that is denied, and the cross of judgment for sin is assumed as the sign that we no longer need follow that which is made death unto us. Obedience is given to that which lives, and not unto the things that are dead. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16)?

Obedience and Circumcision

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also." Rom. 4:11,ff. "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:10, 11).

Circumcision began with the man who expressed his faith in God by an implicit obedience to Him. He was called of God to go out to a strange land, and he went. He separated himself from his kindred and people. He left his father's house in the land of Haran. He cut himself off from all of his fleshly relationships that he might do the will of His Lord. Abraham proved himself to believe in God and he disregarded all fleshly interests in his sojourn in the land of Canaan. But he was not without his human frailties. Abraham was justified in the land of Ur, when he left that land, but he failed in Canaan under the advice of Sarah. Gen. 16. God sealed His covenant to Abraham in Haran (Gen. 12:1-3), and the flesh of Abraham yielded to fear in Egypt. Gen. 12:10-13. Circumcision was given to Abraham and his seed after him, for them to keep, for God had said, "I will establish my covenant between me and thee and thy seed . . . in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7, 9, 10. At the age of ninety-nine years Abraham was circumcised and all the males of his house. Circumcision was the putting off of the flesh. There was no circumcision without the shedding of blood and the putting off of the flesh. Faith was the justifying grace on the part of Abraham. His faith was manifested by his obedience, and the seal of his faith was the sealing of a covenant with God, by the rite of circumcision. But how expressive was that token of Abraham's faith! One who has faith in God will break faith with all flesh. One who obeys God will yield no obedience to the flesh. One who is in the fellowship with God in His covenants will cut himself off from all fellowship with all flesh. To one who lives in the everlasting covenants of God flesh is cut off and is a dead thing.

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SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

PAUL ADMONISHES THE CHURCHES

(Temperance Lesson).—**I Cor. 6:9, 10; 11: 17-27; Rom. 13:13, 14; Eph. 5:18-21**

Lesson for December 8, 1946

Golden Text.—Let us walk honestly, as in the day.—Rom. 13:13.

I Cor. 6:9, 10. There is an earthly kingdom of God, the professed believers and worshipers of Jehovah in all generations. There is an everlasting kingdom of God; it is the consummation of the earthly. Those who, while on earth, proved themselves worthy by obedience to the Gospel as well as by professing faith therein, these are at death and the Second Coming of our Lord, the body of Christ, the Bride of Christ, the everlasting kingdom of God in Christ. And they, with Christ, are heirs of heaven and its immeasurable joys and blessings.

Being a Christian and living in sin are incompatible. You can be a Christian, and you can live in unbridled sin; but you cannot be both at one and the same time. The grace that saves from sin also keeps one from the acts of sin. If sin is in the life, then grace is not.

I Cor. 11:17-27. The purpose of gathering together in worship is for mutual encouragement and betterment. But it is possible to meet without either of these things being accomplished. It is evident that in the Apostolic Church the members used to bring food along to the place of worship and have what was called a "love feast." At its close they usually partook of the communion or Lord's Supper. But when the wealthy brought of their bounty, and shared it, if at all, only with those of their own social set; if they brought wine and drank of it to excess; if the poor were despised, how could they then partake of the Lord's Supper worthily? The partaking of meals at the place of assembly has been largely discontinued, but if we violate all the rules of brotherly good will, and Christlike self-control while away from the church, we are just as unable to partake of the sacred emblems of the broken body and shed blood of our Lord as were the Corinthians to whom Paul wrote. Holiness becometh the house of the Lord. And negatively, holiness is the denial of the fleshly lusts that war against the soul; and positively, it is the active manifestation of the fruit of the Spirit in the daily life. To feel unworthy to partake of the communion is one thing; to walk unworthily is quite another. To do the latter, and yet to partake of the sacred feast is to be guilty of the body and the blood of the Lord. Instead of winning a blessing, you bring judgment upon your own soul.

Rom. 13:13, 14. Ephesus, in the days of Paul, was the headquarters for quite a few heathen religions. One of their principal modes of working themselves to a frenzy of religious devotion was the parade, when everyone would march the streets with shouts, etc., in honor of their gods. A modern Halloween parade with the leader dressed as Mephistopheles is a good example. That is revelry. The mummer's parade on New Year's and its accompanying drunkenness is the wrong way to celebrate New Year's. And may I add that there are wrong ways of celebrating Christmas also. And there are very unbecoming walks and talks every day of the year. Chambering and wantonness has to do with that vile perversion of sex beginning with vile thoughts and words and ending in deeds that are a shame even to talk about. And strong drink and other narcotics deaden the conscience while they inflame the flesh.

And strife and jealousy even enter the pulpit and defile the "cloth." Sometimes I think that these last two are much worse among those who have advanced to the point where they are considered to be somewhat than among the common folk who think not of fame but of food. Before I can put on the Lord Jesus Christ the old man must be crucified. (You make no provision for the dead.) The only good Indian (or white man) is a dead one. The old man must needs be crucified with all its affections and lusts. After that, Christ, the new man, rules, and is revealed to the world in your daily life.

Eph. 5:18-21. Nature abhors a vacuum. Your life must be occupied. When the evil goes out, the good must come in. And that good must be constantly exercised. If not, you will soon be back in the quagmire from which you had been delivered.

Submission to one another, and all thankful to God for His mercies, and daily giving expression thereto in paeans of praise to God—this is the full and the worth-while life.

PHILEMON: A LETTER ON CHRISTIAN BROTHERHOOD

Philemon

Lesson for December 15, 1946

Golden Text.—Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—II Cor. 3:17.

Verses 1-3. Paul was a prisoner in a Roman jail. He calls himself a prisoner of the Lord. Bodily restraint, whether it be imprisonment or slavery, is but a little thing. The soul and spirit can be free. But the slavery and bondage of sin is an awful thing.

In the family of Philemon we have a wealthy man and his family in the household of faith, and the son Archippus, a fellow soldier with Paul in the battle to win souls for the Lord. Within the last week I read of an American who gave up a job that netted him a weekly income of $2,000 to enter the ministry where his income would be on a bare subsistence level. Such men are the glory of Christ. Philemon and his family belong to that group who lay all on the altar. Do you?

Verses 4-7. We are to pray for all men. For some we must pray with heavy hearts, for they are very careless and erring in their ways; but for others we can pray with thankfulness, with joy, and with gratitude. Paul had no aching heart when he was praying for Philemon and his family. And there were reasons. Philemon's love and faith stood out like a bright sun in a sin-darkened community. And it was revealed to the world in deeds as well as in words. He swung wide the doors of his palatial home and had it used for a place of worship. Most of the saints at Colosse were very poor. He opened wide the doors of his storehouse and larder and refreshed their fainting bodies. This he did, not as some superior person to an inferior but as a brother to brethren. To Paul was not given the stewardship of wealth, but of the Gospel. To all of us is given a stewardship. And the reason we do not do more than we do, is not because we were given so little to do but because we have not laid all on the altar as these did.

Verses 8, 9. The family of Philemon were probably spiritual children of Paul. Having found the Lord as the result of Paul's ministry, they owed him much and they would probably have obeyed him if he had enjoined them with stern commands. But Paul was not that kind of father. Instead of stern commands, he spoke in terms of loving entreaty. And he gives a hint as to why his pleadings should bear fruit. He was now an old man. He had given almost forty years of his life in unequaled labors for his Lord and was now in prison as a witness to the Gospel. If Paul could do so much for his Lord, wouldn't Philemon please do a little for another of Paul's children in the Lord? It is easy to ask that kindness be shown to another; it is demeaning to beg favors for yourself.

Verses 10-17. All personal names used to have a meaning. Most of them do yet, although many of us do not know the meaning of our own names. Some of us have good names. Onesimus had a good name and so did Philemon. Philemon's name meant "loving," and Onesimus's meant "profitable." There may have been a time when neither lived up to the significance of his name. But at the time Paul wrote this letter both master and runaway slave had turned to the Lord and had started a new life. Philemon had love to all the saints, and that must now include a former thieving, runaway slave; and Onesimus had helped Timothy to minister to the needs of the imprisoned Paul. He had now become profitable. The grace of God transforming the life always brings out the best in men. Paul needed the help that Onesimus could give him, but Onesimus had a prior duty. Under the law he belonged to a man by the name of Philemon, and until Philemon would release him he had no right to enter any other man's employ. Slavery had been galling to Onesimus because he had the evil spirit of hate and rebellion in his soul. He now goes back to Philemon as a brother beloved to make his wrongs right and to take his place in society where law and custom had placed him. We do not know the issue, but we have reason to believe that Philemon gladly forgave him, freed him, and sent him back to minister to Paul. But we know that love knows no race or station; we are all one in Christ Jesus.

Verses 18-20. Some people begrudge to others the necessity of paying their own debts. Paul, poor as he was (and mayhap that was the reason he was poor), owed no man anything but love, but he was willing to pay another man's debts that came from thievery and illegal absence from duty. Paul exemplified his admonition, "Let no man seek his own, but every man another's wealth." Let us follow him as he followed Christ.

A MESSAGE OF LOVE

(Christmas Lesson).—**Luke 2:8-20; John 3:16; I Cor. 13; Eph. 3:14-21**

Lesson for December 22, 1946

Golden Text.—Thanks be unto God for his unspeakable gift.—II Cor. 9:15.

Luke 2:8-20. The love that does not bear fruit in deeds is unworthy the name. In the Old Testament God had declared that He loved man with an everlasting love. In the Incarnation He proves it. But the carnal mind is enmity against God, and always will be. At Bethlehem it showed itself in its preoccupation so that there was no room left for Mary and Joseph but the manger. By the time Jesus had been in the community of Israel thirty odd years it had grown into a deadly hate that nothing but the cross would satisfy. But at the same cross, the love of God paid the price for the world's redemption that nothing less than His lifeblood could meet. God's love met man's hate and triumphed. But there were some ready to welcome the Redeemer. The shepherds heard the story and rejoiced; a few saintly souls in Jerusalem thanked God for the gift of His Son, and Wise Men came from afar to do Him reverence. All the angels of God worshiped Him, but the number of human beings to do so was pitifully small. Since then, mankind has honored His advent by making His birth the center of our chronological reckoning, and Christmas Day is almost a universal holiday. But even in the observance of Christmas the holy child Jesus is largely crowded out of the inn, out of the church, and out of the camp. And only by going forth to Him without the camp and by bearing His reproach do we show real love to Him.

The angels were the first witnesses. That work is ours now. To the angels it was a joy. What is it to you?

John 3:16. Earthly treasure cannot buy spiritual goods nor a mansion in heaven. Only the blood of the Son of God could redeem man from sin and all that that does to men; "but God commendeth His love toward us in that, while we were yet sinners, Christ died for us." It was God's plan from before the creation of man to create man with potentialities of life eternal. Today it is ours by faith in the Son. Satan's work is to damn mankind, if possible; the work of Christ is to bring a life more abundant than that which man received when God breathed into his nostrils the breath of life and he became a living soul.

I Cor. 13. Man has equal capacities for love or hate. The unregenerate heart gives much room to the latter, and but little to the former. If man would love his fellow man as now he hates him, we would be living in ONE NEW WORLD. But you say that the other people are not lovable. You would find them so if love rather than hate filled your heart.

Eph. 3:14-21. All those who are in Christ are one family. And that means more than the group that has the denominational name of the church of which I happen to be a member; and of the particular conference of that denomination under which I fellowship and labor. To be brotherly is one of the marks of brotherhood. To live with an eye single to the glory of the Father is a mark of Sonship. To give Him pre-eminence in all things is the proof of decent citizenship.

No man has ever exhausted the resources of God. When Paul prayed as he did here, he asked largely, but he knew that God could do far more than we ask or think to ask. Finite minds cannot grasp infinity. But God has prepared for them that love Him blessings transcending our wildest dreams or imaginings. Some of these He has revealed to us by His Spirit. More will be revealed from time to time, and all will be revealed when we shall see Him face to face.

But let us pray for each other that we may receive the things that we need now: power through His Spirit in the heart; and Christ Himself dwelling there by faith. Then we will be rooted and grounded in love, and then we will be able to apprehend and in part comprehend the love of God that passeth knowledge and be filled to the full with God. Does that mean that you have reached the pinnacle of faith? No. Your heart can grow and be enlarged. Then there will be room for more of God. And as your heart enlarges, your love for man will enlarge with it. By my self-will I have retarded the work of grace in my heart, but what little good is there, is there because of what God hath wrought within my soul. I want Him to work in my heart and in the church until every whit of His temple declares His glory unto all generations until He comes. Amen.

PAUL CLAIMS THE WORLD FOR CHRIST

Acts 9:15; 19:21; 23:11; 28:28-31; Rom. 1:13-16; 10:16-18; 15:22-24

Lesson for December 29, 1946

Golden Text.—I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.—Rom. 1:14.

Acts 9:15. Great occasions produce great men. In the history of the race, while the mass has been largely indifferent and undependable, it has almost invariably been the case that when God needed an unusual man for extraordinary work the man appeared. This was true of Noah, of Moses, of David, of Esther, and of Paul. There is some work that almost anyone can do; for other fields only a specialist is able to accomplish the needed work. Paul was a specialist: "This one thing I do." His main work was to the Gentiles. Declaring the Gospel to the king upon his throne was but a side line. Though his preaching to the Jews in Palestine met much opposition, thousands of Jews in the outlying provinces of the Empire had occasion to thank God for the message of the Gospel brought to them by Paul.

Acts 19:21. "The noble man deviseth noble things and in noble things will he continue. It is not enough that I sit down and wait for God to call me to His work. The souls who are greatly used of God look upon the fields and make plans to harvest them for God. It is an extraordinary character who makes so many plans that God has to step in and tell him which of those plans he should develop. Paul was such a character. Even the prison cell opened to him only another avenue of service.

Acts 23:11. If all would do more, the burden would not be so heavy on the few. It is the willing horse that receives the driver's word of cheer and encouragement. Paul's great grief was not that he was asked to do so much, but that he could not do more. To get to Rome and to the regions beyond was to him an ambition of years. When every road seemed blocked by the enemies of the cross, it was the loving-kindness of the Lord that cheered him and told him that he would yet be allowed to witness for Him at Rome. Yea, there he gave his final witness with his martyrdom.

Acts 28:28. In one of our communities a few years ago we were privileged to preach in a C.C.C. camp. Presently the work was discontinued. Upon asking why, I was told that that was not the kind of people that would join our church anyhow. I wonder if the Lord gave them that revelation!

Paul was sure that there were some in every class of society who would hear the Gospel. So he preached to all: wise or unwise, great or common, Jew or Gentile. And his labors brought forth fruit among the wise in Athens, among the great in Rome, and in every city wherever he preached. The cause of failure is not in the times and conditions but in the men who should have vision and grace and do not.

Acts 28:30, 31. God's ways are far superior to my own. Through Paul's going to Rome in chains he was privileged to preach without hindrance under the protection of the Roman authorities. His bonds worked out to the furtherance of the Gospel, the one thing which he devoutly longed to accomplish.

Rom. 1:13-16. There is a limit to the work that any man can do; but he never reaches that limit until he exhausts every power of soul, mind, and body. Few people do this. They usually use but a small part of their powers and allow the remainder to atrophy through nonuse. All his powers, plus the mighty power of God, made Paul as we know him. God is waiting to yoke Himself with such a man today. If He can find him, the world will again be turned upside down by one man working with God.

The followers of Jesus were a despised sect. Most of them were poor, even slaves. People who seek applause of the world would hesitate to espouse such a cause. But the message contained in the Gospel not only reveals God as He was manifested in Christ but also declares a code of ethics and a standard of life so noble that the world's greatest philosophers could not even imagine them. Of such a Christ and of such a life no man need be ashamed. We need to be ashamed if we reject it.

Rom. 15:22-24. Paul got to Rome. Did he carry the Gospel to Spain? I hope so. That was a part of the course of which he wrote in II Tim. 4:8. But someone is needed now to carry the Gospel to the regions beyond. Who among us has such a strong urge to go that nothing can prevent his going? My prayers will go with that man to the end of the world; and God will go with him, too. Go, brother, go.

THE WORD MADE FLESH.

John, Chapter 1

Lesson for January 5, 1947

Golden Text.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—John 1:18.

The Synoptic Gospels tell in few words the facts of the earth life of the Son of God. In John's Gospel we have no biography but rather an interpretation of a character so singular that he could not be less than the Word made flesh. The Jews believed that God revealed Himself to man through an intermediary whom they called "Memra" or the "Word." The Greeks had a similar word "Logos," which to them meant divine reason. John uses this Greek word "Logos" as the vehicle by which he brings the great truth of the eternal character of the Son of God to our comprehension. The unknown god of the Greek is revealed as the Creator of all things, and the Giver of life and light to all mankind. He gave physical life to man in the Garden; He gives spiritual life to men at the cross. He gave natural light to the earth at the creation; He gives spiritual light to man in the new creation.

There was light before there were eyes; but it could not be comprehended and apprehended until God created eyes with which to see. There is spiritual light also, but only by those to whom God has given life that gives light has it been apprehended.

John was a burning and a shining light, but he was not that Light. All he could do was to be a witness to that Light. John could point men to the Light; but only the Light could illuminate the paths of life.

Through the ages man has longed for the golden age, when the evils which now beset mankind shall be no more, and in their musings men have thought how much they would love and adore Incarnate Goodness when He should appear. He did come; He has been here. Even His own nation and His own family did not receive Him. Man does not want to be good. But he does like to dream about it and imagines that that is virtue. But there have always been a select few to whom truth was more than enjoyable fiction; to whom it was real life, and the only life that was real. Those gladly received the Son of God; and in receiving Him became sons of God. The natural life has its beginning in the union of the ova of the mother and the sperm of the father, nurtured near the heart of the mother unil it is ready to come into the world as a new unit of life. God is the Father, the Word is the mother, and the newborn Christian comes into the world the image of his parents. The spiritual birth is no less real than the natural.

To be graceful means to be full of grace; to be truthful means to be full of truth. Jesus was both graceful and truthful; and in these characteristics as in all others He is the One who is altogether lovely. Earthly men are sometimes good, sometimes graceful, sometimes truthful, using these terms as we compare man with man; but His goodness and grace are so transcendent that He can be compared in likeness only to God, the Father.

Moses was the greatest person of the Old Testament times; and John the Baptist had no superior in his time, but neither of them would have thought of claiming equality with the Son. Moses gave the law. By it came a clear knowledge of sin. The lambs that were sacrificed under the law did not take away sin, but the Lamb of God does take away sin.

It takes grace to deny the acclamations of men. It requires much humility of heart to refuse honors that others would bestow upon you. The usual way is to desire and even to covet undeserved commendation and honors. John the Baptist proved his greatness by his profound humility which has no parallel in history. To him, Christ was all in all. His joy was to see Christ exalted and accepted of men. What am I fit to do? What am I worthy of occupying in station in the kingdom of God? Am I fit to be an apostle? The greatest of the apostles did not think himself so. Am I worthy of sitting at the right hand or the left of my Lord in His kingdom? James and John coveted that place, but had they known themselves, they would have felt themselves unworthy. Am I good enough to be His slave, to do the most menial service for Him, to tie His shoes, and to carry them behind the Master as He walks on the green grass of the beautiful earth of His own creation? John did not think that he was worthy. Then, neither am I.

Thank God if He uses you, no matter how lowly the station; but may God deliver you and me from the pride and ambition that would cause us to seek personal glory. Let us seek His glory and give Him all glory.

PROVIDING ADEQUATE CLASSROOM FACILITIES

BY S. L. HERSHBERGER

These Sunday-school articles are arranged for in co-operation with **Bro. J. J. Hostetler, 1939 Third St., S. E., Canton, Ohio, Sunday School Secretary of the Mennonite Commission for Christian Education and Young People's Work,** to whom questions on Sunday-school work may be addressed.

The successful Sunday school will create and foster in the pupil a desire for and the proper knowledge of God and the Bible. It will help create and develop a serious concern in the pupil for his own spiritual welfare, and an evangelistic attitude toward his fellow man, ranging from playmates and neighbors to people in foreign lands.

A teacher can conduct a Sunday-school class having any number of children, from one on up. There must, of course, be a teacher. There must be a Bible lesson to teach. So the first three essentials of a Sunday school are: pupils, teacher, and the subject to be taught, the Bible.

When any Sunday school is confronted with the matter of providing adequate classroom facilities, it will need to deal with the actual classroom space, teacher needs, and then the equipment and supplies used.

Let us look at a farmer who operates his farm with the least possible facilities. They are surprisingly few. All he needs is a hoe, the seed, and the ground into which he may plant the seed. He could produce with these facilities, provided God gave the increase. Would you master farmers think of trying such a method? Could you conceive of taking the time and expending the effort that such a method would require? Perhaps an older farmer may recall that such a method did work many years ago, but he would never attempt to convince his young son approaching the twenties that he should plan to farm with a hoe.

Now let us look at the modern Iowa farmer. The equipment he considers really essential to good farming was extremely rare seventy-five years ago, and longer ago than that was not in existence. Yet with the equipment at hand farmers produced food for man and his animals. This reminds us of the statement of a ninety-nine-year-old grandmother who says, "I don't see how I ever raised my children at all," when she is told how doctors and nurses do things today. Be that as it may, here are a few items any farmer would be glad to have access to: a tractor and the machinery it propels, a combine, a corn picker, a grain elevator, some kind of truck besides a passenger car, a baler (probably the pickup type), electric facilities everywhere, surfaced roads, and a home food-freezing unit.

A farmer who has these conveniences without incurring a financial burden is certainly considered prosperous, progressive, and efficient.

It may be possible that too much machinery may develop into a burdensome load. If a farmer decides that he must make all the conveniences pay for themselves, he may need to look for more land and more employees and more financial aid, until he has time to think of nothing but keeping that machinery in operation. He would then be in a parallel with an organization that has too much organization within itself, or with a church which emphasizes its machinery more than Christ, spirituality, and daily helpful living.

Here we would like to give recognition to the Sunday-school workers who from the beginning have done a noble work with the facilities at hand. There is no substitute for the worker who has the proper knowledge and experience with God. No matter how varied or numerous or efficient or modern are the classroom facilities, none of these can replace a Spirit-led worker. It is extremely dangerous, and a waste of time on the part of the teacher and pupil, to attempt to cover up a bold lack of spirituality by excessive use of good and applicable facilities, methods, and spectacular projects. If a Sunday school must make a choice between the proper teacher and the best of classroom facilities, there is but one choice to make. And in connection with that idea, we would here like to bring to the fore and emphasize the most influential triangular force that brings to bear on a young child who is a candidate for Christianity. These three forces of influence of this triangle are the parent, the Sunday-school teacher, and the minister. These are the background or underlying facilities that will make for or prevent a Christian experience in our children. A teacher who has a class of children from taught homes that are under the influence of a godly, intelligent and Spirit-led ministry, has the opportunity of a lifetime. That teacher can start at once to help build Christian character in each child, because the foundation is already laid.

You readers who are accustomed to adequate classrooms in your Sunday schools can scarcely understand what it would be like to spend forty-five minutes in a class in an open auditorium simultaneously with, next to, and around from ten to thirty similar classes in lively and loudly competitive lesson discussions. Teachers in such a classroom often need to strain their voices to be heard. Then if the teacher succeeds in making himself heard, there is the constant annoyance of having his pupils watch newcomers, latecomers, new babies, new dresses and suits on parade, and any distracting feature unavoidable in multipleclass auditoriums. If you could stand on the outside of such an auditorium during a class period, you could easily see why some one would suggest, "How could you expect to hear that 'still small voice' in the midst of such commotion?" Then too, if this sort of class arrangement is satisfactory and efficient, modern scientific pedagogy just hasn't discovered it. True, in most of the Mennonite churches we have seen, there is no solution to the Sunday-school class problem except to have small classes and many of them. This method must be used where there are no separate classrooms, and much good is being done in such classes. It is a case of making the best of the facilities at hand. You teachers who struggle through such a class arrangement are certainly putting forth a noble effort. Our suggestion here would be that when your congregations build new church buildings from now on, you will be doing God, the teacher, and your children a priceless service if you will incorporate in your building plans adequate classrooms at almost any cost. If we harbor the fear that in so doing our churches will become worldly because popular churches are built like that, we would do well to dismiss that fear and admit that some popular churches are ahead of us when it comes to providing efficient classroom teaching facilities.

When more actual classroom space is needed the problem takes on a physical aspect. In this case the local brotherhood has the problem of building, enlarging, or rearranging. There are now available materials especially adapted to enclosing classrooms within an auditorium, which will also make possible the use of the whole auditorium following the class period. The name of one company making this product wil be given upon request.

The problem remaining now is that of providing supplies and material actually used by the teacher and the pupils. If the Sunday-school organization has difficulty in financing necessary supplies, the church organization will be glad to help. When the teacher is the enterprising type who knows where to get new and supplementary classroom material or study helps, in addition to the ones commonly used, it would be a splendid gesture on the part of the Sunday-school organization to offer to reimburse such a teacher for supplies personally bought. The Sunday-school organization should be such that any teacher can freely go to it in asking for help financially and otherwise in obtaining material that would be a help to his particular class. Our own Publishing House can furnish many helpful materials. There are others also. Every teacher should know about and have access to any supplementary material that he can profitably use in any way.

HYMN TO THE SEASONS

When Spring unlocks the flowers to paint
the laughing soil;
When Summer's balmy showers refresh
the mower's toil;
When Winter binds in frosty chains the
fallow and the flood,
In God the earth rejoiceth still, and owns
its Maker good.

The birds that wake the morning, and
those that love the shade,
The winds that sweep the mountain, or
lull the drowsy glade;
The sun that from his amber bower rejoiceth on his way,
The moon, and stars, their Maker's name
in silent pomp display.

Shall man, the lord of nature, expectant
of the sky—
Shall man alone unthankful, his little
praise deny?
No—let the year forsake his course, the
seasons cease to be,
Thee, Master, must we always love; and,
Saviour, honor Thee.

The flowers of spring may wither—the
hope of summer fade—
The autumn droop in winter—the birds
forsake the shade—
The wind be lulled—the sun and moon
forget their old decree—
But we in nature's latest hour, O Lord!
will cling to Thee.

—Reginald Heber.

Yes, let us keep on having Sunday schools. But instead of patterning after the farmer with a hoe let us learn from the efficient and progressive farmer, who uses corn belt machinery in the corn belt, or who uses cotton producing implements in the cotton belt, or who uses small grain machinery on the plains. We need to study our own local needs, use what facilities appear to be adaptable, scrutinize results of the same, and then discard those which are not effective, or which cannot be effectively administered. No Sunday school is likely to need all possible facilities on the market. Neither is there any point in trying every new idea just because it is new and different. For some ideas would be as foreign to some schools as the newest corn picker would be in a cotton field. Then too, nothing quite seems to take the place of good hard work and ingenuity on the part of the teacher.

There are many facilities adaptable to classroom use for all ages, ranging from the cradle roll through to the oldest Bible class. These include the Bible, the lesson helps and church papers, picture cards and rolls, charts, worksheets, blackboards, flannelgraph, maps, attendance records, placards, awards, libraries, proper size tables and chairs, and all sorts of objective projects. The ideal class arrangement would be to have access to, and make use of any of these facilities that time would allow in a separate, soundproof, comfortable, healthful, inviting classroom.

If punctuality is a problem in your school, perhaps awards or a special feature at the very beginning of the service would help. If attendance is your problem, perhaps a contest or a gift would help. If order is your problem, perhaps handwork or notebook work would help. If lack of interest is your problem, perhaps the teacher could phone certain class members about midweek asking them to make a special study on some question coming up in the following Sunday's lesson. It seems to us that perhaps the greatest common need in the adult departments everywhere is that of getting the members of the classes to make a thorough study of the lesson before class time. If any one has discovered the solution to this problem, we certainly are in the market for it. If classroom space is the problem for you, then that is the project to work on.

If you can wisely recognize the present needs of our local Sunday schools, and then wisely anticipate the future needs before they become burdensome, we are in a position to provide adequate classroom facilities for happy, spiritual, and worth-while Sunday schools everywhere.

Iowa City, Ia.

EDUCATIONAL

RHETORICAL FIGURES OF VIVACITY, PARALLELISM, AND IMAGERY

BY EDWIN L. WEAVER

This is the concluding study in seventeenth century English as represented by "A Cypresse Grove" by William Drummond, published in 1623. Bro. Weaver is a former English teacher and now on the staff of the Mennonite Publishing House.

Some of the rhetorical figures under consideration are still prevalent in modern literature, but ordinarily are not thought of as figures. One may wonder why in earlier centuries English writers were more conscious of them and more interested in them. The explanation lies in the fact that during the Renaissance scholars introduced the Greek and Latin classics into England, where they were studied, popularized, and imitated by writers; thus stylistic features of classical writers and practices of ancient rhetoricians were introduced into English literature, particularly that of the sixteenth century.

Of figures of vivacity, devices for lending force and liveliness to composition, Drummond of Hawthornden in *A Cypresse Grove* used chiefly the rhetorical question, exclamation (exclamatio), parenthesis, and asyndeton. Rhetorical questions abound; they appear for rhetorical effect and not for information, for the writer knows in advance what the answer is; they add variety and vivacity to the essay, challenge the reader, and assist the argument. Rhetorical questions had been popular in prose writing for many centuries. The nature and purpose of Drummond's questions can be seen in the few here produced.

"But is this Life so great a good, that the loss of it should bee so deare vnto Man?" (p. 74)

"Is not the entring into Life weaknesse? the continuing sorrow?" (p. 74)

"What can it auaile thee to bee talked of, whilst thou art not?" (p. 88)

"If there bee a Satietie in Life, then must there not bee a Sweetnesse in Death?" (p. 81)

Exclamatio is a rhetorical figure not frequently occurring in *A Cypresse Grove*, but it is not entirely neglected. It makes an emotional appeal and makes the ideas more impressive, as the following examples show:

"Such an impetuous vicissitude towseth the Estate of this World!" (p. 78)

"O of fraile and instable Thinges the constant, firme, and eternall Order!" (p. 81)

"O poore Ambition! to what (I pray Thee) mayst thou concredit it?" (p. 86) [This short sentence illustrates exclamatio, rhetorical question, and parenthesis.]

Parentheses are numerous, often several occurring on one page. They interrupt the flow of language by inserting an explanatory remark, making a comparison, asking a question, or stressing some specific idea. Examples:

"Hee worketh powerfullie, bounteouslie, wiselie, and maketh Nature (his artificiall Organ) doe the same." (p. 81)

"in two or three Ages (without Death) what an vnpleasant and lamentable Spectacle were most flourishing Cities?" (p. 81)

"So that, if wee could bee transported (O happy colonie!) to a place exempted from the Lawes and conditiones of Time. . . . " (p. 95)

"Possessions are not enduring, Children lose their Names, Families glorying (like Marigolds in the Sunne) on the highest top of Wealth and Honour (no better than they which are not yet borne) leauing off to bee." (p. 86)

In a series of words, phrases, or clauses Drummond usually omits the connecting particles. This is in harmony with the new seventeenth century style, particularly the curt sentences, which are in part distinguished by a lack of connectives. The Ciceronian sentence preferred the inclusion of conjunctions in a series of coordinate words, phrases, or clauses, for they added dignity, grandeur, regularity, and smoothness. This seems to denote that in the matter of form Drummond was adverse to the oratorical style. The omission of connectives in a series of co-ordinate words, phrases, or clauses is known as asyndeton.

The omission of connectives between words:

"What Scornes, Wrongs, Contumelies, Imprisonments, Torments, Poysons receiueth Man of Man?" (p. 77)

"which were onely heere-tofore esteemed famous amongst the Assyrians, Persians, Romans." (p. 89)

"nothing by Place, Similitude, Subject, Time, is so conjoyned, which thou canst not separate." (p. 90)

"Ambition, Didaine, Malice, difference of Opinions, can not approach this Place." (p. 102)

The omission of connectives between phrases:

"The Aire, the Sea, the Fire, the Beasts bee cruell Executioners of Man." (p. 77)

"There was presented to my sight a Man, as in the spring of His yeares, with that selfe same Grace, comelie feature, majesticke Looke. . . . " (p. 96)

The omission of connectives between clauses:

"It is not ouercome by Pride, smoothed by gawdie Flatterie, tamed by Intreaties, bribed by Benefites, softned by Lamentations, diuerted by Time, . . ." (p. 70)

"Death is the sade Estranger of acquaintances, the eternall Diuorcer of Mariage, the Rauisher of the Children from their Parentes, the stealer of Parents from the Children, the Interrer of Fame, the sole cause of Forgetfulnesse, . . ." (p. 69)

There are only a few instances of apostrophe; among them are:

"*Stranger and newe Halcyon,* why wouldst thou longer nestle amidst these vnconstant and stormie Waues?" (p. 84)

"But (*my soule*) what aileth thee, to bee thus backward and astonished, at the remembrance of Death, . . ." (p. 89)

Next to figures of repetition, the rhetorical figures most prominent in *A Cypresse Grove* are those known as Gorgianic with their accompanying devices of parallelism. They are isocolon, parison homoioteleuton, antithesis, chiasmus, and parallelism. Perhaps the one most outstanding in Drummond's work is antithesis; parison and chiasmus are also much used. These figures had a great vogue among representatives of the Second Sophistic, and were again especially popular in the euphuistic rhetoric. They are useful for securing structural symmetry, and aid in attaining elegance and emphasis.

Isocolon, in which there is an equal number of syllables in two or more successive cola, is hardly compatible with the libertine prose of Drummond's time; it is, however, possible in the curt style and was used. Here are a few examples of isocolon as used by Drummond:

"*now looking blacke, than pale and wanne.*" (p. 72)

"yet neither is content, *nor hee who raigneth, nor hee who serveth.*" (p. 77)

"not the same to all Eyes, *dangerous to the Beholder, and hurtfull to the Possessour, an Enemie to Chastitie.*" (p. 80)

"*As hee is onely true and essentiall Bountie, so is Hee onelie essentiall and true Beauty.*" (p. 101)

Most of the sentences in which Drummond formulated sequent members with an equal number of syllables are not entirely of the curt, Attic type; they are partly of an oratorical nature; they add to the rhythmical effect and are a means of heightening the beauty of prose. A briefer form would easily have been possible, for instance, in the group of clauses: "Yet neither is content, nor hee who raigneth, nor hee who serveth." Drummond used this same formula several times, and he evidently did so for its rhetorical effect. A briefer form would have been: "neither he who reigns nor he who serves is content," or "neither ruler nor servant is content."

Parisonic phrases and clauses are much more numerous than those in which there is an equal number of syllables, for in parison the sequent cola have an approximate rather than an exact equality in structure and length. This inequality in the length of cola, by means of which monotony is avoided, is achieved by slight changes in construction, by the use of adverbial or adjectival modifiers, or by the omission of some part of one of the corresponding members. In common with practitioners of the sophistic rhetoric, Drummond sought variety by the use of antithesis and chiasmus, as will be seen in later examples. In reading Drummond one feels that he usually sought to avoid exact constructional correspondence; parison is much more frequent than isocolon. Following are a few cases of parison in *A Cypresse Grove*:

"to whom thou owest thy being, to Him thou owest thy well beeing." (p. 92) [Inequality is due to the addition of an adjectival modifier.]

"They are the Gates and Windowes of its knowledge, the Organes of its Delight?" [Inequality is due in part to an omission.]

"it is more terrible in conceits than in veritie, and at the first glance than when well pryed into." (p. 70) [Inequality is achieved by change in construction.]

"Thy Death is a peece of the order of this All, a part of the Life of this World." (p. 71)

"I beganne to turne over in my remembrance all that could afflict miserable Mortalitie, and to fore-cast euerie accident which could beget gloomy & sad apprehensions." (p. 69)

Homoioteleuton, a modification of isocolon in which the parallelism is extended from syllabic equality to sound similarity or equality at the end of cola, is not very common in Drummond. It is in reality end rhyme in sequent cola, and its occurrence is more likely in highly inflected languages. The following examples may be presented here:

"as hee is onely true and essentiall *Bountie,* so is Hee onelie essentiall and true *Beauty.*" (p. 101)

"Hee hath no sooner acquired what hee did *desire,* but hee beginneth to enter into new Cares, and desire what hee shall never be able to *acquire.*" (p. 76)

One of the most prominent features in Drummond's prose is antithesis, by means of which clearness, grace, and force are achieved. Contrasted objects are emphasized, and impressions strengthened. One word is antithetical with another, or a pair of words with another pair, or sometimes one member of the sentence is opposed to another member. Often there is a similar position in successive cola of opposed parts, resulting in antithetical parison.

Antithesis of single words:

"Death is the sade *Estranger* of *acquaintance,* the eternal *Diuorcer* of *Mariage,* the Rauisher of the *Children* from their *Parentes,* the stealer of *Parents* from their *Children,* the *Interrer* of *Fame,* the sole cause of Forgetfulnesse: all *Strength* by it is *enfeebled, Beautie* turned in *deformitie and rottenness, Honour* in *contempt, Glorie* into *basenesse,* it is the Vnreasonable breaker off of all the actions of Vertue; by which wee enjoye no more the sweete pleasures on *Earth,* neither contemplate the statlie reuolutions of the *Heauens.*" (p. 69)

"what *pleaseth* him in the *morning,* is in the *Euening distastfull* unto him." (p. 76)

Antithesis of several words:

"it is more terrible in conceite than in veritie, and at the *first glance* than when *well pryed into.*" (p. 70)

"and wee should rather wonder how so fragill a matter should so *long endure,* than how so *soone dissolue and decay.*" (p. 75)

"what *great and rich men* doe by others, *the meaner and more contented* doe by themselves." (p. 79)

Antithesis of one member of a sentence against another:

"Man a long line of yeeres hath continued, This Man euerie hundredth is swipt away." (p. 71)

"the taking away of what is olde beeing, *the making way for what is young.*" (p. 72)

Another feature of Drummond's use of parison is a chiastic arrangement, in which in two corresponding phrases or clauses the order of repeated words is inverted. Not only is the monotony of parison broken, but the inverted words stand out and aid in the elevation of style. This device is effectively and abundantly used in *A Cypresse Grove,* as the quoted specimens indicate:

"all the *paine* which they *feele,* is that they doe *feele* no *paine.*" (p. 82)

"for the *Beauty* of His *light* & the *Light* of his *Beauty* are vncomprehensible." (p. 101)

"which though *three,* are in Thee but *one,* and abiding *one,* are distinctly *three.*" (p. 90)

"*Heauen* is heere all but a *Sunne,* or the *Sunne* all but a *Heauen.*" (p. 100)

"The Aire, the Sea, the Fire, the Beasts bee cruell Executioners of Man; yet *Beastes, Fire, Sea* and *Aire,* are pittifull to Man in comparison of man." (p. 77)

Sometimes the parallel cola are not sequent, being interposed by cola differing in construction, thus effecting only a partial symmetry. Such a situation is illustrated in the following sentence:

"Heere is the Palace Royall of the Almightie King, in which the vncomprehensible comprehensiblie manifesteth Himself; *in Place highest,* in substance not subject to any corruption or change, for it is aboue all motion, and solide turneth not; *in Quantitie greatest,* for, if one Starre, one Spheare bee so vast, how large how hudge in exceeding demensions, must those boundes bee, which doe them all containe? *In Qualitie most pure. . . .*" (p. 100)

Perhaps next in prominence to figures of repetition and the Gorgianic figures with their associated devices of parallelism are the figures of imagery, particularly simile and metaphor. By the use of pictures or images Drummond illustrates and illuminates his thought, and adds freshness, elegance, and beauty to its expression. Some of them may be conventional, but they usually introduce a bright sparkle where they occur. Mention has been made heretofore of qualities in Drummond's prose which are characteristic of sophistic rhetoric; this comparison will not hold in the case of figures of imagery, for the sophists were poor in active and concrete imagery and their metaphors lacked vitality and did not have the suggestiveness of fresh observation. Drummond's images may not all have been the product of fresh observation, but they are not lacking in vitality. He uses simple, concrete objects for comparison with his more abstract, philosophical ideas; such familiar objects, for instance, as daisies, ants, thorns, arrows, the sea, and the sun. A reproduction of a few of the members of sentences in which images are found will be illuminating.

Simile:

"all Eyes are turned towards thee (*like the Sunne which is most gazed on in an Ecclipse.*" (p. 87)

"They [riches] are *like to Thornes which laid on an open hand are easilie blowne away,* . . . " (p. 79)

"in their best estate passing away their dayes (*like the Dazies in the Field*) in silence and comtempt." (p. 94)

"This World is *as a Cabinet to God,* in which the small things (how euer to vs hide and secret) are nothing lesse keeped, than the great." (p. 103)

"Families glorying (*like Marigolds in the Sunne*) . . . ." (p. 86)

"Why shouldst thou then care, whether thy Dayes bee manie, or few, which when prolonged to the vttermost, proue paralel'd with Eternitie, *as a Teare is to the Ocean?*" (p. 85)

Metaphor:

"the *hanging* of the Earth." (p. 96)

"the silver countenance of the *wandring* Moone." (p. 96)

"Vnder the fatall shadow of whose winges, all things decay and wither." (p. 95)

"Parting from *this mortall Bride,* thy Bodie." (p. 92)

"Desert and Vertue . . . seldome are recorded in the *Volumes of Admiration.*" (p. 87)

"They [the senses] are the *Gates and Windows* of its Knowledge, the *Organes* of its Delight?" (p. 69)

"raised with the *wind of Ambition,* wee courte that idle name of Honour." (p. 75)

"for *Yeeres are a Sea,* into which hee wadeth vntill he drowne." (p. 76)

"in this *Wildernesse of the World.*" (p. 85)

"So doe the rancke Weeds in this *Garden of the World* choacke & ouer-run the swetest Flowers." (p. 87)

"Life is a Gouernment and Office, wherein Man is so long continued as it pleaseth the installer." (p. 99)

"Dayes, Monthes, and Yeares, are *swallowed vp in the great Gulfe of Tyme.*" (p. 89)

"Now when thou hast attained what Praise thou couldst desire, . . . it is but *an Eccho, a meere Sound, a Glow-worme.*" (p. 87)

"the *bleeding* cares of life." (p. 97)

Metaphor and simile in the same sentence:

"This Earth is *as a Table Booke,* and *men are the Notes.*" (p. 72)

"Why may not *the Arts-Master of the World, like Molder,* what hee hath framed in diuers Shapes, confound in one Masse, . . . ?" (p. 103)

"in the one hee is exposed to all the injuries of the Elementes, and *like a condemned Trespasser* (as if it were a fault to come to light) no sooner borne than fast manacled and bound, in the other hee is restlesslie *like a Ball,* tossed *in the Tinnise-court of the World.*"

Frequently more extended comparisons occur, and in some cases the previously quoted similes and metaphors are connected with these longer comparisons. A few examples are:

"raised with the wind of Ambition, wee courte that idle name of Honour, not considering how They mounted aloft in the highest Ascendant of earthlie Glorie, are but tortured Ghostes, wandring with golden Fetters in glistering Prisones, hauing Feare and Danger their vnseparable Executioners." (p. 75)

"How like is that to Castles or imaginarie Cities raised in the Skies by chaunce-meeting Cloudes? or to Gyantes modelled (for a Sport) of Snow which at the hoter lookes of the Sunne melt away and lye drowned in their owne moisture?" (p. 78)

Very rarely is the object of comparison unfamiliar. Perhaps a few such are:

"which is a Circle of idle Travells, and Laboures, (*like Penelopes Taske*) vnprofitablie renewed." (p. 75)

"become, by her absence made *like vnto that Indian Christall, which* after some Reuolutions of Ages, is turned into purest Diamond."

There are various other rhetorical figures and devices to be found in *A Cypresse Grove,* most of them less noticeable and more infrequent than those already listed. Only a few of these less significant ones will be mentioned. In one, likely a figure of argumentation, known as epidiorthosis, there is an interruption in the sentence and a stronger or more suitable expression is substituted for the one started with. A few samples are:

"Death is but a short, nay, sweet sigh." (p. 100)
"with Feare for what is to come, nay, for what will neuer come." (p. 77)
"when mee thought, nay, sure I was, where I might discerne all in this great All." (p. 96)
"One Yeare is sufficient to behold all the magnificence of Nature, nay, euen one Day and Night." (p. 84)
"Thus, Sciences by the diurse Motiones of this Globe of the Braine of Man, are become Opiniones, nay, Errores, ..." (p. 78)

Hyperbole is seldom used; examples are:

"The halfe of our Life is spent in Sleepe." (p. 77)
"the glance of an Eye is sufficient to vndoe him [man]." (p. 74)

Oxymoron, the juxtaposition of words apparently contradictory, is found in the following:

"to make reason unreasonable." (p. 67)
"amongst the numberlesse number of Men." (p. 71)

Paradox, in which the contradiction exists in the thought of the entire clause or sentence, is rare; the following may serve as an example:

"all the paine which they feele, is that they doe feele no paine." (p. 82)
"Then shall there bee an end without an end." (p. 104)

Hyperbaton, a separation of words naturally belonging together, is more likely to be found in highly inflected languages. Its purpose is to emphasize an important idea:

"Which long ere we were was."

Drummond's distinction does not consist alone in the fact that he uses rhetorical figures, but that he uses them more diffusely and abundantly. Other early seventeenth century writers did not avoid them; one of the characteristics of the prose of the time was the use of language highly metaphorical and of antitheses as figures of thought (similar to metaphysical verse). Sir Thomas Browne's *Religio Medici,* for instance, gives evidence that rhetorical figures were common. He has fewer alliterations and fewer figures of imagery than Drummond, but employs to a very considerable extent figures of repetition and parisonic antithesis.

Scottdale, Pa.

BE STILL

Be still. Be still, and know. Be still, and know God. There is a reason for being still. Out of contemplation, long musing, and the deep silences, have come our great books, immortal pictures, sublime poems, and unforgettable music. Sir Isaac Newton discovered the law of gravitation by observing an apple fall from a tree to the ground; but that is only half the story. The apple was incidental. Newton was in a garden alone and still when he saw the apple fall.

Be still, and know.—Dr. Edgar DeWitt Jones.

*

"As sin hath reigned unto death, even so might grace reign through righteousness" (Rom. 5:21).

BOOK REVIEWS

Christmas Messages, George W. Truett; Wm. B. Eerdmans Publishing Company; 87 pages; $1.00.

This little book contains the last fifteen Christmas messages written and sent out by George W. Truett, for forty-seven years pastor of the First Baptist Church, Dallas, Texas. For those who were members of his congregation they will be of special interest as a permanent remembrance of their pastor. The messages express many excellent thoughts appropriate also for all Christians, and reflect the spirit of gratitude and of love that should prevail during the holiday season. Several sent forth during the war years contain statements that do not meet the approval of nonresistant Christians.—Edwin L. Weaver.

George Carver Boy Scientist, Augusta Stevenson; Bobbs-Merrill Company; 1944; 202 pp.; $1.50.

This book portrays graphically and dramatically the struggle which George Carver had to undergo from infancy to manhood in his burning desire for knowledge. The biography is written in a style which is acceptable to all age groups but on a level of the Junior age. Determination and persistent efforts bring rewards which Carver spurns, for he receives his greatest satisfaction in helping his race to achieve better standards of living and a fuller life as he brings to the fore what God has placed all around us in everyday surroundings. The ideal of devotion and trust in God and service to others is exemplified.—Clayton L. Keener.

Prince of the Pulpit, Joe W. Burton; Zondervan Publishing House; 1946; 87 pp.; $1.00.

This book consists of sketches picturing George W. Truett and his ministry. The author, a personal friend of Truett, attempts to reveal the magnanimity of the preacher and to inspire readers to a new devotion to the Saviour's service. He does not pretend to write a thorough and comprehensive biography, but to present the preacher in the pulpit, in his study, and as a worker with souls. A reading of this little book will not only acquaint the reader with the personality and ministry of a great preacher, but will also inspire him to a more diligent and devoted Christian service.—Edwin L. Weaver.

Elsie, Lillie Gilliland McDowell; Wm. B. Eerdmans Publishing Company; 1945; 95 pp.; $ .75.

The book is termed by the author "a mostly true story." The source of her material is, no doubt, her own childhood experiences; the pious mother and noble brother portrayed in the story are the author's own relatives. The book is best adapted for intermediate and junior boys and girls. It is a story of the joys and sorrows of a little girl Elsie as she met life in the home and school, and of her simple faith which triumphed. The hardships and privations of Elsie's family are typical of the life of the homesteaders pioneering in central Kansas.

The book supports evangelical faith and teaches Christian ideals that mold noble characters and make homes distinctly Christian. The faith and trust in the goodness and wisdom of God as lived and expressed by a pious, godly mother is a sermon on practical, vital Christianity. Some points contrary to Mennonite practice, such as curling the hair, attendance at a Fourth of July celebration, etc., are, however, only incidentals. The book portrays life in humble, difficult circumstances; yet the characters manifest a spirit of helpfulness and kindly consideration for each other. Thus the worthwhile things in life are properly emphasized.

The work shows some degree of creative power in that the material is original and the style simple but fresh. The language is free from slang, vulgarity, profanity, or questionable expressions. There are no illustrations except for the cover picture. The type is clear on good paper. On the whole the characters are true to life in action and conversation, although depicted a bit more idealistically than realistically.—Mrs. A. D. Wenger, Jr.

From Roman Priest to Radio Evangelist, Manuel Garrido Aldama; Zondervan Publishing House; 1946; 114 pp.; $1.00.

This is the autobiography of a man converted from Roman Catholicism to Christ. It informs concerning the Roman Catholic Church, its priesthood, and its theology. It relates the experiences of a Roman Catholic priest in his conversion, and tells of the radio ministry of "The Voice of the Andes." Thus the story begins in Spain where the author was born, and ends in South America where he was and is a Gospel minister. A major emphasis of the book is on the need and value of a radio ministry. The last five of the eleven chapters deal with this subject. The book has a distinctly Gospel message.—Edwin L. Weaver.

The Dragon Boat Mystery, John Bechtel; Wm. B. Eerdmans Publishing Company; 1943; 88 pp.; $ .75.

Here is a story for junior boys and girls. What live-minded junior has not been interested in that strange and far-off land of China, and what young reader has not been interested in mystery? Doreen and Mary, Lillian and Margaret, and even Mr. and Mrs. Matthews are just at the beginning of an exciting treasure hunt when by accident they broke Mr. Chan's old china Dragon Boat and discovered a bit of yellow paper bearing Chinese writing.

Mr. Sin is an ugly man who early learns their secret. In spite of his threats this happy bunch of young Christians determine to go to the Dragon Boat Festival to distribute Gospels and tracts—and to hunt for the treasure. Scarface, the pirate, dogs their steps and creates some dangerous situations. Yes, there is a treasure; in fact there are two treasures. The last and best one is Mr. Sin and Mr. Pan themselves.

The book is written for entertainment and not for information about China's people. For suspense it depends on a simple and improbable yet harmless mystery plot, and the conversation is at times unnatural. The language is clean and throughout contains a wholesome emphasis. The book, however, may produce a distorted conception of missionary life.—Lois N. Garber.

H. A. Ironside, Ordained of the Lord, E. Schuyler English; Zondervan Publishing House; 1946; 276 pp.; $2.50.

This book sets forth the life and labors of Henry Allan Ironside, who since 1930 has been pastor of the Moody Memorial Church in Chicago. The author is a friend of the man concerning whom he writes, and has had access to materials that enable him to write authoritatively. Not only does the author acquaint the reader with Ironside, but he does succeed in revealing what Christ has accomplished through one of His servants and in encouraging the reader in Christian service. The book unfolds Ironside's secrets of success as a personal worker, a preacher and Bible teacher, and a producer of Christian literature. To some extent it introduces the reader to many prominent Christian leaders of the present day. A worker for the Lord can gather many inspiring thoughts and practical ideas from this book; it does not, however, contribute toward maintaining distinctive Mennonite doctrines.—Edwin L. Weaver.

Not half His grace has e'er been told,
So, will you only taste and see.
And touch, that healed you may be,
And taste and see how good is He.
—Unknown.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

This month brings us to the closing topics on the general unit—**Evangelism.** The topics for the month are:

1. Personal Witnessing (published in last month's Monitor).
2. Evangelism in Tanganyika.
3. The Gospel to the Jew.
4. Christ, the Motive for Evangelism.
5. Into the Regions Beyond.

Looking back over the study on Evangelism for the quarter will help you to gather up the unit of thought. We will have studied six different fields of work and will have studied the topic of evangelism in various aspects. The fields studied are: the rural field, the cities, India, Argentina, Tanganyika, and the Jew. Phases of the topic considered are: The Great Commission; The Message of the Gospel; Methods of Evangelism; Stewardship; Personal Witnessing; Christ, the Motive; Into the Regions Beyond. As we study the last topic of the month there will be a good opportunity to relate it to the first one of the quarter and to the application in reaching the needy fields studied.

"I cannot do much," said a little star,
"To make the dark world bright;
My silver beams cannot struggle far
Through the folding gloom of night;
But I am a part of God's great plan,
And I'll cheerfully do the best I can."

"What is the use," said a fleecy cloud,
"Of these dewdrops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold;
Yet I am a part of God's great plan,
My treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy, busy head,
Mother said, "Darling, do all you can,
For you are part of God's great plan."

So she helped a younger child along,
When the road was rough to the feet;
And she sang from her heart a little song,
A song that was passing sweet;
And her father, a weary, toil-worn man,
Said, "I too will do the best I can."—Sel.

EVANGELISM IN TANGANYIKA

Colossians 1:1-29

Topic for December 8

MOTTO

"The light shineth in darkness."

MEDITATIONS ON THE TOPIC

I. **Bringing the Good Tidings to Tanganyika.**—The same Saviour from the "power of darkness" for other lands is needed for the people in the bonds of Satan in Tanganyika. The same power for the Christian worker, needed in other lands, is needed in Africa. There must necessarily be an approach according to the needs and conditions found in Africa so that the worker may, like Paul, be "made all things to all men" that he "might by all means save some." The worker in every field must have the power of God to meet the situation. Paul's explanation of what he met and how he met it in his ministry among the Jews and Gentiles may well be expressed in this connection: "Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watching, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Cor. 6:3-10).

While there are things peculiar to the African people as to their past background and their customs, there is still the same human depravity and the same Satanic force at work among those of this land as among the human family in any other place. The missionary who learns to know the people must learn to know them by the aid of the Holy Spirit so as to discern what application of truth needs to be brought to bear upon the condition. The missionary is learning to know the people from a different angle than a trader or a politician and needs the light of the Spirit in his own heart that he may know what to apply, from the treasures of God's wisdom, to the peculiar conditions he meets in the people.

II. **The Text.—Col. 1:1-29.**—The Colossians had accepted the Gospel of Christ, and Paul was desirous that they might increase in the knowledge of God, who had delivered them from the power of darkness and had translated them into the kingdom of His dear Son. He magnifies the position of the Son of God and shows how His blood was the means of deliverance. He also shows that it is needful to continue in the faith if God's purpose for them is to be realized. His solicitude is a pattern for the worker in every field and applies to the missionary to Africa.

PERSONAL THOUGHT

Do we strive "according to his working, which worketh in . . . [us] mightily"?

OUTLINE STUDY

I. **The Mission Field of Tanganyika.**

1. Location of Tanganyika.
2. Population, with density per square mile.
3. Animistic background of inhabitants.
4. Other mission work in the Territory.

II. **The Mennonite Mission Itself.**

1. Date of beginning.
2. Names and locations of stations.
3. Present church membership.
4. Activities of the mission.
   - a. Organized churches with native elders.
   - b. Preaching centers and bush schools.
   - c. Station schools (more advanced than bush schools).
   - d. Bible School.
   - e. Girls' Home.
   - f. Medical work—hospitals and dispensaries.
   - g. Printery.
   - h. Bimonthly Swahili paper.
   - i. Translation work.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Help."
2. Helping the People of Tanganyika.
   - a. Revealing Jesus to them.
   - b. Showing the manner of life that He lived.
   - c. Praying for the blessing of Jesus.
   - d. Giving gifts to help the mission work.
   - e. Sending or going to help the people.

For Seniors

1. The Nature of a Heathen Mission Field.
2. Victories in Evangelism.
3. Oppositions to the Work.
4. The Evangelistic Message Among the Africans.
5. The Aim in Evangelism.

SEED THOUGHTS

O still in accents sweet and strong
Sounds forth the ancient word,
"More reapers for white harvest fields,
More lab'rers for the Lord."

We hear the call; in dreams no more
In selfish ease we lie,
But, girded for our Father's work,
Go forth beneath His sky.

Where prophets' word, and martyrs' blood,
And prayers of saints were sown,
We, to their labors ent'ring in,
Would reap where they have strown.

O Thou whose call our hearts has stirred,
To do Thy will we come;

Thrust in our sickles at Thy word,
And bear our harvest home.
—Samuel Longfellow.

But God wants men and women filled with His Spirit. In this day of organization and education, though they have their proper place, in this day of propaganda, the church is crying for men and women who will be simply channels for the Holy Spirit.—Sel.

THE GOSPEL TO THE JEW

Romans 11:13-24

Topic for December 15

MOTTO

"The power of God unto salvation to every one that believeth; to the Jew first."

MEDITATIONS ON THE TOPIC

I. **Good News for Jews.**—So often words of contempt are spoken, or looks of contempt are seen when the subject of the Jewish people comes up. Though the Jewish people have sinned and brought upon themselves the chastenings of the Lord, and have in a large measure deserved the contempt that many people have felt toward them, yet they have a place in God's plan which is best expressed in the words of Jeremiah, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. 29:11). Christian people see all people in the world through the vision of our Lord Jesus Christ when He sent forth His disciples into all the world to preach the Gospel to every creature. The Jew is no exception to the rule in the program of God for the salvation of men through Jesus Christ. In fact, the Jew's past place in the program of God was to be an instrument of the "oracles of God" to the whole world. God did not cast him off because a great majority had rejected Jesus Christ. "God hath not cast away his people which he foreknew" (Rom. 11:2). His Gospel has reached many like Paul, who at first rejected it. His Gospel has been reaching many of that same circumstance. And the present generation of Jews may still have access to the mercy of God through Christ. "And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again" (Rom. 11:23). This may also be applied to the great body of the Jews if they come, in general turning, as a group.

Our duty is to keep the spirit of love toward all men, including the Jew, and to be alert to our opportunity to bring to Jews everywhere the blessed Gospel of Christ which is able to save them.

II. **The Text.—Rom. 11:13-24.**—This passage is a warning to the Gentile believer not to be high-minded because of the grace that has come to him while the Jew has been cut off in his unbelief. The same unbelief that has brought such calamity to the Jews as a nation will likewise bring calamity to the Gentiles if they do not continue in the faith. And when the Jew ceases his unbelief, God will again restore him to the place which he occupied in the friendship of God before.

OUTLINE STUDY

I. **The First in the Program of the Gospel.**
1. It was sent to the Jew.—Acts 13:26.
2. It was needful to preach to them first.—Acts 13:46; 3:25, 26.
3. They are coupled with the Gentiles.—Rom. 10:12.
4. They are made last through their obstinacy.—Matt. 8:11, 12; Luke 13:28-30.
5. God is looking forward to their fullness.—Rom. 11:11, 12.

II. **Our Responsibility Toward Jews.**
1. Let us not boast against them.—Rom. 11:17-21.
2. Let us work hopefully for their conversion.—Rom. 11:13, 14; I Cor. 9:20-22.
3. Many individuals will accept among them.—Rom. 11:4, 5; 9:27.
4. Let us pray for them.—Rom. 10:1.
5. Let us preach the Gospel to them.—Rom. 1:14-16.
6. Enter the field of opportunity.—II Tim. 4:1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Believe."
2. Good Tidings for the Jew.
   a. How God saves through Jesus.
   b. How hearts are made hard against the Gospel.
   c. Love can be shown to those who hate Jesus.
   d. The Word of God enters hearts warmed by love.
   e. Prayer brings God's power to help.
   f. Send missionaries to teach them.

For Seniors
1. Opportunities to Help the Jew.
2. What the Gospel Is Able to Do for the Jew.
3. The Value of Prayer and Obedience to God's Leading.
4. Our Debt to the Jew.
5. Jewish Trophies of the Grace of God.
6. How to Reach the Jew of Today with the Gospel.
7. What Is Being Done for the Jew Today.
8. What Is Anti-Semitism.
9. The Future of the Jewish Race.

PERSONAL THOUGHT

Great and incomprehensible are God's judgments. Let us be sure of this that they are wise and righteous and great in mercy and kindness. Both Jews and Gentiles may well be encouraged to avail themselves of the opportunity for salvation that is theirs today.

SEED THOUGHTS

'Tis the harvest time, 'tis the harvest time,
To the fields I must away;
For the Master now is calling me,
To go and work today.

'Tis the harvest time, 'tis the harvest time,
Oh! who will go along?
See, the fields for harvest now are white;
I hear the reaper's song.

'Tis the harvest time, 'tis the harvest time,
There is work for all today;
If you cannot be a reaper,
You can bear the sheaves away.
—A. Thomas.

Arm of the Lord, awake, awake!
Put on Thy strength, the nations shake;
Now let the world, adoring, see
Triumphs of mercy wrought by Thee.

Say to the heathen, from Thy throne,
"I am Jehovah, God alone:"
Thy voice their idols shall confound,
And cast their altars to the ground.

Let Zion's time of favor come;
O bring the tribes of Israel home;
And let our wond'ring eyes behold
Gentiles and Jews in Jesus' fold.

Almighty God, Thy grace proclaim
Thro' ev'ry clime, of ev'ry name;
Let adverse pow'rs before Thee fall,
And crown the Saviour Lord of all!
—Wm. Schrubsole.

CHRIST, THE MOTIVE FOR EVANGELISM

II Corinthians 5:1-21

Topic for December 22

MOTTO

"Unto him which died for them, and rose again."

MEDITATIONS ON THE TOPIC

I. **The Christ-Motive for Evangelism.**—Jesus Christ is both a motive and a motor for evangelism. We love Him and serve Him because of what He is to our hearts and our souls. When we were lost and doomed to destruction, His death for lost humanity made it possible for us to be saved and to have hope for eternal glory. Such a salvation moves us in gratitude to consecrate our lives for His service to whatever He commands us to do. Rom. 12:1. Since He has made us His ambassadors to announce the good tidings of salvation to others, we would want nothing to take us away from fulfilling this ambassadorship. Thus our motive is, **since we love Him, we keep His commandments.**

But Christ is also our motor—our moving power. There is no service to which He has called us, but that He gives us the inward working "to will and to do of his good pleasure." Christ is the theme of the message. Christ enables grace to work within the believer. Its mighty workings **within** enable the believer to work in the will of God and perform the service to which He calls them. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

We are living with our affections set on things above and not on things on the earth. This world and its alluring things of time have lost their attractions for us because things that are eternal now are in our vision as of far greater value. We think of men and women to whom we bear the tidings of Christ, in their relation to eternity. Are they saved or lost? Have they received Christ so that they can be saved? Or, are they ignorant of this salvation and without hope? II Cor. 4:18—5:10.

II. **The Text.—II Cor. 5:1-21.**—This passage reveals the victory of the believer over all temporary things. The body that must soon die is to be replaced by a body of glory. A day of judgment is awaiting the whole world. Jesus Christ and His Gospel is the central basis of that judgment before whose terms all must meet their sentence. If we can persuade men to accept the conditions of salvation, that judgment seat will have no terrors. But if men do not have His atonement as a basis of their redemption, their condition is hopeless. Love for Christ moves us to bring the lost into reconciliation with God through Christ so that His sacrifice for sin will not be in vain for the many lost of earth.

OUTLINE STUDY

I. **Foundation Motives in What Christ Is.**
1. A Redeemer.—I Cor. 2:12; I Pet. 2:24, 25.
2. A Friend.—John 15:13-15.
3. A Lord and Master.—John 13:13-17.
4. A Living One.—Rev. 1:17, 18.
5. Our King and Judge.—Rev. 1:5-8.

II. **Motives in Our Life in Christ.**
1. Other-world affections.—Col. 3:1-3; II Cor. 4:17, 18.
2. Other-world aims.—Phil. 3:7-14.
3. Other-world powers.—Rom. 15:18, 19; II Cor. 6:6, 7.

III. **Evangelism Motives in Christ.**
1. Saving souls from death.—Jas. 5:20; Dan. 12:3.

2. Saving souls from the power of darkness. —Col. 1:13.
3. Joy in presenting souls before Him.—I Thess. 2:19.
4. A work that is not in vain.—I Cor. 15:58.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Love."
2. Working for Jesus.
   - a. Because He loves us.
   - b. Because we know He loves others.
   - c. He is a friend of sinners.
   - d. He wants us to witness for Him to others.
   - e. He gives us a love for souls.
   - f. He gives us power to work.

For Seniors

1. What Christ Is to Us.
2. What We May Have in Christ.
3. Why We Work to Save Souls for Christ.

PERSONAL THOUGHT

Love for Christ and love for souls redeemed by His death move us to do all that we can to bring men into a knowledge of their right to salvation before the day of grace passes.

SEED THOUGHTS

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15)? How? How? How? How? Unanswerable questions these, constituting one of the most convincing arguments for missions! What solemn responsibility do they lay upon all those who hold the only remedy for the condemning sin of the heathen world!—World Goal of Missions.

Loyalty to Christ and a jealous passion for His exaltation should be the first compelling motive of missions.—World Goal of Missions.

All I am and all I have, I owe to Him. And unless I am a base ingrate, I will measure my responsibility to less-favored souls by my own blessings and privileges in Christ, remembering that in the sovereign arrangement of God the position of the heathen and myself might have been interchanged. I resolve to be as earnest in seeking the welfare of the heathen as I should wish them to be in earnest seeking mine if they were placed as I am and I as they are.—World Goal of Missions.

The sobbing of a thousand million poor heathen sounds in my ear and moves my heart; and I try to measure, as God helps me, something of the blank misery, something of their darkness, something of their despair. Oh, think of these needs! I say again they are ocean depths; and beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them until they appall you, until you cannot sleep.—Chas. Inwood.

INTO THE REGIONS BEYOND

Ephesians 3:1-12

Topic for December 29

MOTTO

"I must preach the kingdom of God to other cities also."

MEDITATIONS ON THE TOPIC

I. **Other Cities and Countries.**—The word "GO" in the Great Commission means that we are to leave our own place that we may reach those in another place. It was this mind in the heart of the Saviour that moved Him to leave the glories of heaven and take up the humiliation of an earth-life that the multiplied millions of lost souls of earth might be saved.

And when His time was due to evangelize the land of Palestine, where largely the chosen seed lived, He had that sense of **going** to reach still more and more of the people with His message until His work was done.

But His vision reached farther than the land of the Jews. Glimpses of His feelings are noted when He meets the Samaritan woman to whom the Jews in general would have scorned to speak. His feelings when the Greeks sought to see Him at Jerusalem are expressed in words that show that He was willing to complete the work of redemption so that the message could go out to all nations, "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). And while His ministry was to do intensively a work in a small compass, yet we may understand how it was His plan to train these men "that he might send them forth to preach."

His last commission to them has that impelling word "GO." It is not to go **a little way,** to a near neighbor only; but to go **"into all the world."** It is not to pick out a few choice souls to tell the way of salvation; but to **"preach the gospel to every creature."**

Our vision is to be as world-wide as our Master's. We cannot expect that in a personal way we can speak to the entire human family. But we can each work at the great plan after the pattern of Jesus so that when the influences of our earnest endeavors have been added to the efforts of other disciples, the work will multiply until all have heard.

II. **The Text.—Eph. 3:1-12.**—Here the Apostle Paul, having just finished showing the plan of God in bringing both Jews and Gentiles into one body, one household, one building (Eph. 2:14-22), tells of his call as a minister to bear the message to the Gentiles so that they may be brought in and made "fellowheirs" (Eph. 3:6).

OUTLINE STUDY

I. **The Christ-Plan of Extending His Kingdom.**

1. His own example.—Luke 4:42-44.
2. His command to human instruments.—Luke 10:1-3; Matt. 28:19, 20.
3. His prayer to the Father.—John 17:18.
4. The leading of the Spirit.—Acts 10:34, 35, 44-48; 13:1-3.
5. The gifts of Christ by the Spirit.—Eph. 4:11; 3:8.
6. The Gospel program.—Acts 1:8.

II. **Personal Fulfillment of Christ's Plan.**

1. By a consistent life.—I Thess. 1:7-10.
2. By an exercise of personal gifts.—Rom. 12:6-8; I Cor. 12:4-7.
3. By taking an interest in the field.—John 4:35-38.
4. By praying for laborers.—Luke 10:2; Matt. 9:37.
5. By heeding God's call.—Acts 16:8-10.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "All nations."
2. Sending Christ's Message to Others.
   - a. All in our community.
   - b. All in the regions beyond.
   - c. My work as Christ's witness.
     - —Living.
     - —Telling.
     - —Going.
     - —Sending.
     - —Praying.

For Seniors

1. The World's Need of Christ Today.
2. What Can We Do to Reach Our Generation with the Message?
3. The Promise of Christ to the End of the World.

PERSONAL THOUGHT

Has the light of the Gospel brought salvation to me by faith in Christ? Do I see how Christ through His saved children has planned that the message should continue to be carried by His people until all men might see?

SEED THOUGHTS

The early church had a definite sense of missions, was a Spirit-filled church, believed and taught the prophetic Word, endured persecutions, kept the unity of the faith, kept the church pure through discipline, communed with God in prayer, witnessed with joy, and kept up the spirit of progress. She sought to realize the world goal of her Master and Lord. To this day the early church is a pattern in spirituality, in missionary zeal and methods.

—World Goal of Missions.

The Book of Romans has in it the missionary urge, the mission field, the missionary message, the missionary method, the missionary passion, the missionary argument, and the missionary ambition.—World Goal of Missions.

Today the Word of God is read in over one thousand languages and dialects. The Bible is universally available, and the principles of the Gospel are admitted to be the only hope of the world. If the Holy Spirit could bring three thousand souls into the kingdom in one day from a people prepared by centuries of revelation from God, why should it be hard to believe that He may bring in many more before the day of grace is forever closed? The seed has been scattered the world over, and the early rain has come. We now await the latter rain and the harvest. With Jesus we "must work the works of him that sent . . . [us], while it is day; the night cometh when no man can work" (Jno. 9:4).—World Goal of Missions.

'Tis a sweet and tender story,
How the Father from above
Looked down on His erring children
With the pitying eyes of love;
How he sent His Well-Beloved,
Forgiveness to unfold;
That sweet and tender story,
O Christian, must be told.

'Tis the very same old story
That has warm'd the cold world's heart
Thro' the centuries that have vanished,
But its charm can ne'er depart;
There are souls that have not heard it,
Some hearts so strangely cold;
To these, O falt'ring Christian,
The story must be told.

Say you not that unavailing
Seem the words you try to speak;
Trust the Holy Spirit's unction,
It shall strengthen what is weak.
Go forth to do His bidding;
The truth shall make you bold;
Tho' few shall heed your story,
That story must be told.

—Almeda E. Wight.

TESTIMONIES TO THE MASTER TEACHER

John 1:19-51

Topic for January 5

MOTTO

"This is the Son of God."

MEDITATIONS ON THE TOPIC

I. **Testimonies as to Who Jesus Is.**—There are various classes of men who give their opinion concerning personalities that come under their observation. Intelligence is valuable, but men, who are counted above the average of intelligence as far as the world sees, do not have discernment to come to right conclusions concerning Jesus. Paul describes the situation when he says: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:7, 8).

We must turn to men of a certain type to find the right testimony. That type of men have certain characteristics: (1) They are earnestly seeking to follow the truth and not just their own advantage or selfish interest. (2) They are men to whom the Spirit of God has imparted an understanding. (3) They are common men with intelligence equal and above the average who willingly use their intelligence, illuminated by the Spirit of God, to come to their conclusions.

Thus we have John, whom God had called as a prophet, giving his testimony, true to the revelation which God gave. We find men like the first disciples who honestly came in contact with Jesus and were ready to receive the revelation which that contact brought to them as seekers of truth.

To men, who are in a position to receive, the Father in heaven spoke by audible voice or by spiritual revelation and made plain what His view of the man Jesus is. His voice at the baptism of Jesus corresponded with His revelation to John previously. It also corresponded with the manifestation of the life and work of Jesus which revealed to the disciples the truth of His claims to be the Son of God.

II **The Text.—John 1:19-51.**—To the statements found in our Sunday-school lesson (John 1:1-18) the Apostle John adds the experiences and testimony of John the Baptist, John and Andrew, Philip and Nathanael. Here we see what evidences each one had for his conclusions and the character of the men who reached the conclusion that Jesus is the Son of God and the Messiah foretold by the prophets.

OUTLINE STUDY

I. **The Testimony of John.**
  1. His personal relation to Christ.—John 1:19-27; Luke 3:15-17; Mark 1:7, 8; Matt. 3:11, 12.
  2. About Jesus—
    a. Of Jesus' greater worthiness.—Matt. 3:14, 15.
    b. Evidences of deity witnessed.—John 1:33, 34; Matt. 3:16, 17; Luke 3:21, 22; Mark 1:10, 11.
    c. "Behold the Lamb of God!"—John 1:29-31, 35, 36.

II. **Testimony of the Disciples.**
  1. Of John and Andrew.—John 1:37-42.
  2. Of Philip. John 1:43-46.
  3. Of Nathanael.—John 1:47-51.

III. **The Testimony of the Father.**
  1. In the visible manifestation of the Spirit.—John 1:33; Matt. 3:16; Mark 1:10; Luke 3:22.
  2. By a voice from heaven.—Matt. 3:17; Mark 1:11; Luke 3:22.
  3. By manifested power and knowledge in Jesus.—John 1:47, 48, 50, 51.

SUGGESTIVE ASSIGNMENTS

For Juniors
  1. Text Word, "Son of God."
  2. What Was Said of Jesus.
    a. He is greater than John.
    b. He baptizes with the Holy Ghost.
    c. He is the Christ.
    d. He is the fulfillment of the Scripture.
    e. He is the Son of God.
    f. He is the King of Israel.

For Seniors
  1. The Testimony of John.
  2. The Unmistakable Testimony of the Father.
  3. The Response of the First Disciples.
  4. My Response to These Testimonies.

PERSONAL THOUGHT

Am I clinging to the veil of carnality which refuses evidences revealed by the Spirit of God, so that I cannot see the truth that Jesus is the Son of God?

SEED THOUGHTS

There is an inward state of heart which makes truth credible the moment it is stated. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life beats strongly—it is incredible to other men.—F. W. Robertson.

In all matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know truth by being true; you recognize God by being like Him.—Robertson.

Jesus, Thou mighty Lord,
  Great is Thy name;
Still thro' eternal years,
  Thou art the same;
Changeless Thy holy Word,
  True evermore;
Thy name we glorify,
  Thy name adore.

Jesus, Thou mighty Lord,
  Jesus, our King,
Praise for Thy wondrous love
  Gladly we sing.
Love in Thy diadem
  Shines evermore;
Thy name we glorify,
  Thy name adore.

Sought by Thy mercy, Lord,
  Saved by Thy pow'r,
Led by Thy gracious hand,
  Kept ev'ry hour.
Thine shall the honor be,
  Thine evermore;
Thy name we glorify,
  Thy name adore.—Jas. Miller.

HONORING THE CHRIST

(Continued from page 359)

limited and when he has a paper he will read it to the neglect of more vital reading matter.

7. Our attics too are so littered with the accumulation of the years that there is no room there. Grudges, bitternesses, pet peeves, family squabbles, etc., are piled around at random so that they will be accessible when wanted, and invariably in searching for them among the debris, we dust off and revive other grievances which would long since have been forgiven and forgotten if Christ had been allowed to enter.

8. The cellar yet remains, but we live down there and that crowds it full. A little boy and his father were once looking at Holman Hunt's picture of Christ knocking at the door. The lad asked his father why the people didn't let Him in. The father said, "I don't know, son. What do you think?" After a bit the boy said, "Well, I guess it's because they live in the cellar and don't hear Him." How often people's thoughts, words, and deeds are on so low a level that Christian life and conduct are foreign to them!

There was only one suitable place for Jesus in Bethlehem; that was the very best that Bethlehem afforded. But He was denied that place. There is only one suitable place for Him now—the very best that our hearts can afford.

Christ is the Fountainhead of Christianity, and He must be the center of Christmas or it cannot truly be Christmas. Harper, Kans.

IS SO. AMERICA A MISSION FIELD?

(Continued from page 367)

think of Christ as He is. One woman on being taught the teachings of Jesus said, "How is that? Were people in the world when Jesus was here? Was it not Jesus who made the world?"

In Argentina the priests are deprived of all civil rights. Marriage is a civil contract, after which, if desired, the parties may ask the blessing of the church. The priest who would dare to celebrate a religious ceremony before the civil would be liable to a fine. This is true in many other countries.

Yes, even Catholic visitors to South America, priests and laymen, see the need of sending missionaries in great numbers, and some have manifested with notable frankness their impression regarding religious conditions in Latin America. "The churches, in general, present a poverty-stricken aspect, less notable in the larger cities than in the interior, where there are evident signs of decay."

The only bill presented to the Cordoba Legislature by the new senator for this district was for the purpose of delivering 25,000 pesos for the finishing of the local Roman Catholic Church which is on the main street facing the plaza.

Comparing Buenos Aires with Philadelphia, both about the same size, we find that Protestant Philadelphia has 150 parishes (Catholic) while Catholic Buenos Aires has only 84 parishes, or a little over half as many; so any one can see that there is plenty of room for more Catholic churches as well as many Protestant.

As a result of the published facts regarding the greatness of the field, the relative tolerance of the educated classes and the spiritual need of all Latin America, in view of our varied experiences since the opening of Gospel work and, taking into consideration the present circumstances, hostile opposition, ignorance of Biblical teachings, and a terrible indifference to moral values, the relatively few missionaries in Latin America with all humility acknowledge—"WE SHOULD ADVANCE ALL ALONG THE LINE."

As followers of the Lord Jesus Christ we must obey His orders, "Give ye them to eat." Physical hunger, hopelessness, and misery among the poorer working classes and Indians stir us to compassion and sympathy. But man does not live by bread alone; there is also a spiritual hunger which only the Gospel can satisfy. That is why we claim the privilege of putting the open Bible in their hands. "Go and teach." As Christian teaching is the base for the development of Christian ethics and character, the church should continue that which was begun by the Master, teaching "all nations" "to observe all things" until the end.

Millions in South America who are not yet evangelized are waiting. WE HAVE OUR ORDERS. ARE WE OBEYING? WHAT ARE YOU, DEAR READER, DOING ABOUT IT? Cosquin, Cordoba, Argentina.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

RELIGIOUS EDUCATION IN SCHOOLS OF ONTARIO

Train up a child in the way he should go—Solomon.

The arguments in favor of religious education in the public schools, are not those of the publishers, nor the editorial staff of the Monitor. They are the generally accepted views in the Province of Ontario. The insertion is for a balanced consideration. The "pro's" and "con's" are frequently quoted in this article. The "World News" editor is living in one of the cities where these courses are taught to the rising generation. They are having their effect for good. They are not a hundred per cent cure for juvenile delinquency. However, considering the size of the city, there is very little of it in comparison to cities of the same size where Bible teaching is banished from the curriculum. Time is needed for a better evaluation.

The courses are in their experimental stage. They were first presented to the churches for their study and criticism. (The Mennonite Conference of Ontario appointed two unofficial observers, who were requested to suggest, and criticize, as they deemed best.) After using the textbooks for several years, an opportunity will be given to revise them, after due trial. It is our personal observation that they present the Bible as the inspired Word of God. They aim to bypass denominational differences. They do not use such terms as "fundamentalist" and "modernist." They place the CROSS at the climax of the Gospels. (Criticism in this might be, that in the event the teacher is not a Christian, they could present it merely as a historical fact.) In the city of Kitchener. Ont., no one is accepted as a teacher in the grade schools that is not a professed Christian. Teachers must have their credentials signed by a minister of the Gospel.

Since these courses are in the experimental stage, we would appreciate reactions, criticisms, and suggestions.

By the exclusion of religious teaching in the American and Canadian schools, we have raised a huge crop of religious illiterates, not only ignorant of religion but **largely indifferent to it.** This was largely caused by the complexity of our sectarian differences. Truly, schools cannot be expected to indoctrinate in the multiplied forms of belief and practice. This would be bewildering to the rising generation.

The question will not down, "Are there no ways of putting across the basic things and at the same time avoiding the controversial subjects?" With the modern home and many Sunday schools, quite incompetent in teaching, is there no way of bringing basic spiritual truth to the attention of the child? The modern summer Bible school with its well-planned courses, is at least a small approach to the accomplishment. In these schools some thirty-five and more denominations and thousands of the community which are not attached to any faith, are making progress toward a solution of the problem.

The chief failure thus far lies among the Jewish and Catholic groups. But must the nation go on the rocks for the sake of unification of the school system? Better have separate schools for such than in time to rear a nation of atheistic youngsters; or, at best a nation of young people ignorant and grossly indifferent to anything religious. Political science is taught in spite of the fact that there are Republicans, Democrats, and other parties. Economics finds a place in the curriculum, in spite of the situation that there are in the community, capitalists and socialists, with many gradations among these verging to the left and the right.

The task is great, but it is not insurmountable! A minimum of general understanding of the Old and New Testaments seems possible. The recognition of God is acceptable to Jew, Catholic, and Protestant. Somewhere we must impress private opinion. Allow this quotation:

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

"Private opinion creates public opinion. Public opinion overflows eventually into national behavior and national behavior, as things are arranged at present, can make or mar the world. That is why private opinion, and private behavior, and private conversation are so terrifyingly important."

A Strong Emphasis

One of the significant by-products of war conditions is the growing demand all over the Anglo-Saxon world that religion and the essential values of Christianity should be given a greater place than hitherto in our educational systems. Evidence of this interest in the place of religion in education comes from many quarters, the British House of Commons, American publicists, South African teachers, every province of Canada with the crowning example of such concern (1) the words of Winston Churchill in his broadcast of March 23, 1943: "There is another element which should never be banished from our system of education. Here we have freedom of thought as well as freedom of conscience. Here we have been pioneers of religious toleration. But side by side with all this has been the fact that religion has been the rock in the life and character of the British people upon which they have built their hopes and cast their cares. This fundamental element must never be taken from our schools, and I rejoice to learn of enormous progress that is being made among all religious bodies in freeing themselves from sectarian jealousies and feuds, while preserving fervently the tenets of their own faith"; and (2) the words of the British White Paper on the New Education Bill (July, 1943): "There has been a very general wish, not confined to representatives of the churches, that religious education should be given a more defined place in the life and work of the schools, springing from the desire to revive the spiritual and personal values in our society and in our national tradition."

Thus any move in Ontario for more religious education in our schools, far from being a reactionary or revolutionary step, is entirely in line with the general trend of the best thought of the Anglo-Saxon world.

The Place of Religion in Education

Nor are the reasons for this interest and this demand far to seek. Is our democratic way of life safe without religion? Can respect for human personality and faith in man, which is the ultimate basis of democracy, survive apart from faith in God? Is not the fundamental weakness, in the foundations as well as in the superstructure of modern civilization, the presupposition that God and the things of religion do not count as major factors, either in a theoretical understanding of the world or of the practical life of man? Is not the omission of religion from the public schools bound to convey to children a negative suggestion that religion is negligible or unimportant or irrelevant to the real business of life? There is a growing recognition on the part of educational authorities that it is impossible to teach anyone satisfactorily his duty towards his neighbor apart from his duty towards God, upon which this relationship of brotherhood ultimately rests. Education is a unity.

Involved in the whole matter is the basic philosophy and goal of education itself in a democracy ruled by the principles and ethics of Christianity. The Department of Education has recognized this essential matter and has written into the Programme of Studies its convictions and responsibilities, as follows:

"... the Schools of Ontario exist for the purpose of preparing children to live in a democratic society which bases its way of life upon the Christian ideal .... The school must seek to lead the child to choose and accept as his own those ideals of conduct and endeavor which a Christian and democratic society approves. The teacher is counselled ... to bring home to the pupils as far as their capacity allows the fundamental principles of Christianity and their bearing on human life and thought."—Programme of Studies, Grades I-VI, Ontario Public and Separate Schools (1941).

The Ontario Plan, Its History and Working

Ontario, since the beginning of its educational system under Egerton Ryerson, a century ago, has always recognized the place of religion in education, and has made some provision for all the elements therein. Thus every public school is opened daily with a simple religious exercise, consisting of Bible Reading, the Lord's prayer, or other approved prayers and, has now, a hymn. There is much material in the present curriculum which can be definitely classed as religious in literature, art, and music, and for example, in social studies, the inhuman treatment of Jews in Europe may lead to a discussion of the ethical teaching of Christianity as to race discrimination and a sympathetic understanding of the principle of human brotherhood, which is one of the basic Christian values. There is much also of essential religious spirit in the life and work of Ontario schools mediated through the personal influence of the teacher whose "unconscious tuition" is of supreme importance. Over and above this there has always been some provision for religious instruction by representatives of the churches though up to ten years ago little advantage was taken of this last provision. In the last few years, however, due to the quickened interest in religion in education mentioned above, increasing advantage has been taken of the opportunity. Before the present plan went into effect at least 75,000 pupils in Ontario Schools were being reached with such religious instruction given by local ministers, or those whom they were authorized to appoint, quite often the teachers themselves, as representatives of the Churches. **THERE IS THEREFORE NO NEW PRINCIPLE** introduced by the present regulations so far as the recognition of the place of religion in education is concerned. What has been done is to make religious instruction available for a much higher percentage of the schools. It is worth noting that such instruction may still be given by the local ministers on request of the School Board. In 1943 852 ministers were giving instruction. By the end of 1944 there were 139 schools where clergy only were giving the instruction, and 1215 where teachers and clergy were giving it jointly.

Minority Safeguards

In all these regulations great care has been exercised to see that the rights of minorities are adequately protected, and that there is no infringement of religious freedom—

(1) There is a "conscience clause," found all

over the Anglo-Saxon world where such religious instruction is given, whereby no pupil shall be required to take part in any religious exercises or be subject to any instruction in Religious Education to which objection is raised by his parents or guardian.

(2) There is also a conscience clause so far as the teacher is concerned, who may claim exemption from the teaching of religion.

(3) The School Board has the right to apply for exemption from such instruction. To date only 45 out of 5405 School Boards have taken advantage of this.

(4) Issues of a sectarian nature must be avoided in the instruction given. As for the "racial hatred" this scheme is charged with fostering, surely Christian teaching is one of the best ways of combatting racial hatred. The absence of Christian teaching will provide the best soil for anti-Semitism and other equally obnoxious forms of racial discrimination; and an understanding of the background of Judaism as contained in the Old Testament lessons will lead to a greater appreciation of the contribution of Judaism to Christianity.

The Textbooks

During recent years there have been repeated requests from the Churches themselves, through accredited representatives, and from other responsible bodies, including the Ratepayers and Trustees Department of the Ontario Educational Association, the Home and School Federation, the Public School Teachers Departments and the College and Secondary School Teachers Departments of the Ontario Educational Association, and the Urban Trustees Association of Ontario, for action in the matter of religious instruction. When the Minister of Education, acting on these requests, decided on the present plan as one means of character building for boys and girls, the question arose as to what course of study should be followed. Two methods were open to the Department of Education, either to prepare courses of their own or to adopt some existing course, making such adaptations as might be necessary. In view of the time element the latter was chosen as the better plan at least for the time being, and on the recommendation of the Inter-Church Committee, representing officially the major non-Roman communions, a series of textbooks prepared and published in England, known as the Religious Education Press Texts was adopted as the basis for the course. These Religious Education Press Texts were originally prepared by representatives of the Church of England and the Free Churches as a guide for those giving Religious Education in the "Provided" Schools of England. (Provided means similar to our Public Schools). These textbooks have been enthusiastically received both by the Churches and the teaching profession in England. To quote one testimony, "These texts are unsurpassed in the quality of their material, the freshness and variety of their method, and their practical acquaintance with the teacher's task. They are rich in suggestions and useful as books of reference." On March 7 at a public meeting in Toronto in answer to a question H.G.M. Clarke, formerly headmaster of Repton School in England, and now in Canada under the auspices of the Ministry of Information, stated: "These English texts are being used extensively and have wide approval." The English editions of the texts have been in use for the past four years in some two hundred schools of Manitoba, Saskatchewan, and Alberta, where there is provision for religious instruction. The Superintendent of Calgary Schools, F. G. Buchanan, paid tribute to them recently when he said: "these texts are in keeping with the democratic spirit that pervades the new education, openly objective with an opportunity for free inquiry and supplying energy for the great task of building a society that meets the needs of the common man." Here are set forth the eternal principles of human duty and conduct as given in the Ten Commandments, in the teaching of the Hebrew prophets, in the law of God and man as revealed in the life and teaching of Jesus Christ, and as discernible in nature about us and in conscience within.

It is worth noting that all revisions of these texts were submitted by the Department of Education to the Inter-Church Committee for examination and criticism before publishing. The following statement from the frontispiece of each book is also worthy of note: **"The book in its present form is to be regarded as provisional and experimental.** The Minister of Education desires that comments or criticisms of the book shall be sent from teachers and others who are making use of the Guides. Such comments should be addressed to the Secretary, Religious Education Committee, Parliament Buildings, Toronto, and may be forwarded at any time during the school year. Reports of illustrations used and practical class methods that have proved successful will be welcomed. Comments and reports should reach the Department of Education in order that a revised edition of the Guide may be prepared for issuance to the schools." This means that **every citizen of the Province has an opportunity to examine, criticize, and make constructive recommendations to the Department which will be heartily welcomed.**

The criticism of the textbooks given by the Association for Religious Liberty is that of a report presented last fall to a meeting of the Toronto Presbytery of the Presbyterian Church. On Dec. 4 so far from approval of these criticisms being sustained the Presbytery by a three to one vote carried the following resolution—

"That while we find a number of instances in which improvement in the lessons arranged are desirable, the Presbytery records its appreciation of the efforts of the Department of Education to provide a plan for Religious Education, as has been the desire of all Protestant communions for many years and instructs the Sunday School and Young People's Society Committee to co-operate with similar committees of other denominations in seeking such changes as they may consider necessary."

In order that all prospective teachers may be better qualified for this important work provision has already been made by the Department of Education for additional training and instruction in Religious Education in the Normal Schools, the time allotted for this subject having been doubled as from September, 1944. It may be pointed out that no teacher in Ontario has ever entered upon his training without a certificate of sound moral character.

Combined Operations

A now famous editorial from the London Times, under date of December 1940, provides a fitting summary of the whole matter:

"The common argument that while the provision and supervision of 'education' must be the business of the State, 'religious instruction' must be considered as altogether the affair of the Churches, is not only worthless but mischievous. It is mischievous because it encourages the fallacy that essential education can be completed by secular instruction alone, and that the teaching of religion is merely a kind of optional supplement. The truth, of course, is that religion must form the very basis of any education worth the name, and that education with religion omitted is not really education at all . . . Again and again the odious fallacy recurs that education is one thing and religious instruction quite another. It is a right purpose of national education to produce men and women with healthy bodies and intelligent minds, and the immense sums devoted to this purpose are well spent. Yet the highest educational aim is to produce good citizens. The basis of good citizenship is **character,** and a man's character depends upon his **beliefs.** How, then, can the State afford to ignore these simple truths, and to view the teaching of religion as a task with which it has no direct concern? . . . More than before it has become clear that the healthy life of a nation must be based on spiritual principles. For many years we have been living on spiritual capital, on traditions inherited from the past, instead of providing for the future. Christianity cannot be imbibed from the air. It is not a philosophy but a historic religion, which must dwindle unless the facts upon which it is founded are taught, and such teaching made the center of our educational system. It is upon such lines, with a bold disregard of obsolete controversies, that our State scheme of education needs to be recast. The highest of all knowledge must be given frankly the highest of all places in the training of young citizens. It will be of little use to act for the preservation of Christian principles if Christianity itself is to have no future, or at immense cost to safeguard religion against attack from without if we allow it to be starved by neglect from within."

THREE THINGS TO REMEMBER

Remember, three things come not back.
The arrow sent upon its track.
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word so soon forgot
By thee; but it has perished not.
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee;
In vain thou weepest, in vain dost yearn;
These three will nevermore return.

—Gospel Banner.

Chicago.—Greater attendance at funerals, not as "a social duty" but for one's own spiritual welfare, was proposed today by a mortician as a principal means to counteract the world's current "crass materialism" and to lead a back-to-spirituality movement.

George H. Waterman of Boston, president of the National Selected Morticians, Inc., whose headquarters are in Chicago, blamed many of the world's troubles upon lack of appreciation of spiritual values and over-stressing the material.

"We morticians, perhaps more than most people, are aware of the transitory nature of man's physical life and can see the tremendous strength that so many times springs from true faith in spiritual values," he said.

"We have observed in recent years a gradual but steady decline in attendance at the average funeral," Waterman continued. "It reflects the 'I haven't got time' attitude.

"Certainly, the outlook for the world's future is not bright when people haven't the time to devote to occasional brief periods to contemplate the spiritual and compare its beauty and permanency with the tawdriness and transitory nature of the material."

The mortician deplored funeral attendance as a social duty and declared that a person who goes to a funeral should do so as much for his own spiritual welfare as to pay his last respects to the deceased.

"No one but a confirmed atheist can be unmoved spiritually when he gazes upon the physical remains of a friend, acquaintance, or loved one," Waterman said. "At no other time can faith in the spiritual and spiritual values be so firmly re-established."

TEACHER'S KITS FOR INDIA MISSION STUDY

Teachers who write to order materials for mission study of India should ask for, "India Adult Kit," or "India Junior Kit." These kits contain all the essential books, maps, etc., needed for the study of India. The Adult Kit is $4.10 net; Junior Kit is $2.90 net. A manual giving detail helps for conducting adult and junior classes may be secured free. Order all from Mennonite Publishing House, Scottdale, Pa.

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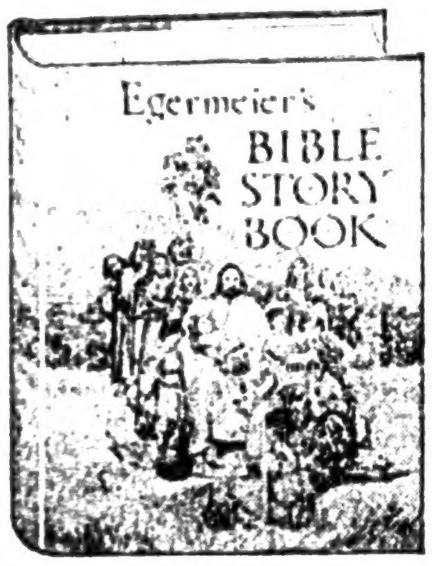

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Saturday—Gen. 32 (Jacob)
Sunday, Dec. 1—Gen. 37 (Joseph)
Monday—Ex. 3 (Moses)
Tuesday—Ruth 1 (Ruth)
Wednesday—I Sam. 3 (Samuel)
Thursday—I Sam. 16; Ps. 139 (David)
Friday—I Kings 19:9-18 (Elijah)
Saturday—Neh. 6 (Nehemiah)
Sunday, Dec. 8—Zech. 4 (Zerubbabel)
Monday—Isa. 1:1-20; 6 (Isaiah)
Tuesday—Isa. 52:13-53:12 (God's Servant)
Wednesday—Jer. 1:1-2:13 (Jeremiah)
Thursday—Dan. 6 (Daniel)
Friday—Luke 1:26-56 (Mary)
Saturday—Matt. 3:1-17 (John the Baptist)
Sunday, Dec. 15—John 3:1-17 (Nicodemus)
Monday—Luke 10:30-42 (Good Samaritan; Mary of Bethany)
Tuesday—Luke 15:11-24 (Prodigal Son)
Wednesday—John 13:1-17 (Jesus)
Thursday—John 17 (Jesus)
Friday—Acts 2 (Peter)
Saturday—Acts 6:8-15; 7:44-60 (Stephen)
Sunday, Dec. 22—Acts 9:1-9; 13:14-43 (Paul)
Monday—II Tim. 1:1-18 (Timothy)
Tuesday—Heb. 11:24-12:2 (Heroes of The Faith)

Christmas—Matt. 2 (Jesus)

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